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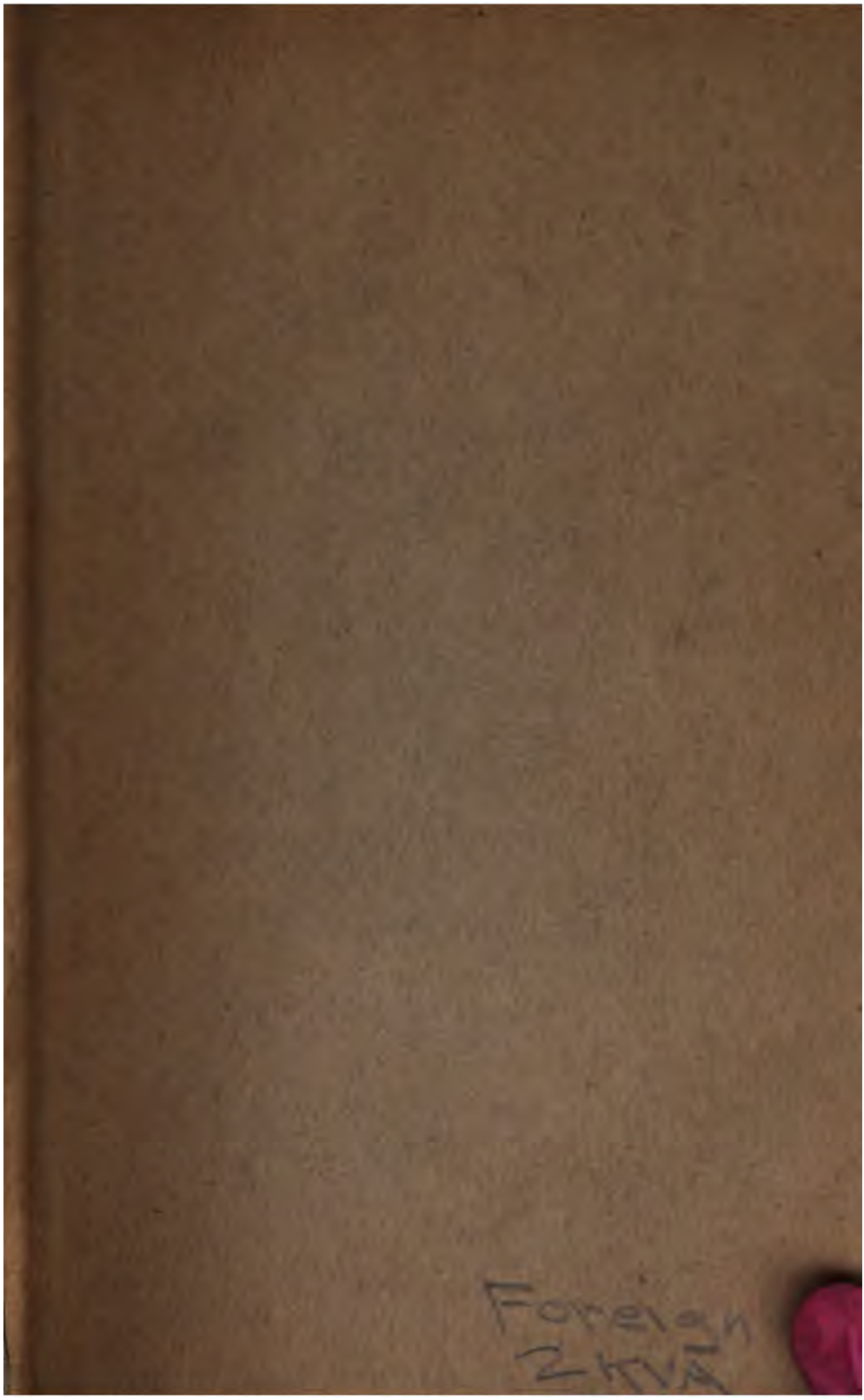
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THE

MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church.

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XIII.

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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. JANUARY, 1845. No. 1.

A GENERAL VIEW

OF THE HOME AND FOREIGN ORGANIZATION AND PROCEEDINGS OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

MEMBERS OF THE BOARD.—The Board consists of one hundred and twenty clerical and lay members, elected by the General Assembly; one-fourth being elected annually. The Rev. Samuel Miller, D.D., is the President of the Board.

EXECUTIVE COMMITTEE.—Rev. Dr. W. W. Phillips, Chairman, Rev. Drs. J. McElroy, J. J. Janeway, G. Spring, G. Potts, and J. M. Krebs, Rev. D. Wells, and Messrs. J. Lenox, H. Auchincloss, D. W. C. Olyphant, and W. Lowrie.

BUSINESS OFFICERS.—Walter Lowrie, Esq., Corresponding Secretary, the Rev. Daniel Wells, Treasurer, and the Rev. John C. Lowrie, Assistant Secretary. Address—Mission House, 23 Centre-street.

AGENT.—Rev. I. N. Candee, in the western and south-western Synods. Address—New Albany, Ia.

PUBLICATIONS.—*The Annual Report* made to the General Assembly, published in June of each year.

The Missionary Chronicle, organ of the Foreign and Domestic Boards, published monthly: terms, for the Newspaper edition, fifty cents per year; for the Pamphlet edition, one dollar per year.

The Foreign Missionary, a small newspaper, published monthly by the Foreign Board, at one dollar for eight copies to one address, two dollars for twenty copies, three dollars for thirty-five copies, and five dollars for sixty copies: circulation, 15,500 copies.

RECEIPTS—For the year ending May 1, 1844, $74,374 07, of which, from the American Bible Society, $3000, from the American Tract Society, $3300. From May 1 to Nov. 1, 1844, the receipts of the Board were $22,992 29.

MISSIONS.—*Texas:* the Rev. W. C. Blair, at Victoria; Rev. I. J. Henderson, at Galveston; Rev. H. Wilson, in Washington Co.; Rev. J. W. Miller, at Houston.

Iowa and Sac Indians: the Rev. W. Hamilton; Mr. S. M. Irvin, teacher; Mr. F. Irvin, farmer.

Creek Indians: the Rev. Messrs. R. M. Loughridge and J. Limber.

Ottawa Indians: the Rev. P. Dougherty; Mr. H. Bradley, teacher.

Africa: the Rev. J. M. Connelly, Mrs. Sawyer, and native assistants, at Settra Kroo; Rev. J. M. Priest, and a native assistant, at King Will's town, among the Kroos; Rev. J. Eden, at Monrovia; Rev. T. Wilson, at Sinoe; Miss Vantyne in the United States, on account of health.

Siam: the Rev. Messrs. W. P. Buell and R. Q. Way. Mr. Buell is on his way home on account of Mrs. B.'s health, and Mr. Way had not reached the station at Bangkok at the last dates.

China: the Rev. Messrs. W. M. Lowrie, M. S. Culbertson, A. W. Loomis, A. P. Happer, M.D., J. Lloyd, H. A. Brown; Messrs. J. C. Hepburn, M.D., D. V. M'Cartee, M.D., and Mr. R. Cole, printer. Messrs. Lowrie, M'Cartee and Cole have continued at Macao, and Dr. Hepburn at Amoy; when the other members of the mission, who sailed from this country during the last year, reach China, the stations and designation of the missionaries will be determined. It is expected that, in addition to stations at Hong Kong or at Macao, and at Amoy, there will be a station at one of the northern cities, probably at Ningpo, where it seems expedient to concentrate the chief strength of the mission.

India; Lodiana Mission: the Rev. Messrs. J. Newton, J. Porter and L. Janvier, Mr. R. Morris, printer, and four native assistants, are at Lodiana; the Rev. J. R. Campbell, Mr. J. Craig, teacher, and one native assistant, at Saharunpur; the Rev. J. M. Jamieson, at Simla; and the Rev. J. Caldwell and one native assistant, at Merat.

India; Allahabad Mission: the Rev. Messrs. J. Wilson, J. Warren, J. E. Freeman, J. Owen, and J. Wray, Miss Vanderveer, teacher, and — native assistants, are at Allahabad.

India; Furrukhabad Mission: the Rev. Messrs. H. R. Wilson, J. C. Rankin, W. H. M'Auley, J. J. Walsh, and two or three native assistants, are at Futtehgurh and Furrukhabad, and the Rev. J. L. Scott at Mynpurie.

France: through the Evangelical Societies of France and of Geneva, some contributions have been made to promote the spread of pure religion in France, Belgium, &c. It is hoped that the churches will become deeply interested in this field of labour. The plan of the Board in reference to this department is, not to send mis-

sionaries to Europe from the United States, but to support such labourers as their funds will provide for, under the appointment and direction of the Societies above mentioned.

Connected with nearly all the missions of the Board are Schools, of two classes—day and boarding; it being a leading principle in the policy of the Board to endeavour to prepare natives of the several countries to become ministers and teachers.

There are Printing Presses in connection with the Iowa, Lodiana, Allahabad and China missions. In the last mentioned, a promising experiment is making with metallic types, instead of the wooden blocks heretofore used in Chinese printing.

There are churches at the stations in Texas, among the Iowas and Ottawas, and at Lodiana, Saharunpur, Futtehgurh and Allahabad.

The missionaries in India have been organized into Presbyteries of which there are three in connection with the General Assembly, and one in connection with the Reformed Presbyterian Church. The latter is formed of the brethren settled at the stations of Saharunpur and Merat. The Presbytery of Lodiana embraces the missionaries at Lodiana and at Simla; the Presbytery of Furrukhabad, all the missionaries of the Furrukhabad Mission; and the Presbytery of Allahabad, all the missionaries of the Allahabad Mission. The Presbyteries of Lodiana and Furrukhabad have each licensed a native candidate to preach the Gospel.—There is also a Presbytery in Texas. And it is the undoubted wisdom of the Church to have all her missionaries organised into Presbyteries as soon as practicable.

It is not deemed necessary to present minute particulars in this general statement; the Abstract of the Annual Report, inserted in the June number of the Chronicle, will give all the details of these important missions.

THE MISSIONARY FIELDS OF THE CHURCH—THEIR EXTENT.

The Foreign Missions of the Presbyterian Church now occupy six general fields of labour, viz. Texas, the Indian Tribes, Africa, China and Siam, India and France. Of these countries the population may be enumerated as follows:

I. China, 360,000,000 } Siam, 3,000,000 } *	363,000,000
II. India, ...	150,000,000
III. Africa, Western and Central, say . . .	30,000,000
IV. France, 34,000,000 } Belgium, 4,230,000 } .	38,230,000
V. Texas, say . . .	150,000
VI. Indian Tribes, viz. Creeks, Ottawas, Iowas, &c., say	30,000
Total, .	581,410,000

* Classed together, because the same religion prevails extensively in both, and because many Chinese now live in Siam.

According to Hassel's estimate, the Pagan population numbers 561,820,000; the Mohammedan, 120,105,000; the Roman, Greek, and other corrupt oriental Christian, 196,774,000; making a total of 878,699,000 of our race under the influence of Pagan, Mohammedan, Papal, and other corrupt Christian Systems. No true follower of Christ can contemplate the present condition and the future destiny of these vast multitudes, without having his mind filled with the most solemn emotions. We forbear attempting to describe them.

To "every creature" of all these multitudes, the Gospel must be preached; otherwise, the express commandment of Christ will not have been obeyed. How great, then, is the work of missions!

That work is indeed great, beyond the conceptions of our minds, and it is attended with difficulties of the greatest magnitude. But the arm of the Lord is not shortened that it cannot save. The power of almighty grace can remove every let and hinderance, provide the amplest means, or work with the feeblest, and finally crown the work of evangelization with complete success. In God is all our hope. If we were not assured that the work of missions is His work, we should at once abandon it as hopeless and visionary; believing that it is surely God's work, we can have no misgivings as to its final accomplishment. But God works by means, by the instrumentality of his people, no less than by his holy providence, and the gracious influences of his Spirit.

Keeping these general truths in view, we have supposed that it might be useful to place before our readers the population of the different missionary fields, in which our Church is now conducting the work of evangelization. Perhaps few persons have duly considered the magnitude of the foreign missionary work of the Presbyterian Church. Her missions connect her members with two-thirds of the Pagan, Mohammedan and Papal inhabitants of the world—with more than five hundred and eighty millions of our race. This results from the fact that the missionaries are the representatives or agents of the Church, doing her work, in her name, at her charge, supported by her prayers; to them and to their labours does every member of the Church at once turn his thoughts, when in the hour of solemn self-review he asks the question, What am I doing to obey my Lord's last commandment?

If the *plan* of the missionary enterprise includ-

ed no more than the preaching, *viva voce*, with their own voice, of the foreign missionaries, the statement in the last paragraph might be liable to exception. It might then be alleged that the missions of the Church connect her members with those only whom her messengers, the missionaries, can actually address. But the aim of Christian missions is far wider than this. The missionaries do preach the Gospel themselves, directly, as opportunity serves; but they also translate, and print, and send forth the Word of God, and they devote a large part of their time and strength to efforts whose object is to train up a native ministry, on whose labours eventually the conversion of every heathen people must mainly depend. The missionaries put in motion principles, living and ever expanding; they sow the seed of life; they plant the leaven of divine truth. When they have done this, they may die and go to their reward, but their work shall live—God shall make it live and prosper. And every follower of Christ who has assisted in their support, by his prayers and his pecuniary offerings, has been taking a direct part in the movement of that great system of means by which the Gospel shall be made to triumph in the world. Thus the humblest disciple may now, through these missions, become a co-worker with his blessed Saviour in the salvation of men on the plains of India, in the crowded cities of China, in the heart of papal Europe. How great this privilege!

We could earnestly desire to see one more mission supported by our Church, a mission amongst God's ancient people, the Jews. And we shall not abandon the hope of seeing this mission yet established. In the mean time, we avow the conviction, that our Church has been highly favoured of God in the choice of her missionary fields. A nobler platform of missionary enterprise can hardly elsewhere be found than that which these missions afford. May God grant that, as a body of Christians, we may be found worthy of being called to so great a work!

A TABULAR VIEW OF PROTESTANT MISSIONS,

Compiled for the Foreign Missionary Chronicle.

In compiling the following Table we have taken the latest returns within our reach. The statistics of the American, Baptist, Episcopal, Methodist, and Presbyterian Boards; of the English Baptist, Independent, Jews', and Wesleyan Societies; of the German Missionary Society, and of the Scotch Free Church Missions, are taken from the last Annual Reports of those Institutions, dated in 1844, except the German, dated in 1843. The returns of the other Societies are taken chiefly from the London Missionary Register, of 1844.

Ministers of the Gospel are classed as Missionaries; all others as Assistant Missionaries. Female Missionaries are not included. The column headed "Native Assistants" requires explanation, the usage of the Societies not being uniform in reporting this class of labourers. Some report all in their service, converted or pagan; others, only native preachers. Some use vague titles, such as 'native assistants,' 'subordinate agents,' &c. It may be presumed, however, that most of the persons reported in this column are members of the church, and that a small part of them are preachers of the Gospel.

	Missionaries	Assistant Missionaries	Native Assistants.	Communicants.	Scholars.	
American Indians.						
American Board	4	12	6	1146*	993*	Oregon—Choctaws—Sioux—Ojibwas, &c.
" Baptist	2	2	10	1600*	262*	Ojibwas—Cherokees—Choctaws, &c.
" Episcopal	1	1	1	120	—	Oneidas.
" Methodist	4	6	—	4303	—	Oregon—Cherokees—Choctaws, &c.
" Presbyterian	4	3	—	25*	106*	Iowas—Creeks—Ottawas.
" Moravian	4	—	—	68	—	Canada—Delawares.
British Baptist	1	—	—	102	—	Canada, Tuscaroras.
" Episcopal, Church Miss. Soc.	3	3	8	451	669	Canada, Red River Settlement.
" Wesleyan	9	1	9	442	151	Canada—Hudson Bay Co.'s Territories.
Texas.						
Baptist	3	—	—	240		
Episcopal	3	—	—	—		
Methodist	40	—	—	4970		
Presbyterian	4	—	—	—		

* Returns not given, or imperfect.

	Missionaries	Assistant Missionaries	Native Assistants	Communicants	Scholars	
Africa.						
American Board	6	2	5	15	125*	Zulus—Gaboon.
" Baptist	2	1	2	24	31	Bassas.
" Episcopal	5	3	4*	21	187	Cape Palmas.
" Methodist	18	3	2	874	273	Liberia.
" Presbyterian	4	1	12	30	100	Liberia—Kroos.
British Baptist	8	—	32	44	70	Fernando Po.
" Episcopal. Church Miss. Soc.	12	8	5	1275	5475	Sierra Leone—Timmanee country.
" Independent, Lond. Miss. Soc.	36	5	1*	3794*	4199*	South Africa.
" Wesleyan	53	—	34	6798	5576	South Africa—Sierra Leone—Ashanti, &c.
French Protestant	10	3	2	209*	870	South Africa.
German	2	2	*	—	—	Guinea coast—Aquapim mountains.
Glasgow (two Societies)	9	1	9	86	144	South Africa.
United Brethren	22	—	—	589*	—	South Africa.
Countries adjacent to the Mediterranean.						[&c.
American Board	31	4	29	—	1706	Greece—Syria—Armenians—Nestorians,
" Baptist	3	—	1	—	*	Greece.
" Episcopal	4	—	—	—	*	Greece—Constantinople—Mesopotamia.
British Episcopal, Church Miss. Soc.	9	—	10	—	804	Asia Minor—Egypt—Abyssinia.
" Independent	1	—	—	—	—	Corfu.
India and Ceylon.						
American Board	27	5	97	544	8318	India, West and South—Ceylon.
" Baptist	2	—	3	*	*	Teloogoos, South India.
" Presbyterian	16	2	12	*	860	North India.
British Baptist	37	—	92	1439	2864	North India—Ceylon.
" General	4	1	17	*	139	Orissa, North India.
" Episcopal, Church Miss. Soc.	65	15	645	2234	12,677	India, North, West, South—Ceylon.
" " Gospel Prop. Soc.	36	2	3*	1076*	1181*	India, North, West, South.
" Independent	54	3	354	593	7942	India, North, West, South.
" Wesleyan	38	21	193	1415	6578	South India—Ceylon.
German	24	—	13	—	1360	West India.
Irish Presb. Church	5	—	—	—	—	West India.
Scotch, Free Church	13	3	*	*	1400*	India, North, West, South.
Welsh	1	—	—	—	—	North India.
Farther India.						
American Board	17	1	1	20	—	Siam—China—Borneo.
" Baptist	28	4	59	2445	334	Burmah—Arrakan—Assam—Siam—China.
" Episcopal	4	—	—	—	—	China.
" Presbyterian	8	3	1	—	—	China—Siam.
British Baptist	2	—	—	—	—	Java—Sumatra.
" Independent	9	3	—	—	—	China—Singapore—Penang.
South Seas.						
American Board	29	13	1	23,804	20,000	Sandwich Islands.
British Episcopal, Church Miss. Soc.	12	22	321	1822	16,246	New-Zealand.
" Independent	36	4	13*	2645*	5673*	Georgian—Society—Hervey—Navigators.
" Wesleyan	29	25	925	10,461	7044	New-Zealand—Friendly—Feejee.
West Indies.						
British Baptist	47	—	93	36,371	6744	Jamaica—Trinidad, &c.
" Episcopal, Church Miss. Soc.	7	7	4	533	1248	Jamaica—Trinidad.
" Independent	25	9	19	2519*	3646*	Demerara—Jamaica—Berbice.
" Wesleyan	94	9	123	58,144	7934	Jamaica—Antigua, &c.
Scottish	7	11	—	1952	785	Jamaica.
United Brethren	114	—	*	14,000	*	Danish and British Isles.
					—	
Labrador and Greenland.						
United Brethren	32	—	—	783		
The Jews.						
American Board	1	—	—	—	—	Constantinople.
Associate Reformed Synod	1	1	—	—	—	Probably Damascus.
British Episcopal, Jews'	23	47	—	—	—	Great Britain—Continent of Europe Countries in Asia near the Mediterranean.
Scotch, Free Church	5	1	—	—	—	Pesth—Jassy—Damascus.
Irish Presbyterian Church	2	—	—	—	—	Holy Land.

* Returns not given, or imperfect.

Board of Foreign Missions of the Presbyterian Church.

Lodiana Mission.

LETTER OF THE REV. JOHN NEWTON.

The Lodiana Mission receives its name from the town first occupied by the Board as a mission station in India. The city of Lodiana is an important place, situated on the waters of the Sutlej, nearly 1200 miles north-west of Calcutta; it contains about 40,000 inhabitants, and has business relations with the Punjab and other countries on the north-west.

The first company of missionaries to India consisted of the Rev. Messrs. William Reed and John C. Lowrie, and their wives, who reached Calcutta in the autumn of 1833. Mrs. Lowrie was called to her rest a few weeks after reaching India; and the health of Mr. Reed failing, he was recommended to return to the United States, but departed this life soon after embarking on the voyage homeward, in August, 1834. Mr. Lowrie proceeded alone to Lodiana, reaching that city in November of 1834, and was joined there by the Rev. Messrs. James Wilson and John Newton, and their wives, near the end of the next year, 1835. In the year following, Mr. Lowrie left the station on his return to this country, owing to the failure of health, Mr. Wilson subsequently became connected with the Allahabad Mission, and Mr. Newton is therefore now the oldest missionary at Lodiana. He has been joined by other missionaries, and new stations have been formed in connection with the Lodiana Mission; see the summary view on the first page of this number of the Chronicle.—As many of the present subscribers to the Chronicle are new patrons of the work, we shall continue to give short introductory notices of the stations and missionaries of the Board, until they have all been brought in this way under the eye of our readers.

In this communication Mr. Newton presents some weighty thoughts touching the support of missions among the heathen. In the introductory paragraphs he addresses "those especially with whom the writer is personally acquainted,"—who, as well as many others, will surely give a kind and serious consideration to his views,—and then refers to the fact, that since engaged in the missionary work, he has sent home but few journals, and no letters for publication, owing partly to his pressing engagements, and partly to his "having no wish whatever to appear before the public as a writer." Now, however, he feels constrained to address his personal friends and the churches. He thus states the cause of his appeal, and his views of Christian duty:

Every letter received from the Board tells of the extreme difficulty experienced in collecting funds enough even to keep the existing missions in operation. And as a necessary consequence of this, we are urged to reduce our expenditures to a scale of the very strictest economy; and even to retrench and curtail our operations in every possible way. Not only are we *urged* to act thus, but the Board have been compelled to *enforce* retrenchments, where, with a view of the responsibilities resting upon us, we should ourselves have been afraid to attempt them. But it seems there is no alternative. Without the aid of your contributions, of course nothing can be done; and since these are not forthcoming in a sufficient amount to meet the exigencies of the case, our operations have either to cease entirely, or continue under great disadvantages.

Now this state of things is a source of much anxiety to your missionaries. You have placed us in a painful position. You gave us encouragement to come, as your representatives, to the heathen, and we have always thought ourselves entitled to look for that assistance from you, in the way of sympathy, prayer, and contributions, which are essential to the success of our undertaking. We take to ourselves no credit whatever, for having left our country, and devoted ourselves, under many personal disadvantages, to the missionary work. In this we have done not an iota more than it was our duty to do; yet we believe that our fellow-Christians, who have remained behind, where the providence of God enables them to gather together earthly goods, are wanting in *their* duty, so long as they devote not such a portion of their income to the missionary work as may be necessary to sustain our operations.

* * * There is reason to fear, however, that few feel the obligation to extend the kingdom of Christ on the earth to be personal. Some would leave the responsibility of this work entirely to the missionaries. But "who goeth a warfare at his own charge?" Apostolic missionaries were sustained, in part at least, by the contributions of the churches; and so it must be now; particularly in countries where the people are all heathen, and society is uncivilized.

Still I suppose that the most common mode of shifting responsibility off one's self, is to leave it spread over the whole mass. Oh, brethren, is it so? Do you wish *not* to have individual responsibility in this matter? Is the Master whom you profess to serve a hard master, that you wish to push his yoke off your necks, and leave the work he has assigned you to be performed by others? Is there no debt—no *personal* debt of gratitude, to be paid to the Lord Jesus Christ, on account of which you should

esteem it a privilege to have a personal share—and a large share too—in that great work of benevolence, on which his heart is so much set? It is vain to think of a responsibility resting on the Church generally, in such a sense as to not leave on each and every member of that Church a responsibility as direct and personal, as if he were himself the whole body.

Look at a case analagous to this. That same Saviour, whom you serve, once died for the salvation of sinners—he died once for all. Now, how would you like the principle of generality to be applied to this salvation? Suppose it were of so general a character as to have no personal reference to you, would you like it? Would this spreading out of a Saviour's love over the whole surface of the Church, so as to exempt you from a direct and personal participation in it, please you? Surely there is no Christian whose heart does not glow with gratitude at the thought, that the suffering Son of God meant to include him personally in the redemption purchased for the Church on Calvary. Well, then, beloved brethren, why not rejoice in the personal obligation which your share in the great salvation brings with it? If you wish yourself to be a personal heir of glory, take a personal part, also, in the work by which God, through Christ, is bringing many sons unto glory.

You acknowledge the work of missions to be the work of your God and Saviour; and the object he has in view, in prosecuting this work, is the very same he had when he sought you, while wandering in the ways of sin and death, and introduced you among his adopted sons. There are others wandering in like manner, over the face of the whole earth; and it is his purpose to search for them till he finds them. Now, will you not be a co-worker with him in this heavenly enterprise? Is it enough that you alone should be saved? Have you no desire that the great multitude, which no man can number, out of all nations, and kindreds, and tongues, and people, who have washed their robes and made them white in the blood of the Lamb, should grow larger and larger? Or, perhaps I should rather say, have you no such sympathy with Christ, as to wish that he should see the full travail of his soul, AND BE SATISFIED?

Then, fellow-Christians, put your hand to the work. Do what in you lies. If you cannot yourself preach the Gospel to the heathen, help those who can. Feed and clothe them. Sustain them by your fervent prayers; and *cease not*. This you *can* do; and less than this you cannot expect the Master to accept at your hands.

Mr. Newton then notices the objection which is too often made, that "the missionary cause is not successful," which he thus disposes of:

I would ask, with all seriousness, whether God has ever authorized us to guage our obedience to his plain amd unequivocal commands, by the amount of success attending our labours. * * * Perhaps it has not occurred to you that this very want of success, which constitutes your reason for not aiding the cause, may itself be the consequence of your not having, in time past, accompanied your contributions with the effectual fervent prayer of the righteous, for the divine blessing to attend them. If so, whose fault is it? And can you make the culpable neglect of one duty a just occasion for omitting another? What ground have you for concluding, that if you of the house of Israel inquire of God concerning this thing, as well as aid the cause according to your ability, in other ways, he will not really open the windows of heaven, and pour out a blessing too large to be contained. "Come now, and prove me herewith, saith the Lord of Hosts."

Others assign a different reason for withholding their support from the cause of missions. The cause itself is a good one, a noble one, one worthy of every good man's support; but then the missionaries are inferior men—such is the allegation—and therefore these objectors excuse themselves from taking an earnest part in carrying forward this work. If this objection were well founded, the cause itself being acknowledged as good and important, then those who make it, to be consistent with themselves, are bound to take even a greater interest in everything that concerns the progress of the work, and thereby to save the cause from injury. How can they reconcile it to their conscience that they should stand aloof from their Saviour's cause, merely because they do not like some of his servants who are engaged in promoting it?

We deny, however, the allegation that the missionaries, as a body, are inferior men. It is not true. Those who venture to make the assertion, commonly do so in view of some favourite test of their own, without distinguishing between things that differ. Doubtless among so many of Christ's ministers there will be found considerable differences in their gifts, learning, and general character; but we are well assured that our missionary brethren, as a body, will compare very favourably with any equal number of men of the same age in the ministry in any of our Presbyteries or Synods. Our missions have been too recently formed to permit any of the missionaries to acquire that standing which belongs only to the Fathers of the Church; but if their lives are spared, and the grace of God be continued to them, we shall see characters developed, and influence exerted, worthy of the best men who have adorned the history of our Israel. This is our sober, honest judgment. Other answers might be given to the objection under notice, but we forbear to enlarge upon it. Mr. Newton considers it in a spirit which cannot fail to commend his remarks to the hearts of our readers.

But possibly some of the missionaries are not of the right stamp; and such being the case, it is useless to waste money on their support. Well, brother, I am willing to allow this objection all the force that properly belongs to it. I shall not praise the missionaries; nor shall I attempt to vindicate them at the bar of your judgment. The charges often brought against the missionary body, by the open enemies of our Lord, might, for the most part, be triumphantly repelled; but the kind of charges which you prefer may have something of truth in them. At least they may in some cases be true. I am ready to acknowledge that we are not all as humble, and self-denying, and laborious, and as full of the Holy Ghost, as missionaries may be expected to be. But I may ask, whether this may not be ascribed, in part, to the fact, that the Church by which we are sent is greatly defective in the same traits of character. It is not surprising that a stream should rise no higher than the fountain from which it flows. So far as the defects of the missionary body are real, should not the Church consider it a cause for humiliation at home? If the whole body had been more holy, holier men would, in most cases at least, have been sent abroad. And if the churches should now pray more for those who represent them among the heathen, would not their prayers be likely to tell in the elevated character of those representatives? I say not this to excuse ourselves; for I know that we must *each one* give account of himself to God. Yet it is true, that much depends on you. Your prayers, if offered aright, would be an invaluable blessing to us. If Paul needed the intercessions of his brethren, how much more we! And if our brethren pray not for us, they will surely judge our defects with a modified severity.

If those who love this cause could not conscientiously aid it by their contributions, on account of the defective character of the agents employed, they would surely exert themselves to the utmost to procure the appointment of persons more competent; and if such persons were not procurable, why, of course, it would never do on that account to abandon the work. Where there is a choice of means, it is plain that the best is always to be preferred; but men never act on the principle of omitting important works altogether, merely because the only means available are liable to some exceptions.

Besides, this is a principle which our divine Master himself has not recognised. He has simply commanded us to teach all nations. No conditions are specified. The Apostolic Church obeyed this command with promptness and perseverance; and that too in spite even of the worldly character of some of the missionaries then engaged in the work. From such an enterprise they could never think of withholding their hands. And why should we? It is the Lord's *will*, that we all, in our respective spheres, do what we can to diffuse the savour of his gracious name, and to make known his great salvation, to the ends of the earth. To this, brethren, you are bound by the fact of being numbered among his disciples. "Why call ye me Lord, Lord, and do not the things which I say?" You have put your hand to the plough: see to it that ye look not back.

Here is the fact on which I would rest the cause. The duty of evangelizing the world is imposed on the Church. The command to do this, written in the most legible characters, lies directly across the path of every Christian. Christ himself has placed it there; and where is the man, calling himself a disciple of Christ, who can deliberately pass it by with neglect, or under any pretext decline fulfilling it, according to the opportunities and ability afforded him?

But, brethren, perhaps you *are* in the habit of doing something; and are satisfied that in these "hard times," you can do no more. It may be so. Perhaps some of you are really doing enough. In such a matter I would not dare to judge. God alone has a right to decide. He gave, and he knows how much to demand. The amount, therefore, which it behooves every one to give, of the goods committed to him, to aid in the work of the world's salvation, must be settled by himself, in conjunction with that Lord whose steward he is. To aid you, however, in regulating the amount of your contributions, let me suppose a case; viz. that the Lord Jesus should himself come to you, and ask how much you could give in *these hard times*, to aid in promoting a cause in which he felt a deep personal interest—one that was peculiarly dear to him. How much would you put into his hands? Try to settle this question definitely. Then remember, each of you, whenever the collector calls for your contribution, that he is only a messenger of Christ, and the Master himself is spiritually present, taking cognizance of what you give.

* * * Now, brethren, farewell. The Lord direct and bless your efforts; and may it be said to you at last, "Well done, good and faithful servants, enter into the joy of your Lord."

Your brother in the labours and hopes of the Gospel. JOHN NEWTON.

Lodiana, July 3, 1844.

JOURNAL OF THE REV. J. M. JAMIESON.

The Rev. Mr. Jamieson and his wife formed a part of the third company of missionaries to India, who arrived at Calcutta in the spring of 1836. For several years they were settled at Sabathu, an important town on the lower ranges of the Himalaya mountains, about 110 miles north-east of Lodiana—the station of Sabathu being connected with the Lodiana Mission. In conse-

quence of the buildings occupied by the mission-family, school, &c., at that place being required for the use of the troops, and others not being procurable, the station at Sabathu was relinquished in 1843. Mr. J. has since spent some time with his family at Simla, another station in the Himalaya mountains, about twenty-five miles in the interior from Sabathu.

While at Simla, Mr. Jamieson made arrangements for a missionary tour to the borders of Tibet, with a view to distribute some religious tracts which he had prepared in the Tibetan language "among the Lamas, and to see what demand there might be in upper Kanaur, where the Tibetan language is used, and in the adjoining parts of Tibet, for the translations of the Scriptures, and what facilities for distributing them." He was accompanied by two English missionary gentlemen. We insert some extracts from his journal during this tour. The party set out on their journey on the 14th of June of last year. Passing Kotgarh, Rampur, and other places, they reached Lipe on the 5th of July, a village in the valley of Kanaur, on the upper waters of the Sutlej river. Here we begin our quotations.

Notices of the fruits of Kanaur—Lamas—Lama books—Lama religious services, &c.

The village of Lipe is considerable, and the houses well built. Its height is 8500 feet above the sea. It stands in a fertile dell, and has numerous orchards of fruit trees around it. Here the largest and best apples in Kanaur are produced. The vine is, likewise, extensively cultivated, and grapes are of a delicious flavour. The vine is cultivated on the southern banks of water courses, where the fruit can receive the heat of the sun, to bring it to maturity. These banks are generally low and fertile, and enclosed by walls or hedges. The vines are supported by wooden frame-works erected over the entire vineyard; upon these they spread, and form large and beautiful arbours. The grapes are of two kinds, white and purple,—each about the size of a common nutmeg. They ripen in September. Many are sent to Simla for the English residents .... Some are made into a kind of wine, certainly not very palatable, some are distilled, and the remainder are dried for home consumption and exportation. In this state, they form an important article of trade with Tibet.

Here we saw resident Lamas, for the first time. There are ten or twelve of them who remain in *Lipe*. They are highly reverenced by all classes. After conversing with them for some time, and examining their books, of which several were large, I presented them with some Tibetan tracts —the first Christian books in their own tongue they ever saw. One of their number read fluently, and all seemed pleased with the tracts. May the reading of them be blessed of God to the eternal welfare of these benighted Lamas.

Kanum, 6*th*.—The road from Lipe to this place, being a bye-path, is very bad. It leads along the sides of precipitous mountains, and over much *debris*, which is so vacillating, as in many places to make the path quite dangerous. On our way, we passed through *Labroug*, a considerable village, in which there is a high and strong fort, also several houses inhabited by Lamas. At this place I stopped a few hours, and after collecting as many Lamas as I could, endeavoured to converse a little with them. I likewise gave them a number of Tibetan tracts, which they read fluently. One of them, as a remuneration for the tracts, presented me with one of his own books —a treatise on the *do dse* (*Sans.* Vogra,) or signal of power. Leaving *Labroug*, we proceeded across a deep dell to *Kanum*. It is a populous village, situated on the south side of a high mountain. The spot on which the village stands is nearly level, and planted with numerous Lombardy poplars, apricot, and other fruit trees. Near the Sutlej, which flows about a mile below, are large vineyards, well cultivated and productive. The soil around the village is fertile and well watered, and at present the fields are covered with luxuriant crops of barley. But the most important objects in Kanum are its monastery and nunnery. The former is a large, rude stone building, and the residence of about twenty Lama monks. Its library, which is considerable, contains two very large and celebrated Tibetan works, called the *Kah-gyur*, and the *Stan-gyur*. These comprehend the principal works of the literature and religion of Tibet. The former is a collection of 108 large volumes, and the latter of 225. These are, as the names import, translations, chiefly from Sanscrit works.

We were introduced to the library by the *Abbot*, a very old frail man; but as there were several idols in the same apartment, we were only permitted to see the books from a distance. We afterwards, however, had some of them brought to our tent for inspection. Like all Tibetan books, they consist of separate, oblong leaves, from one to three feet in length, and three to six inches in breadth. These are confined between two boards, and bound together with cords. Two or three volumes of the Kah-gyur would be a load for a man. The paper is brown and coarse; but the printing good. Dr. H. purchased some twenty or thirty odd books, for which he paid from one to five dollars per volume. I had the Lamas all collected, and after making inquiries concerning their literature, religion, numbers, demand for books, &c., distributed tracts among them. They receive them with apparent delight, and it was interesting to see so many of these learned and veteran Budhists reading, for the first time, the way of salvation through our Saviour in their own tongue. The Lamas of *Kanum* are educated at a celebrated convent near *Lasa*, and are the most learned in *Kanaur*. They are usually sent there, when about eight or ten years of age, and remain in the convent, until they are twenty-five or thirty, when they return to pur-

sue their profession. The institution is supported by the *Grand Lama*.

Those who go from *Kanaur* to this place of learning, are Hindus by birth—usually of the Chhatri caste, and although they adopt the ritual of the Budhist Lamas, and practice it, both while students and afterwards, they retain their caste, and are considered here orthodox Hindus.—Their creed is, however, an evident mixture of the two religions. The principal books, which they read are literal translations of the shastras; but in their *Labrougs* or temples, they have the image of *Budh*, always conspicuously situated; also those of *Shiv*, *Krishna*, *Ganesh*, and many others of both the Budhist, and Hindu, or brahmanical idols.

The religious services of the Lamas, consist chiefly in offering incense to *Shakyo* (Budh,) repeating long prayers, and the sacred mystical sentence, viz. *um*, *mani*, *padme*, *hung*, in a sitting posture, and occasional prostrations—the whole being accompanied with music of horns, bells, and drums. With regard to their religious belief, it seems to be a strange compound of mysticism, superstition, deception, idolatry, the doctrine of metempsychosis, and a few faint traces of Christianity, supposed to have been derived from the *Greek* church. The Lamas recognize a sort of trinity or triad, and they usually prefix the following address to their books:—*Dkon*, *mchhog*, *gsum*, *la*, *phyag*, *htsa*, *lo* (reverence to the three holy ones.)

They have also their monks and nuns, (Gelongs and Chhomas,) who profess poverty and celibacy, the *Kanum* nunnery contains twenty-five *Chhomas*. Like the *Gelongs*, they have their superior and other officers, all of their own sex.

They are mostly able to read, and their religious services are similar to those of the *Lamas*. No man, it is said, dares to be found after sunset within the precincts of the nunnery, on pain of severe punishment. Strangers, we are told, are not at any time admitted. The *Gelongs*, notwithstanding their professed celibacy, sometimes either marry or keep mistresses with impunity; but if a *Chhoma* proves of a licentious disposition, she is expelled the society, and should she be convicted of lewdness, it is said the punishment is death.

The late enterprising traveller and scholar, *Alexander Csoma de Koros*, spent three years at this place, pursuing the study of the Tibetan language. He resided in a small, uncomfortable house, not far from the monastery, and lived in a most economical manner. A broken chair, and some other pieces of furniture, are still in the room he occupied, although thirteen years have elapsed since his departure. Many of the Lamas remember Sekander sahib, as he was called by them, but his chief guru, *Sangs-rgyas Phun-Tshags*, died three years ago. The monastery here, is chiefly supported by the Raja of Basohar, in whose possession it is, and, although an orthodox Hindu himself, he pays much reverence to the Lamas.

Village of Sungnam—Manis, or Praying Cylinders.

8th.—Having spent two days in *Kanum*, and done all we could, as to the object of our visit, we left early this morning for *Sungnam*. From *Kanum* we ascended the renowned pass, 14,500 feet. The mountain is mostly unwooded, except by creeping junipers. The soil is chiefly clay slate, and abounds with pasturage and wild flowers; on both sides of the pass, and near the road, we found large heaps of drifted snow. This is the first we have seen so near our road. From the pass, we descended 5000 feet by a steep, and towards the end, a circuitous road, to the Darbang river—crossing this by a frail bridge, we proceeded to this place, and have taken up our residence in a small bungalow, built by a Dr. Wilson, some fourteen years ago, for a temporary abode.

This day's march was twelve miles, and as we were obliged to walk much of our way, we are all quite exhausted. Sungnam is a large and beautiful village, situated in a fine, fertile glen, five or six miles in length, and nearly one in breadth. It is quite level, under excellent cultivation, and interspersed with numerous orchards of apricots, apples and walnuts.

The height of the village is 9350 feet above the level of the sea: the temperature of the place is now delightful, and the atmosphere transparent for many miles. On the summits of the surrounding lofty mountains, light clouds are frequently seen arising from the melting snow during the days; but rain seldom falls. A few miles up the *Darbang*, there is a copper mine, which was formerly worked. In *Sungnam* there are also a monastery and a nunnery; but, unlike the *Gelongs* and *Chhomas* of *Kanum*, they here perform their devotions in the same temples. In the midst of the village, there is a neat *Gompa* (temple,) in which *Sakya* is represented by a large brazen figure, sitting cross-legged. On each side of this, is an image of a smaller size.

Just in front of the entrance stands the altar, on which there are a number of diminutive brazen idols, and before it rows of small brass cups filled with water, rice, and the kernels of apricots beaten fine; also oil, expressed from the same, burning in lamps, and flower-pots. The inner walls of the *Gompa* are decorated with numerous carved, pointed, and gilded devices, and hung around with many frightful masks. Some of the figures are beyond description obscene.

It seems incredible that men should be so blinded in their imaginations, as to think of offering prayers by

machinery. And yet the singular custom described in the following paragraph is abundantly attested by many witnesses.

In a small, dark chamber, to the left of the entrance, is a *Mani*, (praying cylinder) six feet high, and four in diameter. This is set upright to turn on a spindle, and is closely written from top to bottom, with the sentence *Um mani padmi hung*, and in the inside it is filled with a roll of paper, printed all over with the same mystic words. On the lower part of the spindle, which turns in a socket, there is a crank by which a man was constantly revolving the *Mani*, whilst he repeated the above sentence. Around his neck was a string of beads, one of which he shifted at every revolution. On the roof of the *Gompa* there is an aperture railed round, and covered as a gallery, whence spectators may see the ceremonies below, without intruding. All around the outer walls, there are rows of smaller *Manis*, to which every passer by may give a twirl. Near the *Gompa* is a little building erected over a stream of water, in which three large *Manis* are kept in continual motion, by the spindles passing down, and entering as many water-wheels below. The roof and corners of the houses, are also surmounted by small ones, like a whirligig, to be propelled by the wind, and the Lamas always carry in their hands, and keep revolving neat little *Manis* made of brass.

These are also filled with slips of paper printed with the *Um mani padmi hung*. I have read a Tibetan work which explains the meaning and virtues of these words; but these cannot now be given in full. Each letter is supposed to have a significant meaning. One represents the essence of the Supreme Being, another Satan, another Heaven, another Hell, and the remainder all the good and evil spirits; and it is thought a frequent repetition of these letters propitiates all these, and secures their favour. The continual revolving of them, the Lamas say, is in imitation of the universe moving round in an eternal circle, and the various transmigrations through which all beings must pass. They also say, that just so many times as a person turns, or causes the *Mani* to be turned, from so many births will he be exempted, and that upon whomsoever the wind that has turned it blows, it will purify from all his sins; and, likewise, that he who drinks the water by which it has been propelled, will be made holy.

To be continued.

Furrukhabad Mission.

JOURNAL OF GOPEE NAUTH NUNDY, LICENTIATE PREACHER.

The Furrukhabad Mission consists of the stations of Futtehgurh, Furrukhabad, and Mynpurie, of which we shall give notices hereafter, in connection with the communications of the missionaries.

The writer of the following journal is a native of Calcutta, where he first received a knowledge of the Gospel. He afterwards became a teacher in the orphan school at Futtehpore, above Allahabad; and when, on the disbanding of that school, a part of the orphans were taken to Futtehgurh, Mr. Nundy was prevailed on, by the Rev. H. R. Wilson, to accompany him to the new station, reaching Futtehgurh in the autumn of 1838. He has continued in the service of the Mission, and has been licensed to preach the Gospel by the Presbytery of Furrukhabad. We trust the day is not distant when a numerous company of able and devoted native missionaries will be connected with all the Missions of the Board.

Kamalgange—Guri; importance of visiting small villages—Singirampoor; Eclipse of the sun; superstitious notions.

Futtehgurh, Dec. 20th, 1843. Wednesday.—Rev. H. R. Wilson and myself left this about eight in the morning, on a missionary tour. Our first stopping place was Kamalgange. It is about six miles from our house. I need not dwell much upon the peculiarity of this place, for I dare say you have been repeatedly told what kind of place it is from the missionary gentlemen who visited it at different times. It requires but little knowledge to be acquainted with the signification of the word. In such a place, people from different directions come to deal. This was not the special market-day; still there were people enough to hear the good news we had to give them, and on this account we were rather glad, because the fewer the people, the more attentive; and as there was nothing special to engage their attention, they were better disposed to hear the Gospel. After preaching to the people there some time, we walked over to a large village, called Sheke-poor, about a mile distant. Here the people were also very polite, and apparently very attentive. They came around us in large numbers; perhaps as it was not the market-day, and as they had no work to do, they thought it best to spend a short time in hearing something new. Whatever might have been their motives, they heard the Word of God preached, and in the end they will find that this was a more profitable day than any of their bazar-days. After giving some tracts to such as could read, we returned to our tent, and immediately after our dinner, a message from home came in, that one of the orphan boys had run away. We were not a little sorry, yet not hopeless, but trusted on the Lord, that He will bring

him back. Hearing this sad news, we thought it best that one of us should go back, and Mr. W. returned.

About four P. M. I rode out to a little village called Guri, about two miles from the place where our tent was pitched. In this little village, there are not more than twenty families, most of whom are Kisans (farmers,) and are ignorant people; but they had a Lalla (teacher,) who could read, and at their request I gave him a Hindu Testament. They all promised to make him read to them whenever they had leisure. As the village is in a retired situation, it is doubtful whether the Gospel was ever preached to them before. This message was quite new to them, and consequently they were very eager and attentive; to whatever I said they gave their assent, and said that it was a thing they never heard before. How much good might be done, if these obscure and neglected villages were visited occasionally, instead of the crowded bazars and cities, to which we are often allured by the multitude, forgetful that the souls of obscure villagers are as precious as those in the crowded cities. When I left them it was quite night, and I almost wished that it was not so, then I could have staid longer; still I felt rejoiced, and thanked Him who, I trust, was with me sowing his good seed, through such an unworthy creature as I am, into the hearts of such illiterate and ignorant people. To his great name be all the praise.

A little after my returning, in came the Thanadar (the head police officer of that quarter) and his assistant. Although much fatigued with the duties of the day, yet I was enabled to preach Jesus Christ, and to sit up with them till very late in the night. All the conversation I had with them was very interesting, and I would insert it here for your perusal, but my space forbids it. The principal subject of our conversation was the sinfulness and depravity of our corrupt nature, and the utter inability of ourselves to sanctify our own hearts. I was much struck with their willingness to admit of the fallacy of their arguments when pointed out to them. This is a very rare thing with the generality of my countrymen; their pride will never submit, even when plain truths appear before them, but will persist on till the last. I dismissed them with a few select tracts and a Gospel to each, and with the advice, that they should read them at their leisure, with a hope of coming to the knowledge of truth. May the Lord impart his Holy Spirit that they may find the unsearchable riches, which only can be found in the Gospel treasury.

21st, Thursday.—Got a little Khichure cooked about four in the morning, and enjoyed it with many thanks to Him who is the giver of all blessings, then took down the tent and sent it off to Gayanpoor, about 24 miles from this; but instead of going direct to the place, went round several other villages, proclaiming the truth as it is in Christ Jesus. First I went to Singirampoor, about six miles from Kamalgunge, on the banks of the river. As this place has been described by some of your missionaries who previously visited it, I need say but little of it. It is considered by the Hindus one of the most holy places. The water which runs under this village is supposed to possess a peculiar efficacy in the pardon of sin, although the effect is neither immediate nor visible. O what a great delusion this must be to my poor countrymen! Can the water penetrate the heart, and produce that cleansing which nothing but the blood of Jesus can effect? The water of this place is always considered holy, but more so on peculiar days; and as this was one of the sacred days, owing to an eclipse of the sun, the crowd of people assembled was immense. The reason why the time or hour of an eclipse is so sacred in the estimation of the Hindus, is, that they believe that there is a Rachus, by the name of Rahu and Hetu, who, when he comes in contact either with the sun or the moon, and devours either of them, causes the sun or moon eclipse, acknowledging the power of this giant greater than the sun. The poor deluded people spend all the time the eclipse lasts in imploring the assistance of their different deities, to secure them from his power. Such is the great darkness of my countrymen, and in such darkness they must remain, until the Gospel light removes it. I reached this in good time to preach to the crowd assembled. Here I endeavoured to declare the way of salvation through the crucified Redeemer, to different crowds; but such was the noise and confusion, that I fear very few persons could have heard or understood me; yet I hope that the books and the tracts which I gave them will be blessed in God's own good time. May the Holy Spirit instruct them, and remove the darkness under which they are groaning. May they be convinced of the falsity of their religion, and instead of gathering on the banks of the river, gather under the foot of the cross, to wash away the corruptions of their hearts. The crowd dispersed about one o'clock, and I turned my face towards the village where I ordered my tent to be pitched. My object was not to go quickly, nor through the public roads, but by bye-ways, and through different villages.

Notices of several villages—Gayanpoor; notice of Vedantism—Return to Futtehgurh.

The next village I came to was Rujepoor, then Rampoor, Macha, Gurshahagunge, Ucha, &c. In all these villages I spent a short time, and delivered to them the message of salvation. In Gurshahagunge I found a number of boys gathered together on a verandah. As it is a

large place, and as my horse was tired, I thought I would stop a short time, and consequently I came down from my horse. The teacher, a Musulman, received me very kindly, and insisted on my passing the night there; but as my tent was not there, I preferred going on. I heard some of the boys read, and was satisfied with their improvement. Seeing me going into the school, the people from the village began to gather in, and in a very short time there was quite a large crowd. I have told them my errand, and some of them heard with attention what was evidently new to them. I had only five tracts with me, but they were received with great thankfulness. As the distance to my tent was considerable, and night drawing in, I was obliged to leave. Arrived at Gayanpoor, where my tent was pitched, a little after seven o'clock. The inhabitants of this place are principally Brahmans, and many of them Pundits. There are upwards of a thousand families in this place. As the village is situated several miles from the public road, no missionary has ever been there, as the thing was altogether new to them. The Zemindar, or the head man of the village, called on me several times at Futtehgurh, and insisted on me to go and preach the Gospel to his village, so I was received most cordially, and I have no doubt but my message was interesting to them. Although I was fatigued and hardly able to sit up, yet as the head man and some other Pundits came, I did not think it advisable to dismiss them without speaking even a few words to them on the purport of my visiting their village, and so I spent about an hour in conversing with them on the way of life, and telling them they shall hear more on the next morning.

22d, Friday.—Rose up early in the morning, and entered the village, where I preached and distributed some tracts; returned about nine o'clock into my tent, and after breakfast went into Tera, a much larger village, about two miles from Gayanpoor. This is also a Brahman village, and the people here were also very polite. They heard the Gospel without any opposition. It was very encouraging to see the people anxious to hear the Word of God, and had I time I might have stayed much longer; still I did stay till three P.M., then returned to my tent; but they appeared to be so much interested that they asked me if they might come over to my tent in the evening and hear further. I readily consented. At sun-set, they and some from the village where I was came in, about twenty in number. I spent a very pleasant evening conversing with them on the sure way of salvation through Jesus Christ. On the whole, they appeared to be very reasonable in their manner of conversing; but some were tenacious in their opposition. As many of the Brahmans were shrewd and intelligent, they tried to keep up their argument by quoting passages from the Veds, which speak of God as one and a holy being. Vedantism inculcates the worship of one Bruhumu, or true God, which the other Shastras do not. Thus far it is good; but it teaches self-righteousness in the highest degree, which is the ruin of a sinful soul. As it does not teach its votaries the sinful and depraved state of human nature, so it does not reveal any Saviour; but it is not a difficult thing to gain from them the admission that they are sinners, by referring to their own lives; but this does not reach their hearts. They staid till eleven or twelve o'clock, then I dismissed them with five Gospels. May the Spirit of God accompany these precious books, and convince them that there is no other way to heaven but through the Lord Jesus Christ.

23d, Saturday.—Started for home very early this morning; and as I had to come in one day all that distance, and on one horse, I did not stop in many places. At Khedagunge, in the Sarie (rest-house) where I stopped to feed my horse, as well as to refresh myself for a while, and as I was reading a tract to a few people belonging to the Sarie, in came a guard of Sepahis (native soldiers,) five men and a native officer over them, in charge of a supply of clothing, going to Cawnpoor. When they saw me reading a book, they felt willing to hear, and came and sat down, heard all I had to say without any interruption, expressing a desire to receive any books I might give away. All that remained in my stock I gave them, and they gladly received. I left them, and arrived home, rejoicing that I had enjoyed so many opportunities of proclaiming His glad tidings in so many different villages, and to people whom I never saw before. And now may the Lord bless his own word, and establish his truth amongst my benighted countrymen, that they may be taught to put their trust in the Son of God, and worship him instead of dumb idols; then the Scripture will be fulfilled, "That the heathen shall fear the name of the Lord, and all the kings of the earth thy glory;" and unto His great and holy name be all the praise, both now and for ever more.

GOPEE NAUTH NUNDY.

China Mission.

JOURNAL OF DR. JAMES C. HEPBURN.

The China Mission was commenced at Singapore, for which place the Rev. Messrs. John A. Mitchell, and Robert W. Orr, and Mrs. Orr, embarked in December, 1837. Mr. Mitchell was called to his rest in October of the following year; and Mr. Orr's health having failed, he returned to this country in 1841. In the mean time the Rev. Thomas L. McBryde, and Mrs. McBryde, had joined the Mission, having reached Singapore in July, 1840; and they were followed in the next year, 1841, by James C. Hepburn, M.D., and Mrs. Hepburn.

From the first it had been deemed desirable to occupy a post nearer China than Singapore. In 1842, Mr. and Mrs. McBryde left that station, where they had suffered severely from ill health, and proceeded to Amoy, reaching that city in June; and in the same year the Rev. Walter M. Lowrie joined the Mission, arriving at Macao in May. Mr. and Mrs. McBryde were compelled to return to this country in the year following, on account of continued ill health. In the same year, 1843, Dr. and Mrs. Hepburn removed from Singapore to Amoy, and D. B. M'Cartee, M.D., and Mr. Richard Cole, a printer, and Mrs. Cole, embarked for China. During last year, 1844, the Rev. Messrs. A. W. Loomis, M. S. Culbertson, J. Lloyd, A. P. Happer, M. D., and H. A. Brown, and Mrs. Loomis, and Mrs. Culbertson, embarked for the same important field of labour. This summary notice of the Mission to China suggests many reflections—of which we mention only one; that as God often prepares his people and his Church for great usefulness by the discipline of severe trials, so we would hope that the future history of this Mission will be in a high degree encouraging to its supporters.

Dr. Hepburn's journal is dated at Kulangsu, a small island opposite Amoy, on which foreigners have their residence. Former communications had mentioned the opening of a Hospital at Amoy.

Prayer-Meeting at the Hospital—Medical Report—Chinese Medical Practice—Notice of Romanist Priests.

March 22, 1844. Yesterday we commenced a prayer-meeting at our hospital. There were twelve Chinamen present—most of them regular attendants on our Sabbath worship. Each one that could read had a Testament in his hand, opened at the first chapter of Romans. One of the old men present read a few verses, and explained it in his own way—if he did not fully comprehend the meaning, or mistook it, he was corrected by Mr. Abeel. One of our most constant hearers is this old man, who must be quite seventy years old, and who never until lately heard the truths of the Gospel. He seems to perceive something of their meaning and beauty—a little light has dawned upon his long benighted mind. He is inquisitive and teachable. I trust he may be one of the first fruits of the Gospel here. The object of appointing this meeting was to give such persons an opportunity of knowing more of the Bible, as on Sabbath there are so many strangers generally present, that much time is taken up in repeating the old truths over and over again.

April 26th. Since the opening of our dispensary at Amoy, our medical operations have been much more extensive and useful than they were when confined to this island—where there were so many inconveniences often to be met in getting to it, as high winds, rain, and the sentries at the landing. But our dispensary is still by no means as useful, in a medical point of view, as it might be. This arises principally from irregularity in the attendance of the patients. Many never return after the first visit; and few continue to come until they are entirely cured. The reason of this may be that they are disappointed in finding that speedy relief that they had ignorantly hoped for—for the vast majority of our patients have laboured under their complaints for years; and they have become so deeply seated that many are incurable, and others would only yield to a long, protracted treatment, and that conducted under the most favourable circumstances. Many of our patients are also sea-faring men, whose business will not permit them to remain long enough to be cured; and nearly all depend on their daily labour for their bread,—living from hand to mouth. So soon then as they are able to resume their labours, they return no more. Still our dispensary is useful in other ways. Mr. Abeel is in the daily habit of spending two or three hours in our reception-room in talking to those assembled on religious subjects, and in distributing books to all that can read. And as we have patients and visiters from most, if not all the surrounding villages and cities, the truths of Christianity thus become scattered abroad.

From the 1st of Feb. to the 1st of April, we prescribed for 604 persons, averaging about ten new patients a-day. Of these 196 were affections of the eye, of which chronic conjunctivitis, corneitis, blephoritis, and opacity of cornea, were the principal forms; 97 were affections of the organs of respiration, of which bronchitis and asthma were the most frequent; 141 were affections of the organs of digestion, of which simple gastralgia, gastralgia and pyrosis, simple pyrosis, and indigestion, made 130 cases; the remaining eleven were cases of diarrhœa, dysentery and ascites. The affections of the stomach, usually ranked under dyspepsia, are far more frequent in China than in the United States; this may arise partly from the gormandizing habits of the people, on the one hand, and the deep poverty and want of wholesome and nourishing food, on the other. 34 cases were of such a kind as indicate the evil courses of their subjects; 35 were affections of the skin, of which scabies alone numbered 20 cases. The rest of the cases were miscellaneous, of which rheumatism numbered 30 cases.

We have had but four hospital cases; only a few of cataract, one case of tumour in the back, and one of tapping for dropsy. We have a very comfortable house for our hospital patients. The way we manage it is, to find the room, and let the patients find their own food and attendance. They are always accompanied by a friend who waits upon them.

29th. I have lately seen some specimens of Chinese surgery, which prove them to have more knowledge of the art than I was before in-

clined to believe. One is a case of a man 56 years old, who was born with a double hair lip, and was operated on at the age of six years—fifty years ago—the operation was precisely that which is now employed in civilized countries. The operation was entirely successful, and has given him quite a useful and not an unbecoming lip. The other case was one of dentistry—the insertion of the four incisor teeth of the upper jaw. They were made of ivory, strung upon a piece of cat-gut, and secured in their place by wrapping the ends of the cat-gut round the eye-teeth. Considering the simplicity of the plan, it was rather neatly done, and answered the purpose very well, but almost every three months they have to be renewed; as the price, however, is so very cheap, only about four cents, and it is done with so little trouble, this is a small inconvenience.

30th. Two Catholic priests, who have been staying on the island for some time, went into the interior yesterday. They had their heads shaved, wore the Chinese tail and costume, so that it would be hard to tell them from Chinamen. How they can, under the cover of such disguise, and living, as they do, in constant fear of detection, extend their religion among the Chinese, is a mystery to me. And what kind of a religion must it be that can live and flourish under such a state of things—a state of concealment?

France.

LETTER OF THE REV. MR. AUDEBAZ.

The support of missions in France, Belgium, &c., has been undertaken by the Board within the last few months—see the Chronicle of August last. The plan of proceeding, which is considered at once the most practicable and the most effective, is, to employ missionary labourers under the direction and control of the Evangelical Societies of France and of Geneva. Some remittances have already been made for this purpose. And the attention of the churches is now respectfully and earnestly solicited to this new sphere of usefulness. We may be permitted also to remind them, that their contributions can be made through the Board with as good service to the object in view as through any other channel, and certainly without the expense of a distinct set of agents, and without adding a new collection to the list of collections, which is already too large in most churches to be extended unless for the most weighty reasons. When our congregations come to understand this matter, we think they will perceive that their own advantage will be consulted by refusing to admit the agents of other institutions to make collections for a work which their own Board can do equally well without the smallest additional expense.

In the Chronicle of November a valuable communication was inserted from the Secretary of the Geneva Society. We have now the pleasure of laying before our readers an interesting letter from the Committee of the Evangelical Society of France, dated Paris, Sept. 13th. After acknowledging, in the first paragraphs, the bills of exchange, Mr. Audebaz thus proceeds:

We are extremely grateful for this evidence of the sympathy of the members of your Committee, and we bless God that he hath put it into their hearts to take an interest in our Christian labours, to pray for their success, and to aid their progress. We are anxious to cultivate those fraternal relations which they permit us to form with them, and to communicate to them all the papers which shall enable them to appreciate for themselves the work which the Lord hath intrusted to our direction. The pamphlet here inclosed,* will make you acquainted with the actual condition and the financial wants of the Evangelical Society, and we would now add some details concerning its later operations.

Within a short time we have had the satisfaction of making the inhabitants of several places to enjoy the blessings of public worship, of which until then they had been destitute. It is thus that we have engaged to assist a number of our stations: J——, which contains about 3000 inhabitants, and where, after many obstacles and many difficulties, evangelical worship has been recently opened in the presence of more than 200 hearers, of whom one half, at the least, were Roman Catholics: F——, a town of more than 8000 inhabitants, where a Catholic, having become a friend of the Gospel, has erected a chapel at his own charge: B——, of which the population rises above 13,000, where the work of evangelization had been for some time interrupted, but where we have now stationed a pastor: V——, finally, whose history you know from our religious journals.

We aim at immediately placing a pastor at L——, a city of 27,000 souls, and at A——, a city of 32,000; and we wish to open services at G——, at R——, and at B——, rural communes of the plains, where a part of the population has renounced the Roman superstitions to embrace the faith of a pure Gospel, and has borne with constancy and resignation every piece of malice which has been stirred up against them by the clergy, aided by the civil power.

These communes are not the only ones where there is in progress so interesting a movement. That which has been manifest at V—— spreads itself to one place after another; many neighbouring places witness the desire to hear the preaching of the Gospel. The religious movement beyond S—— extends itself more widely. That province counts twenty-one communes, whose inhabitants have begun to forsake the papacy, and to attach themselves to the Gospel

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* [Société Evangélique de France: Aperçu sur ses travaux des mois de Mai, de Juin et de Juillet, 1844.]

of the Saviour. The Roman clergy in that part of the country have lost all influence and consideration. The Evangelists who visit those communes have been received for many months with the most marked cordiality, are called to preach the good tidings to assemblies of 150 to 200 persons, and are entreated to return. And, contrary to what is seen elsewhere, the local authorities are altogether favourably disposed. In many places the mayors and municipal counsellors are at the head of this religious movement, inviting the Evangelists to come and hold meetings [re-unions] in their communes, procuring for them convenient places, and protecting them completely from the insults of the Roman priests, and from the evil disposition of the government higher authorities. We are well assured that this movement is an earnest one, and that if it is actively seconded, it will have important results. Unhappily, the Evangelists whom we have sent into that region are far from being able to satisfy all the extent of its wants.

There is here a difficulty over which we have often to lament. There is hardly a session of our Committee, at which we have not to consider some request for a pastor or a church. We are urged to send, here a minister of the Gospel, there an evangelist, or perhaps a teacher, or a colporteur. If we had at this moment double the number of labourers, we should not be at a loss for places to assign to them; though it is necessary, certainly, that we should have the means of supporting them. It is difficult, but not impossible, to find qualified labourers. Our two normal schools furnish us each year with a certain number of teachers, male and female; some Ministers and some Evangelists respond to our appeals, but it is indispensable that our resources should increase with the number of our labourers. And it is here, moreover, that your Committee can give to us a very precious aid; a small annual sum will suffice to support a new labourer. Thus, an annual sum of 1800 francs is sufficient, commonly, for the support of a Minister, unmarried; 1200 francs, of an Evangelist; 1000 f. of a Colporteur; and 500 or 600 f. of a Teacher, male or female; and somewhat less in certain places. Your Committee then, without imposing sacrifices which would be too burdensome, can furnish us the means of doing much good by enabling us to send forth at once a call for new labourers. Of course, it would be our part to give you an account of the labours of the workmen, whom your Christian liberality supplied to us the means of setting at work, as well as of the operations of our Society. We shall have equal pleasure in forwarding to you as many copies of our Annual Reports as you may desire.

We conclude, sir and honoured brother, by recommending our work to your Christian regard, and to that of the gentlemen who are members of your Committee; and we beg you to accept the assurance of our devoted and brotherly feelings. For the Committee.

[The names of places we have deemed it expedient not to publish.—ED.]

From the View of the Society's operations, enclosed in the foregoing letter, we learn that—

The number of persons employed by the Evangelical Society of France is eighty-two—viz. Ministers of the Gospel, 18; Evangelists, 9; male teachers, 15; female teachers, 3; one director and one assistant director of the Normal School, for the education of male teachers; one director, assisted by two ladies of his family, of the Normal School for the education of female teachers; candidates preparing for the holy ministry, 2; candidates preparing to become teachers—male, 16—female, 14.

To this number we may add, at least for a limited time, one Minister of the Gospel, and two Evangelists, who desire to consecrate to the work of evangelization the unemployed time which their ordinary occupations leave at their disposal. God grant that this example may find many imitators! for, we cannot too often repeat it, the religious movements which manifest themselves here and there in France, in the midst of the Roman Catholic population, offer occupation now for all who, being in a position to do so, feel themselves called to enter into this harvest.

For the encouragement of those who may regard this appeal as addressed to them personally, it may be useful to mention here the blessing which has rested, in a signal manner, on a course of evangelization which a pastor very recently adopted. In an important city, in the west of France, where during many days he had presented the great truths of the Gospel, through the means of Conferences, he had had each evening a numerous crowd of hearers—not only crowding a large hall, but occupying the entrance to it. The effect produced by these conferences gives reason to hope that in that city a door is opened for the Gospel.

A statement is made of the pecuniary affairs of the Society, during the three months ending on the 31st of July, from which it appears that the expenditures have been 41,083 francs, exceeding the receipts 15,028 francs, or nearly $3000; and to meet the engagements of the year ending on the 1st of next May, 67,974 francs more will be required—making in all 83,002 francs, needed for the nine months beginning with last August. The expenditures of the Society are for the support of its agents and candidates, as reported above, and also for places of worship, and for school-rooms.

Selections.

WESLEYAN MISSION IN ASHANTI, WEST AFRICA.

The population of Ashanti is commonly estimated at 3,000,000. No other kingdom in Africa has been subjected to the reign of a more bloody superstition, under the worst form of Fetichism. The greater interest, therefore, attaches to the accounts of the mission recently established at Kumasi by the Wesleyan Missionary Society of Great Britain. The mission consists of one minister of the Gospel, assisted by some native catechists, and is thus referred to in the Annual Report, May, 1844.

The prospects of the Mission at *Kumasi*, the capital of Ashanti, are very cheering. The public religious services are numerously attended. The people listen to the word with great attention; and it is not uncommon to hear them acknowledge that their present superstitious practices are useless, and incapable of affording that peace which Christianity appears to them calculated to impart. On some occasions the missionary preaches in the open air to large crowds of persons, who behave with great decorum and seriousness. From several of the Ashantis the all-important question, "What must I do to be saved?" has already been elicited; and two or three young men of rank give decided evidence of their sincerity, and are becoming members of the Church.

An evening school, at which some of the Ashantis attend, is in successful operation; and there is reason to believe that the remaining scruples of the king and his nobles, on the subject of schools, will soon entirely pass away, and that the work of instructing the rising generation may shortly be prosecuted without any other limitation than what the want of means may impose. Many of the most influential chieftains begin to evince much anxiety upon the subject, and express their regret that their children should still continue in ignorance; while the chief of the sacred town of *Bantama*, who is a great favourite with the king, has placed his five children at the mission-house under the instruction of the missionary, with the frank acknowledgment that he has lost all confidence in the Fetich, and that it is now his conviction that they have been deceived by their priests.

But all is not yet day in Ashanti. Night still hangs over the land; and the partial introduction of Gospel light which affords such hope as to the future, seems for the present to throw the surrounding darkness into still deeper shade. In the same letter which communicates this pleasing information, the missionary states the appalling fact that, during the preceding four months, at least Eight Hundred individuals had fallen beneath the sacrificial knife in Kumasi; many of whose mangled corpses he had seen exposed in heaps, without decent burial!

The missionary, the Rev. G. Chapman, thus writes on the 2d of January, 1844:

Our public services are generally well attended, and many listen with deep and fixed attention to the word of life. Under the hope of being useful, I have on some occasions ventured to take my stand in the public streets, reckoning that by this time our motives are sufficiently well understood, to do away all suspicion in the too sensitive minds of the rulers of this people. On these occasions, our congregations have been very great, and their behaviour far better than is sometimes the case even in lands professedly Christian. It is by no means uncommon at these interesting meetings, to hear many freely confess that Christianity is "good," and further to express their conviction that ere long its influence will be felt throughout the whole kingdom.

Many of these circumstances are of a most encouraging character, and afford convincing evidence that the Lord is among us. This, it is true, is "the day of small things," but faith rests upon the promises, and our expectations cannot be cut off. But we need the continued sympathy and prayers of British Christians; for while a few occurrences inspire us with hope, events the most painful daily transpire, events over which we cannot but weep, and which will be the burden of many a fervent prayer until, through the saving influences of the Gospel, they shall be known no more.

The scenes I have been called to witness during my short residence here, have in many instances been of the most soul-harrowing description; nor could I have thought it possible that human life should be so little cared for, or common humanity be so foreign to the mind, as is the case in Kumasi. I do not exaggerate when I say that, during the past four months, at least Eight Hundred persons have fallen by the sacrificial knife, not one of whose dishonoured remains has been laid in the grave. On several occasions I have seen the headless trunks of these poor victims lying in heaps of from fifteen to twenty, the swine and turkey-buzzards either greedily preying upon them, or standing by literally gorged with the flesh of one's fellow-men. Often has my heart sickened at these most revolting spectacles, and I have returned home to weep over and pray for a people so deeply sunk in error, and so far from the way of peace. Often is the language of that beautiful hymn commencing "Saviour whom our hearts adore," the lan-

guage of my heart. Great indeed will be the change when Kumasi, now mourning with the blood of thousands, if not "millions slain," shall "sound the mystery of redeeming love." O may this happy consummation be hastened! May Ashanti soon "stretch out her hands unto God!" Surely the Christian Church, even in these days of "rebuke and blasphemy," will continue to make special intercession for a part of the human family so deeply degraded, and so greatly needing the kind interference and help of those who themselves have tasted that the Lord is gracious. —Pp. 77, 80.

WESLEYAN MISSIONS AT BADAGRY

AND ABOKUTA, WEST AFRICA.

From the last Annual Report of the Wesleyan Society we take the following notices, interesting not only because of the importance of those missionary fields, but because of the agency by which they will probably be cultivated—that of native Africans. The history of these native missionary agents is indeed remarkable, and shows that God is carrying on his own work by means which he alone could provide, and which he does provide in a way that must be acknowledged as worthy of Him who brings order out of confusion, good out of evil, making even the wrath of man to praise him. These Africans are first cruelly taken captives; driven like brutes to the coast, and sold to foreign slave-dealers; crowded into the narrow holds of the slave-ship; afterwards re-captured by British ships of war; taken to Sierra Leone, and set at liberty; gathered into schools and churches by Christian missionaries, and then taught by the Spirit of God. Thus are they prepared, many of them, to go back into their own country, praising God for all the way by which he has led them, and carrying to their countrymen the knowledge of the great salvation. In view of such a history, can we doubt that God's hand is in the work of Christian Missions?

The establishment of a Mission at *Badagry* is justly regarded as one of the most important events which have lately occurred in the course of the Society's operations. The publication of the Rev. Thomas B. Freeman's Third Journal, in the "Missionary Notices" for October last, has made the friends and supporters of the Society more particularly acquainted with the facts which had been previously announced,—that at Badagry, only known previously as the seat of the most sanguinary superstition, and the scene of the worst atrocities and cruelties of the slave-trade, a hearty welcome has been given the emigrants from Sierra-Leone—emancipated negroes who had returned to the shores from whence they had been forcibly dragged, with no other protection or recommendation than the Christianity which, during their absence, they had received by means of British liberality—and, also, that Christian Missionaries have been hailed there as friends and benefactors, and have made an encouraging commencement of their work.

From the same publication it would also appear, that the formation of this mission has been attended with other important results. It has opened the way into the Aku or Yariba country. On his arrival at Badagry Mr. Freeman found that the greater number of the emigrants, for whose benefit the mission was primarily intended, had proceeded into the interior, and had settled at a town, called in the Aku language *Abokuta*, from *aba*, "under," and *okuta*, "a stone;" which was represented as the chief town of the Eba tribe. To this place, as soon as he had made the necessary arrangements for settling Mr. and Mrs. De Graft, he determined to repair; and was surprised to find at a distance of about ninety geographical miles N. N. E., or N. E. by N., from Badagry, a large town, covering twice as much ground as the capital of Ashanti, and containing, according to his calculation, from 40,000 to 50,000 inhabitants. At this place, of which Clapperton makes no mention whatever, and which does not appear to have been previously visited by any European, he met with many emigrants who had been united with our mission at Sierra-Leone, as well as some others who had been attached to the Church Missionary Society, whose Christian conduct had produced such a favourable impression upon *Sodaka*, the king, that he granted them the peculiar privilege of entering his presence without prostrating themselves upon the ground; encouraged them to cultivate the civilized habits which they had acquired; and was prepared, by the good impression which they had made upon his mind, to receive Mr. Freeman as a Christian teacher with the greatest cordiality.

The importance of this opening for missionary and philanthropic effort can scarcely be overrated. Already commercial relations are established with the Coast, as the emigrants come regularly down to the markets at Badagry; and, on the other hand, amicable intercourse is maintained between Abokuta, or Understone, and Hausa, the southern boundary of which is distant only about seven days' journey, and to whose king Mr. Freeman had the opportunity of sending a friendly message, by an embassy which arrived at Understone while he was there.

The commencement of the mission at Badagry has moreover led to friendly intercourse with Dahomi, and has afforded the opportunity for introducing the Gospel into that kingdom. Knowing the character of its sovereign, and apprehensive that our proceedings at Badagry might probably be interrupted by his interference, Mr. Freeman determined, if possible, to see him, and endeavour to secure his acquies-

cence in our plans. He accordingly, on his return from Abokuta, proceeded by way of *Whydah*, to the royal residence at *Kanna*, where he contradicted the report which had been circulated, that the missionary was building a fort at Badagry, and explained to the king the true nature and objects of the missionary undertaking. A very favourable impression was evidently made upon the mind of this influential monarch; for he intrusted to Mr. Freeman's care, for education, four children selected from the royal household; and requested that Whydah, as well as Badagry, might be favoured with a missionary, who should go up once a year to visit the capital.

On the steps taken by Mr. Freeman for making the British authorities acquainted with the willingness of the king of Dahomi to abolish the slave-trade in his dominions, and his desire to maintain commercial intercourse with this country, and on the subsequent arrangements which were made, the Committee are not yet at liberty to enter. They await the result with much solicitude; impressed as they are with the opinion of some, whose long acquaintance with Africa entitles their opinions to respect, that should Great Britain renew its friendly relations with the king of Dahomi,—adopt the recommendation of the late Parliamentary Committee, on Western Africa, to re-establish the factory at Whydah, (which is now desired by the king of Dahomi himself,) together with the one at Badagry,—and give such protection to the emigrants from Sierra-Leone, as would be afforded by a decisive announcement on the coast, that she would not allow them to be molested or oppressed;—the accursed traffic in human beings would soon be brought to an end in the Bight of Benin, and the emigrants might be made the pioneers of Christianity and civilization in the countries extending from the Coast to the Niger.

Convinced that the obligation of duty was imposed upon the Society to provide for the ministerial and pastoral oversight of that considerable number of our people who had been providentially removed into the Yariba country, as well as to care for those who had settled at Badagry; but, at the same time, unwilling, in the embarrassed state of the Society's funds, to add to the number of missionaries employed in Western Africa;—the Committee resolved upon removing the Rev. Samuel Annear from Sierra-Leone to *Abokuta*. This arrangement was recommended not only by economical considerations, but also on the ground that many of the emigrants were personally known to Mr. Annear, as members of his flock at Sierra-Leone; and that he would thus find facilities for the prosecution of the work at Abokuta which a stranger could not command.

It is with gratitude to Almighty God that the Committee report the success which attends the exertions of Mr. De Graft at *Badagry*. The ministry of the word is accompanied by the divine blessing, and several have experienced its saving power. The principal chiefs are decidedly friendly to the mission; and the mission-school promises to exert a very beneficial influence upon the rising generation.

It must, however, be distinctly understood, that the plan which has thus been adopted with the view of providing for the wants of our own people among the emigrants, does not, in any way, meet the case of Dahomi. The important opening which that chief seat of the slave-trade presents, remains wholly neglected, and the horrid traffic must go on unchecked by missionary influence, notwithstanding the provision made for Badagry and Abokuta, until a successful mission shall be established at the port of *Whydah*. But it is not the continuance of the present state of things in Dahomi which of itself constitutes the principal evil resulting from the absence of a Christian mission at Whydah. The opportunity for commencing a mission at all in Dahomi may pass away, and the facilities now afforded for such an undertaking may be lost. That Mr. Freeman should have made his way in the face of so many difficulties, and should have obtained such favour in the eyes of the barbarous monarch of Dahomi, and his principal people, can only be accounted for on the principle that there was a gracious interposition of Providence in his behalf; but should it prove that Providence has for the present opened Dahomi in vain, and that we cannot or will not pursue the track which has been condescendingly marked out for us, as a Society, the king and his people may yield to the evil influences to which they are exposed, and the door may again close, ere long, against missionary efforts in that kingdom.—Pp. 80—83.

THE WORD OF GOD, A MEANS OF SALVATION.

The late Rev. Dr. Marshman, in a letter dated Feb. 20, 1821, gave the following striking facts to show that the Word of God, even without the living preacher, can be made, by the Holy Spirit, effectual to the conversion of the heathen.

About three years ago a number of persons were found inhabiting certain villages near Dacca, who had forsaken idolatry, and who constantly refused to Brahmans the usual honours paid to them beyond the other classes of the community. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. These were occasionally visited by several of our Christian brethren, both European and Native, and were said to be scattered through ten or twelve

villages. They were however the followers of no particular leader, as is the case with many sects among the Hindus; but from their professing to be in search of a true Gooroo, or teacher, they were termed *Sutya Gooroos*. Some of our Native friends being exceedingly desirous of knowing from whence they had derived all their ideas, were at length told that they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shown a book much worn, kept in a case (I think of brass) which had been made for the sake of preserving it, and which our friends were told had been there many years, although none of those present could say from whence it came. On examination, this book was found to be a copy of the first edition of the Bengali New Testament, printed at Serampore, in 1800. After this, numbers of these *Sutya-Gooroos* came to Dacca, and with Mr. Leonard and various Native Christian brethren there, described a number of things mentioned in the New Testament, particularly those which related to caste, and the distinction of food. This ended in three of them being baptized in the course of a few months on a profession of faith in Christ, who afterwards returned to their own villages. Our aged Native brother Krishnoo (baptized in 1800,) went among them last August, and at the village where he was constrained to remain on account of the rains, he found a copy of the second edition of the Bengali New Testament, which they prized very highly, although they had not as yet made an open profession of Christianity.

To these I may add another fact, which I believe has never appeared in any Biblical Report, if it has appeared at all in print. About 16 years ago Mr. Ward, now in England, going through a village opposite Calcutta, left at a native shop a Bengali New Testament that it might be read by any in the village who chose it. About a year afterwards three or four of the most intelligent of the inhabitants came to Serampore, to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a public profession of Christianity. Among these, three deserve particular notice. One was an old man named *Juggernath*, who had been long a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa was said to have offered him a pension for life on condition of his remaining with him. On his becoming acquainted with the New Testament he first hung his image of Krishnoo or Juggernath, which he had hitherto worshipped, on a tree in his garden, and at length cleft it up to boil his rice. He remained stedfast in his profession of Christianity till his death, which happened about eight years after. Two others of them *Kishnoo-das* and *Sebeck-ram*, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct and demeanor were such as to secure them universal esteem. Kishnoo-das died rejoicing in Jesus Christ as the Redeemer of men, about five years ago; and Sebeck-ram is now a member of the church meeting in the Loll-bazar, and resides to this day in his native village opposite Calcutta, where, and in different parts of Calcutta, he explains the Scriptures, to all who resort to him, being esteemed by all who know him.

If it be objected that these instances of the effect of the Scriptures being perused by natives, are not recent, it should be considered, that though a long time has elapsed since the Scriptures were first seen by these persons, the effects remain in full operation even in this day. Of the last instance given I was myself an eyewitness. I well recollect the first coming of Sebeck-ram and his companions to Serampore, after perusing the New Testament, and my conversing with them from time to time on the subject. I saw them baptized, and was acquainted with the conduct of Juggernath and Kishno-das till the time of their death, so that in this case there can be no mistake. Other instances of attention to the Scriptures could have been collected had time allowed; but as they must have been far more recent the same proof has not as yet been afforded of their effects. Mr. Thompson, our Missionary friend at Delhi, writes thus in October last, "The Vashuva mentioned in my last journal has left Delhi for a few months, and is gone to a retirement in the mountains, south-west of Delhi. He was very anxious to have his Hindee New Testament which he had been reading, bound for him, which I did to his satisfaction. He was of opinion that the beauties of the New Testament could be discerned in retirement alone. He has had several conflicts in his mind about renewing his forty years' merits; but does not appear as yet to have a full view of the Gospel, and of the righteousness therein provided for sinners; but as he is well able to read, and is particularly anxious to go through the New Testament, having his heart apparently set upon understanding its contents, I cannot but hope that before quitting his solitude he will obtain a saving knowledge of those truths which are necessary to salvation." Relative to the result of this instance of attention to the Scriptures, however, and of others of the like kind, little can be said at present. . . . Considering the widely extended circulation of the Scriptures, however, it is impossible that many of these instances will ever be brought fully to light till the day when the secrets of all hearts shall be revealed; still, enough may be brought

to light, and indeed has been already, to convince us, that in this country as well as others, the declaration of God himself respecting his word will surely be verified. *My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it.*

— Report of the Calcutta Bible Association, 1843.

BURMAH.

NUMEROUS BAPTISMS OF KARENS.

A letter of Mrs. Abbott, dated Sandoway, May 13th, 1844, gives the following interesting intelligence. Referring to the spread of the Gospel among the Karens in Burmah Proper, and in Arracan, she says:—

"The good work continues to prosper among the Karens, both in Arracan and Burmah. Mr. Abbott made two tours to the southern churches this season, during which he with the native pastor baptized about eighty converts. Since which Ko Shyat Kyou, has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this missionary tour. We have not seen him since his return to his station at Megessan, but Mr. Abbott has just received a letter from him, in which he says that 'through the grace of Jesus Christ, he has baptized ONE THOUSAND FIVE HUNDRED AND FIFTY.' We are anxiously waiting to hear from his own mouth, the particulars of his labours. I think I wrote you that this man died of cholera last year. This was the report, and we believing it, spread the intelligence, and I saw a notice of it in the *Maulmein Religious Herald*. After we had mourned his loss for some weeks, thinking it a mysterious providence, he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man, and God grant that he may long live to labour in that cause which he so much loves.

"He and Tuoy Po baptized a good many after their ordination in December and January 1842–43, previous to Mr. Abbott's visit to the south last December; how many I cannot now say, but as many as two or three hundred at least. You must not suppose that because the baptisms have been so much more numerous, the past year, that there must have been an uncommon outpouring of the Holy Spirit. Probably the majority of those baptized in Burmah have been Christians for many years, but had never before an opportunity of being baptized." —*Baptist Record.*

Mission House.

NEW-YORK, JANUARY, 1845.

RECENT INTELLIGENCE.

LODIANA MISSION.—The Rev. J. Newton, after expressing the hope that the funds of the Board would shortly become better proportioned to the work which is before the Church in her missionary fields, proceeds as follows:

On the basis of this hope, we venture to submit to your consideration the propriety of adding to our allowance for the printing-office and book-bindery for the year 1844–45. Our estimate was 7000 Rs.; whether it was approved or not we have yet to learn. [The Committee were able to allow but 4000.] This low estimate was made on the ground that funds were scarce, while our supply of books, in at least one department, was very large, and the prospect for distribution not then particularly bright. Since that time, however, it has been thought important to get out a good portion of the Panjabi Scriptures, as well as a volume or two of Panjabi tracts, and perhaps the same of Hindi tracts. This work has actually been commenced; and if carried through, will certainly require a larger appropriation than we asked for in our estimates of November last. I should have said that we have also been happily disappointed in the matter of distribution. The demand for books has probably been greater this year than ever before; and we already begin to find our book shelves relieved of their massive treasures. At a meeting of our station to-day, it was resolved to ask an increase of 3000-Rs. to the original estimate, on the condition, of course, that the receipts of the Board will at all justify it.

I am also directed to ask an allowance for the salaries of two additional native assistants. Our estimates had reference to only two. We have since that engaged another, as you have doubtless been informed; and we wish, if possible, to engage another still. The man is with us, and desires to be employed as an assistant missionary. I have no room here to give a particular account of him, but we all think favourably of the proposition. His case is to be formally considered soon. Native preachers are doubtless among the most important part of our machinery, and every man of the right stamp ought to be secured. The salary of these two men for one year would amount to 600 Rs.

ALLAHABAD MISSION.—The Rev. J. Wilson, writing on the 12th of August, thus refers to the Printing Press at Allahabad:

Mr. Warren's health has latterly given us intimations of the propriety of some measures being taken by which we will have some resource to fall back on, in case of the sudden failure of his health, or his being by any means disabled from attending to it. It does seem highly desirable, if not entirely indispensable, that we should have the means of entertaining a person of higher salary and higher attainments than the persons commonly available in the printing offices of this country, who could be a kind of "foreman," or "superintendent," under Mr. Warren, who could take a large part of the hardest work off him, and could keep the establishment going on successfully in case of his illness or absence. To such a person, if he were a native of this country, we should have to give say 100 or 125 Rs. per month. His being a native of this country would give him facilities in regard to the correction of proofs in the native dialects, and the management of native workmen, &c. &c. But the press will need to be superintended, in its highest sense, by an American or European for a considerable time yet. So many things have to be projected anew, and attempted without proper implements, that the invention and higher capacities will be drawn upon frequently and largely. It is necessary, therefore, that the press be under the ultimate direction of a mind familiar with the machinery and implements available in a land where science and art have made their best advances, and who will have considerable tact in inventing that which will supply their lack of service when they cannot be obtained. I think we will make a more vigorous effort to find some person in this country who might occupy this secondary station. The fact is, there are so few persons who have been qualified in this country for such a place, that those who have are able to set a high price on their services, and we may find such a one hard to be obtained. In the meantime, if in your movements among the churches at home, you find any young printer, of *good constitution*, *good education*, good *powers of invention*, one who must have a capacity to obtain a *critical* knowledge of a *foreign language*, a man of *sound and sober piety* of course, you would do well to entertain him, and send him out.

The Rev. J. Warren writes, on the 16th of September:

While other missions have been pleading with you for reinforcements, we have remained silent, partly because we know you are embarrassed for funds. But it has not been because we did not wish for a reinforcement, nor because we had no ground on which to plant stations in connexion with our Presbytery. A little more than half-way to Cawnpore is Futtehpore, which our mail reaches in six hours, a place of nearly 100,000 inhabitants, a civil station on the great western road, (towards all our up-country stations,) and in a country as flourishing as that further north. Then there are Banda, Hummerpore, and Calpee, all near together, and amongst them abundant room for three or four men. Futtehpore ought to have two.

FURRUKHABAD MISSION.—The Rev. W. H. M'Auley, under date of Sept. 17th, writes as follows:

At our last communion, a blind man, who is called Bartimeus, was received as a member of our little church, on the profession of his faith in Christ. Some of the orphan boys were also examined, but as the evidence of a change of heart was not very satisfactory, they were not admitted. Since that time, however, we have been called to mourn for one who then sat with us at the Lord's Table. I mean the Brahman sent here by ——. He had been admitted to the ordinances of the church, and we thought bade fair to become a bright example and a useful labourer among his countrymen. But he has fallen, again carries the mark of the beast upon his forehead, and makes his abode among those who are most devoted to idolatry! He is, of course, injuring us as much as he can; but the Lord reigns, and we know that His cause will finally triumph.

We learn from a letter of the Rev. H. R. Wilson, of Sept. 19th, that the Mission had deemed it advisable for Mr. and Mrs. Wilson, in accordance with their own views of duty, to defer deciding on the question of returning to this country; partly, we are glad to learn, on account of Mrs. W.'s improved health.

CHINA MISSION.—Letters dated to the 30th of July, mention that Dr. McCartee had obtained an eligible house at Ningpo, on a moderate rent, where he would shortly be joined by Mr. and Mrs. Way. Mr. Way, with the advice of the Rev. Mr. Buell, had proceeded from Singapore to China, instead of Siam, and their arrival, in view of the immediate wants of Ningpo, was greeted with a cordial welcome

by the Chinese brethren. They would sail from Macao for Ningpo, about the first of August.

ARRIVAL OF THE REV. MR. BUELL AND FAMILY.

The Rev. W. P. Buell and his family arrived at Boston, on the 10th of last month. We learn that Mrs. Buell's health has been somewhat improved, though still far from being restored.

EXTRACT FROM THE LETTER OF A PASTOR.

——, Penn., Dec. 7, 1844.

DEAR SIR—Your appeal to the members of the Church came to us at the season of our annual contribution. I read it from the Pulpit to my people, and we raised fifty-one dollars. At the same time I read your appeal to the Females, and then I put the question, Are there not twenty Ladies here, who will volunteer their services in an attempt to raise one hundred dollars? Sixteen ladies promptly offered their services, and in nine days they reported to me, as collected, one hundred and twenty-seven dollars. Besides this $178, there is a Lady in my congregation . . . who adds $30 to constitute her son, . . . a Life Member of the Board, making the sum of $208—which I have forwarded to —— for the Board of Foreign Missions.

It seems to me that if some such plan were adopted by our Pastors generally, the funds of the Board might be easily replenished. . . .

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1844.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath, 1st ch. Ladies Benev. Soc. 10 00

SYNOD OF ALBANY. *Pby. of Troy.*

Lansingburg, 1st ch. mo. con. 32 44

Pby. of Albany.

Schenectedy, 1st ch. 208 43; Albany, 1st ch., to sup. Rev. Joseph Warren, Allahabad, in part, 400 00; Galway ch. bal. to con. JOSEPH NEWLAND l. m. 25 00; Albany, 2d ch., in part, 280 61 914 04

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch. mo. con. 13 25; Florida ch., Miss E. Sayre, 5 00 18 25

Pby. of North River.

Marlborough ch., amt. to Mr. Way, Nov. 1843, 2 36; P. V. B. FOWLER, bal. to con. himself l. m. 20 00 22 36

Pby. of New-York.

Brick ch. mo con. Nov. 8 07; Brooklyn, 1st ch. Sab. sch., to ed. as before, 10 00; New-York, 1st ch. mo. con. Nov. 65 00; do. ann. coll., in part, 2950 00; Duane-st. ch. mo. con Nov. 10 05; Chelsea ch., Fem. Juv. Miss. Assoc. 76 13 3119 25

2d Pby. of New-York.

Scotch ch. N. Y., Robert Jaffray, 25 00; do. mo. con. Nov. 83 00; do. Sab. sch., to ed. heathen youth in India, 102 80 210 80

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Woodbridge, 1st ch. 15 00

Pby. of New Brunswick.

Cranberry, 1st ch., of which 30 for France 60 00

Pby. of Newton.

Blairstown ch. 5 00; Easton ch. 200 00; Belvidere ch. 100 00 305 00

Pby. of Susquehanna.

Wyalusing ch. 8 60

Pby. of W. Jersey.

Cedarville ch. Fem. For. Miss. Soc., to ed. *Theophilus Parvin*, 16 12; Greenwich ch. 10 00 26 12

Pby. of Luzerne.

Wilkesbarre ch. mo. con. 34 00; "a friend of China," 6 00; Mrs. Glassels' Sab. sch. class, 5 00 45 00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 10th ch., Moses Johnston, 25 00; "a friend," through the pastor, 75 00; Miss Watson, 10 00; B. Gaskill, 5 00 115 00

Pby. of New Castle.

New London ch benev. fund, 50 00; Rock ch. cent soc. 8 00 58 00

Pby. of Donegal.

Churchville ch. 10 00; Marietta ch. 21 00 31 00

Pby. of Baltimore.

Taneytown ch., to ed. four children at Futtegurh, which con. Rev. JACOB BELVILLE l. m. 80 00

Pby. of Carlisle.

Greencastle ch., children of Sab. sch. 5 50; Missionary box of the Rev. Mr. Davy's children, for China, 2 50; Monaghan and Petersburg chs. 8 42 16 42

Pby. of Huntingdon.

Lower Tuscarora ch. 78 00; Frankstown ch. 27 35; do. ladies, for fem. sch. at Allahabad, 50 00; E. Kishacoquillas ch., "a lady," 1 00; Bellefonte ch. 50 00; coll. at meeting of Pby. at Lick Run ch. 5 75 — 212 10

Pby. of Northumberland.

Milton ch., "two ladies," — 20 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Boiling Spring ch. 3 25; Elder's Ridge ch. 7 82 — 11 07

Pby. of Ohio.

East Liberty ch., "Adonijah," his ann. don. bal. to con. THOMAS MELLAR, l. m. — 20 00

Pby. of Alleghany.

Mingo cr. ch. — 13 32

Pby. of Erie.

Fairfield ch. 5 22; Georgetown ch. 7 20 — 12 42

SYNOD OF WHEELING. *Pby. of Steubenville.*

Bethlehem ch. 5 12; Ridge ch. 2 00; Two Ridges ch. 1 00 — 8 12

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Cincinnati 1st ch., in part, 26 59; do. "a lady," 5, less disc. 31 cts.; do. Ladies For. Miss. Soc. 75 00 — 106 28

Pby. of Maumee.

Findley ch., John Ewing, for France — 10 00

SYNOD OF INDIANA. *Pby. of Indianapolis.*

Indianapolis ch., fem. sew. circle — 30 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shelbyville ch., in part, 68 00; Shiloh ch., addl. 12 00; Mulberry ch., in part, 13 90; Louisville, 1st ch. mo. con. colls. 23 66; Frankfort ch., since May 1st. 31 31; do. special colls., in part, 59 25 — 208 32

Pby. of Transylvania.

Paint Lick ch. 25 75; Lancaster ch. 25 60; do. ladies' sew. soc. to con. Miss KINNAIRD, l. m. 50 00; do. Rev. R. Johnstone, 20 00; Harmony ch. 4 12; New Providence ch., bal. of colls. 4 50 — 129 97

Pby. of W. Lexington.

Lexington 1st ch., in part, 34 00; M'Chord ch., in part, 87 30; do. D. A. Sayre, 20 00, of which 10 00 for France; do. Mrs. Mary Ann Dewees, to ed. a heathen child to be called *Mary Ann Dewees*, 25 00 — 166 30

SYNOD OF VIRGINIA. *Pby. of East Hanover.*

Norfolk ch. Sab. sch. — 20 00

SYNOD OF S. C. AND GA. *Pby. of Flint River.*

Lebanon ch., "a ruling elder," — 10 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Gainesville ch., "a member," — 10 00

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Bethel and Rodney chs. 105 00; Natchez ch. mo. con. 100 00; do. Sab. sch. 15 38 — 220 38

LEGACIES.

Miss Frances L. Hamner, dcd. 10 00; Thomas Spratt, dcd., per Dr. William Harris, exr. 170 34; Samuel Harper, dcd., late of Tom's cr. ch. 100 00; James Graham, dcd., in part of annuity, 9 81 — 290 15

MISCELLANEOUS.

"A friend," in a letter left at the Mission House, 20 00; "a friend to the cause," to W. L. 50 00; "friends," for missions in India, 400 00 — 470 00

Total, $7055 89

Donations in clothing, &c.

Berlin, O., Fem. Miss. Soc., 1 box of clothing, valued at 21 25.
Harrisville, O., 1 box clothing.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

NOTICES.

Letters and Parcels, intended for the Missionaries at any of the stations of the Board, will be forwarded by the first opportunity, if sent, free of expense, to the Mission House, New-York.

Free Copies of the Chronicle are often required on account of donations. They are sent in all cases cheerfully, when information is received as to the names, address, &c., of persons entitled to them.

Annual Reports and Missionary Papers can be obtained at the Mission House for gratuitous distribution.

Honorary Members may be constituted by the payment of Thirty Dollars: *Honorary Directors* by the payment of One Hundred Dollars. Persons so constituted are entitled to receive the Chronicle for one year, and the Annual Reports of the Board.

The following articles are respectfully solicited from Manufacturers and others.—Writing paper, writing books, blank books, quills, slates, ready-made clothing of all descriptions, bedding, &c., for all the missions and mission schools.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. JANUARY, 1845. No. 1.

The New Year.

RETROSPECTIVE VIEWS OF DUTY.

FROM our death-bed we shall all soon have the opportunity of taking a retrospective view of the field, in which we are now called to labour. The comparative importance of the objects of pursuit will then appear very differently from what they do at present. Things which now almost engross our attention and affections, will then appear so trivial, that we shall be astonished at the delusion under which we laboured in regard to them. And those invisible and eternal things, which were so often forgotten, and when remembered made so slight an impression on our minds, will be seen to be all-important. If we should be indulged with the calm exercise of reason at that hour, it will be a very natural reflection, "Now I am going to appear before my Judge, what have I done to promote his kingdom and glory in the world? How have I improved the favourable opportunities which I have enjoyed for the promotion of the knowledge of the truths of the Gospel, and the salvation of souls? Though not a preacher, have I done all in my power to have the everlasting Gospel preached to the millions who do not enjoy this invaluable privilege?

"In our own country, there are thousands lying in darkness almost as total as that which envelopes the heathen world. These are generally accessible, and if the necessary means were contributed, might have the precious Gospel sent to them. Have I done all that I could to furnish these perishing souls with the means necessary to their salvation? If they had been starving for want of food for the body, would I not have been more liberal, and more solicitous to obtain a supply for them? But surely the death of the immortal soul is an infinitely more dreadful calamity than the death of the body. I have accumulated some wealth, and shall leave my children a good beginning in the world; but I know not whether the property which I leave them will be a blessing, or a curse. It would have been far better to bestow a portion of it to promote the preaching of the Gospel to the destitute. It would probably have been far better for my children, for in that case I might expect the blessing of God to come down on my offspring, and it is only His blessing which maketh rich and addeth no sorrow." Well then, my friend, do *now* as on your death-bed you will wish you had done. *Act now*, every day, in the view of that inevitable event, and do more than you have done to send the Gospel to the millions in our own land, who are living without God, and without hope in the world. Also when disposing of your property by testament, remember that the treasury of the Lord has a claim upon you.

There is another point in futurity, at which we shall as certainly arrive, as at death, from which there will be a more solemn and perfect retrospect of the course pursued by each of us in this life. I mean the day of judgment. From that awful period of our existence, we shall not only be *able* to look back on our conduct in this world, but this retrospect will be *forced upon us*. We cannot escape from the view. How, then, will the pursuits which now so much occupy your attention appear? What will then be your thoughts in regard to the efforts and sacrifices made for the advancement of Christ's kingdom? Then will be seen, too, those lost souls who might have been benefitted by your exertions. Then also will be seen many of our race who gave up all for Christ, and took joyfully the spoiling of their goods for His sake—yea, then will appear the holy martyrs who loved not their lives unto the death, but willingly sacrificed their blood, as witnesses for his truth. And then will be seen the band of faithful missionaries, who spent their lives in heathen lands, and laid their bones on foreign shores, worn out with toil and sickness. Generations not yet born will also then appear in the great congregation, men of another spirit from that which actuates the present generation of Christians. Men and women who occupied the same ground which we did, but who had the wisdom to consecrate themselves, and all they possessed, to the service of God, without reserve, who set their affections on things above, and not on things of the earth, and laid up their treasures in heaven. They enjoyed no better means of

doing good than we did, and yet they so improved the talents put into their hand, that what they accomplished by acting with a single eye to the glory of their Master, and with an unreserved devotion of every faculty to Christ, will so cast into the shade our feeble efforts, and meagre achievements, that shame and confusion will cover us. How shall we hold up our heads in this grand assembly? And not only so, but when their respective mansions are assigned to all, and the reward proportioned to the works of each, we shall have to take the lowest place in that great house, and may be so far beneath those most highly favoured, that we shall, perhaps, scarcely be permitted to associate with them. Then we shall be convinced that we made a great mistake in minding earthly things so much, and heavenly things so little.

Dear brethren, a new year will soon commence, or has already commenced. What are your purposes and plans in relation to Christ's kingdom? Will you resolve to double your diligence—to double your contributions—to double your prayers, both as to number and fervency? *This year you may die.* No doubt this will be the fact in regard to some who shall peruse these lines. Work then, while it is called to-day, before the night cometh, when no man can work.

A. A.

Board of Missions.

Wisconsin.

We give below some extracts from the report of an itinerant Missionary in this Territory. The state of society in the mineral district—which is particularly referred to, is truly deplorable, and makes a strong and tender appeal to the friends of Missions. Surely such people need the Gospel.—Ed.

* * * I do hope that the appeals, which you are frequently and feelingly making to the Church, to aid more promptly and liberally the cause of Domestic Missions, will not be in vain. The cause of the Redeemer languishes here in very many places, for the people are in gross darkness, and given up to the most fatal and destructive vices. Not long since, I was in the neighbourhood of M—— P——, and such facts as the following were communicated to me, by an eye-witness to most of them. He called to lodge at the best tavern in M—— P——, and found as many as a dozen persons intoxicated; others were gambling in a most reckless manner. They were shockingly profane. One man obtained a seat in a waggon to ride; soon an altercation took place between him and the driver, when he wrenched the whip from the driver, and, with the butt-end, beat him until he killed him. In another brawl, one was killed with a dirk; and still in another, one man cut two large gashes in another's cheek, stabbed him in several places, and then seizing his knife, aimed a blow at his neck, but missing it, the knife came down with great violence into his own thigh, severed an artery, and he bled to death immediately: the other lingered only a short time, and he died also. And in what will these fatal and increasing vices end, unless the Church awakes, and sends forth heavenly-minded ministers to teach these ignorant and wicked people the way of peace, and salvation? In a large region here neither the Sabbath, nor property, nor life is respected. A man's life is of no more consequence than that of a brute animal, and the laws of the land are trampled in the dust. When people have run down so miserably and wretchedly low, the Gospel of Christ is not preached to them at their own instance. It must be *sent* to them, or there is not the least hope in their case. *They will not ask for it.* Therefore, let *no one Church*, nor *any number of Christians*, in more favoured portions of our country, imagine for a moment, that because they are blessed with divine teaching, and holy influences, others also are in the way of peace with God, and cherishing good-will to men. Here is a wide field, all desolate, and the people deeply plunged into these most fatal vices. Will not the sincere disciples of Jesus Christ—if they have any love to Christ, any compassion for the souls of men—will they not attend to the representations so often made to them in relation to a destitute, ignorant, and ruined world? Shall mercy plead in vain? But I forbear. This great cause is before the churches—and it is my earnest prayer to God that he would revive his work in all our churches, and that the word of the Lord may have free course and be glorified in this land, and in all lands.

Iowa.

FROM A MISSIONARY IN VAN BEUREN COUNTY.

My labours in the field assigned me, have been steadily prosecuted, with more or less encouragement. Preaching the Gospel, visiting the sick, praying with families, and embracing opportunities of doing good in different ways. The congregations are as large as usual, and as attentive as at any former period. Good, I trust,

has been done, and I hope the good cause is steadily advancing. I trust we feel to some extent, although not as deeply as we should, that God's blessing on the means of grace is indispensable to their success. Prayer, and I trust much prayer, is offered to the Giver of all good, that he would cause the good seed of the Word to spring up, and bring forth much fruit to his own glory. We have a few excellent and praying persons among us, who call not on the Lord in vain. We have many difficulties, and discouragements with which to contend. Our congregations are so scattered, and embrace so much territory, that it is difficult for us to have Sabbath schools,. &c. in country places. Another difficulty grows out of the floating character of the population; numbers are removing, and of course changing their ecclesiastical relation. This must be the case so long as new sections of the country in our neighbourhood, are constantly coming into market. Our members are generally poor, and can do but little for the support of the Gospel; as the natural consequence of this, the circumstances of those who minister to them are very much straitened. I have spent most of my ministerial life in new, and weak congregations, but I have never experienced such difficulty before in making out to live, and this, too, after doing all in my power to help myself. I do not write this in the way of complaint, but to show that much self-denial, and the most rigid economy, must be used to get along at all in this country. What are understood as the comforts of life at the East, cannot be had here, with the means which a minister has at his disposal. I have laboured, and laboured hard with my own hands, that I might be able to live, and preach the Gospel to those who cannot of themselves sustain a minister. But for this I could not have remained here as long as I have. This state of things I trust will not continue very long, but it is the state of things now, and probably must be for some years yet. We need greatly many more ministers; when we consider the amount of our population, and the small number of ministers of our order here, we may well ask, "What are *we* among so many?" There is a region of country, on the Desmoines river, embracing several flourishing towns, and one county seat, where a faithful and prudent minister is greatly needed, and where he might be eminently useful. But he would have to be sustained for a year or two independent of the people, as this is entirely missionary ground. This has been the scene of Abner Kneeland's labours, who has gone to his reward. He has done much evil. It will be exceedingly important to have some one sent to this field. In due time, with God's blessing on wise and faithful labours, it will yield a rich and precious harvest.

Missouri.

Distressing Sickness in the West.

We are constantly receiving accounts from our Missionaries in the West, of the most distressing sickness, and of sufferings in consequence, which should awaken and call into strong and efficient action, the sympathies of Christians in other and more favoured portions of our country. We give below some extracts from letters on this subject from Missionaries in Missouri.

A brother in *Preble County* writes:

Since my last report, the people of this county, with other parts of the West, in the providence of God, have been afflicted in a degree *unparalleled*. In many places, the number of the sick has been so great, that they have suffered, both for the want of medical attention, and for the want of any person whatever to nurse them. I have myself been attacked severely with bilious fever, which has disabled me from preaching for more than a month, and even now I am scarcely able to perform the labour of writing this.

Another Missionary in *Monroe County* says:

The visitations of Providence have been very trying in regard to many in this section of country. The floods have caused much distress, and to this has been added much of suffering from sickness. Few families have escaped, and in some instances, every member has been visited. One Sabbath morning I reckoned up *twenty-six* persons who were at that time sick in *three* families. In my own family we have suffered much, but health is now gradually returning, yet the *consequences* of so much sickness will be felt by this community for a long time to come. And one of these consequences is—it will take the surplus produce of the country for a year to pay the doctor's bills. Sickness here is very expensive, and the doctor must be paid, whether the minister gets paid or not.

From a third Missionary, in *Marion County*, in deep affliction.

I have, in the providence of God, been much and deeply afflicted. I had a very severe attack of bilious fever myself, and was kept lingering for several days at the very mouth of the grave, but through the good hand of God upon me, I have been raised again to something like health. Out of *eight* members of my family, *six* were very severely attacked, and *two* have gone to the world of spirits. My dear wife, my solace and encouragement in this land of strangers, and of sin, is no more. Her peaceful spirit took its departure from us on the morning of the 13th of August, and we mourn an irreparable loss; yet, blessed be God, we mourn not as those who have no hope, for we have the sweet

assurance that our loss is her everlasting gain. On the morning of the 29th of August, my only grandchild, the *only child* of an *only* and *widowed* daughter, was likewise called away. Of my *five* children, one daughter and four sons, *three* lay at death's door for some time, but, through the merciful providence of God, they are again in health.

The above are specimens of letters received at the Missionary Office. These dear brethren, as all must feel who read the above, greatly need what is due them from the Board; and it is to send relief to these, and others in similar circumstances of suffering, the Board importune the friends of Missions. Surely they will not ask in vain of a Christian community.—Ed.

Indiana.

FROM A MISSIONARY IN KNOX COUNTY.

Distressing sickness—God's work revived—Call for labourers.

* * * For the last six weeks I have been unable to preach, and the greater part of the congregation have been unable to attend, had I been able to preach. The Lord has visited this western country with unusual distress, in which almost all have shared. But in the midst of this distress, we, in this portion of the land, have great reason to rejoice, in that, although the Lord has chastened us sore, still in very few instances have we been called to mourn the loss of any.

About the last of August we enjoyed a precious season here. We had a sacramental meeting which lasted some four or five days, in which the whole Church seemed to be awake. A deep thrill of interest seemed to pervade the whole Christian community here; and many who had been careless and thoughtless, had their hearts and consciences touched, we trust, by the Spirit of God. The interest with those who had been thoughtless and careless, appeared to *deepen* and *extend*, as was manifest in the congregation during the week succeeding the communion, and on the Sabbath, which was the last opportunity we have had of assembling together. But although God in his providence has laid us aside, and the people have been unable to assemble, we still hope in his power and faithfulness, that *he* who has begun a good work *will* carry it on, until it be perfected in the day of Jesus Christ. Although *we* may halt, and even fall, yet the arm of the Lord is not shortened, nor is his ear heavy.

I feel still very weak, but hope, with God's blessing, to be able by the next Sabbath to meet my people, and preach to them again Christ and him crucified. Should we be spared to another communion season, we have reason to hope for an accession to the Church of our Redeemer. We do hope and pray that the chastisements of our heavenly Father may lead us to true repentance, and to that humility of mind which, in the sight of God, is of great price.

Dear brother, when I look over the field of missionary operations, a portion of which I occupy, my heart well nigh faints within me, and often I am led to exclaim with the apostle, "Who is sufficient for these things?" In the bounds of our Presbytery there are several counties, which I may say are utterly destitute of any Presbyterian preaching, and many portions of these counties which are utterly destitute of any evangelical preaching. How much we need the fostering care of your Board; and oh how much we need the liberal patronage of the Presbyterian Church! How much we need that Christians, who are able to give liberally to the poor and destitute, yet anxious souls, should see and know *just* what the state of the case is here in this region. If they only *knew*, methinks that would be all-sufficient. Men and means would be amply supplied.

Pennsylvania.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY, LUZERNE COUNTY.

Religious condition of the people, &c.

Since I last reported, I have had an opportunity of becoming better acquainted with the religious condition of the people among whom I labour. Professed Christians here, as in most other parts of our country, are divided in their religious opinions, and this difference of opinion is one of the greatest obstacles to the spread of the Gospel among them. It not only divides and weakens the little strength they have, and thus incapacitates them for supporting the Gospel, as is too frequently the case in newly settled countries, but also, it destroys, in a great measure, their influence with the careless and thoughtless, and too generally leads them to waste the little strength they have in useless controversy, instead of seeking the conversion of souls to God. This is deeply to be deplored in a country like this.

The whole number of professed Christians in the valley is comparatively small; a vast majority of the inhabitants care nothing about religion—are never seen in a house of worship—spend their Sabbaths in seeking their own pleasure;—in short, live as if there were no God, as if eternity was a delusion, and the Bible a book of fables. And not only do they live so; many of them *avowedly believe so*. The writings of Tom Paine have exerted, and still exert in this place, a baneful influence on the minds of many. Of this fact I have increased evi-

dence every day. It is quite common to hear men deny the inspiration of the Scriptures, and in support of their infidelity, repeat the stale and often-answered arguments of Paine. Nor do they seem to be at all aware of the fact that these arguments have all been answered again and again; nor are Christians aware, as they should be, of the necessity of circulating among the people, a remedy for such evils. Infidel books are spread abroad; should not Christians be on the watch to send the antidote?—There is, at this present moment, much more skepticism, or downright infidelity, in the destitute portions of our country, than is generally conceived of. I have witnessed more open infidelity since coming here, than I could have believed, one year since, could be found in Pennsylvania. The fact should be seriously pondered by every patriot and every Christian.

Whilst however there is much in my field of labour to fill the Christian's heart with sadness, there is also much to encourage missionary effort. Among the population, which is increasing very fast, there are some men of wealth and intelligence, who are disposed to aid in supporting the Gospel. There is also a gradual, but very evident and decided increase in the attendance on the means of grace. There have been those at church this summer, who have not been seen at a place of worship for years before. During the summer there were three Sabbath schools in operation, within the bounds of my field of labour, containing in all more than two hundred scholars. One of these schools I have recently established in a neighbourhood where there never had been a Sabbath school before, and where very few of the children had ever heard a sermon. This school, during the summer, numbered as high as sixty scholars. I have two Bible classes, in which some of the young people take great interest, and which promises to be very useful. In these there are several persons who have lately professed to hope in Christ, and who will connect themselves with the Church, so soon as an opportunity is afforded. The Lord, you perceive, has not given this people up, and why should man be discouraged in his efforts for their salvation? Let the Gospel be sustained here for a few years, and religious books and tracts be diligently circulated, and I have not a doubt but the little church, which now numbers thirty-five or forty members, will be increased three-fold. We stand in great need of comfortable houses for worship. We hold our meetings for the most part in school-houses, which are much too small, and, in general, uncomfortable. I am persuaded more efforts to establish churches fail from want of meeting-houses than from any other cause. The subject of *Church extension*, acted on by the last General Assembly, every home missionary, in a new country, will tell you is a good and most important subject.

FROM A MISSIONARY IN LYCOMING COUNTY.

Good News—The Lord is beginning to revive his work.

* * * Of Mill Creek, where I have laboured a portion of my time, I have something better to write. God has owned the use of the means of grace, to the salvation, I trust, of precious souls. I had been in the habit of preaching at Mill Creek once a month, and that was all the preaching they had of any kind. The people always attended well, and seemed to give good attention to the truth. I had for some time past become fully convinced that the people heard the Gospel too seldom to be much profited by it; for although even this gave them some knowledge of the way of salvation, yet the good impression made at one time seemed to wear off before another month came round. Influenced by this feeling, I went up to Mill Creek on the 17th of Sept., being Tuesday, and preached on that and the two following evenings, with the hope that God would own these labours to the salvation of souls. On Thursday evening there was much, and deep seriousness, which encouraged me to prolong the meeting. I preached twice on the following Sabbath at that place, and we had public service and preaching on every evening of that week, except Saturday, when there was prayer-meeting, the state of my health not permitting me to preach. During that week I had some assistance from a neighbouring brother.

At this stage the meetings were necessarily interrupted for more than two weeks. During the last week, I preached there six times, and twice on the Sabbath. There were several new cases of awakening, and some of hopeful conversion. The interest still continues. I am grieved to say, that a disposition has been evinced to interfere in this work, in a manner not savouring of a Christian spirit, by a denomination who have never before had preaching in that neighbourhood. On Sabbath last, I took the names of those who wish to join the Presbyterian Church; *seventeen* gave in their names,—other names will be added. These I intend to form into a class, and to meet them once a week for personal conversation and instruction, and in this way prepare them to unite with the Church at a suitable time, if they continue to give evidence of a change of heart.

Maryland.

FROM A MISSIONARY IN CECIL COUNTY.

Interesting revival of religion.

* * * A protracted meeting was commenced on the 5th of Sept. to be continued over the ensuing Sabbath. I greatly feared but little good would result from this meeting, owing to the busy season of the year, the political excitement,

and the efforts which had been made by another denomination, not without some success to prejudice the minds of the people against Presbyterianism. But knowing that help cometh from the Lord, I, and I believe many of our church members, prayed to Him for the reviving influence of the Holy Spirit, and the Lord heard our prayers. The attendance from the first was much better than I had anticipated, and it was soon manifest, that the Lord was with us of a truth. On the second day of our meeting, two persons, both deeply affected, remained to be conversed with personally upon the subject of religion; on the third day *five;* on the fourth, Sabbath, *fifteen*. It was now clearly manifest, that the Lord had begun a good work among us. Meetings were held during the greater part of the next week, especially at night. And indeed, besides preaching on the Sabbath, there has been preaching, at least twice in the week on other days, and generally oftener, ever since. Last Sabbath the Lord's supper was administered; *nineteen* persons were admitted to the church on examination. One, a married female, who was formerly a member of the church, but who had become careless, and had not communed for several years, was among the first who were awakened. She has again taken her place at the table of the Lord, and manifests much of an humble and child-like spirit. Several continue to be serious; what the result in their case will be, remains to be seen. Of those who were added, six were men; two of the men and five of the females were heads of families; the rest were young persons.

The most prominent characteristic of this work was, deep solemnity, without noisy excitement. One man, not a member of any church, remarked, that on a certain evening our place of worship was the most solemn place he was ever in. This I presume was the general impression on that evening. It was the evening of the second Sabbath after the meetings commenced. In many cases, convictions were very deep and pungent, and consisted principally in a deep sense of the great evil, and odious nature of sin. None with whom I have conversed, have spoken of great terrors, arising from a dread of punishment. Most of those who were deeply convicted, soon found peace in believing.

It is now four years since I came to this field of labour. Previously to that there had been no additions to the church for several years. There have been added since *forty-six*. Our house of worship, which before presented a most gloomy and forbidding aspect, has been completely repaired and remodelled. It was re-opened for public worship on Sabbath the 14th of July. May we not hope and believe, the interest the people have taken in these repairs, and the general good attendance on the means of grace, have had an intimate conection with the recent outpouring of the Holy Spirit?

Florida.

FROM A MISSIONARY AT ST. AUGUSTINE.

* * * The summer is not the season of our greatest activity here, and many of the people are then absent. My white congregation, which meets twice on the Sabbath, has been small, but remarkably intelligent, and I trust good has been done.

Hopeful Conversions in the Army.

At our last communion, we admitted three soldiers into the Church. They had been most abandoned characters, but for nearly a year have lived like new creatures in Christ Jesus. There are others, their comrades, of whom I have good hope. There has been a good degree of reformation of manners in the garrison, chiefly owing to the blessing of God on the temperance cause. I am happy to say, that the officers of the army here decidedly encourage every effort for the moral and religious improvement of their men.

Mission Rooms.

PHILADELPHIA, JAN., 1844.

TREASURY OF THE BOARD OF MISSIONS.

The friends of Domestic Missions in the Presbyterian Church, must have observed from the monthly reports of our treasurer, that the receipts have fallen far short of what is absolutely necessary to meet the engagements of the Board; and, consequently that the arrearages due our Missionaries are constantly increasing. The past season, in many portions of the great missionary field, and more especially in the West, has been a season of peculiar trial to many of the Missionaries of the Board. In common with others, *they*, and *their families* have suffered severely from sickness, as our readers will learn from reports published in

the present number of the Chronicle. We are constantly receiving at the Office, distressing accounts of severe suffering from sickness in the families of Missionaries. This has necessarily added largely to their expenses; while the great floods, particularly in the West, and the general sickness among the people, which in so many instances has followed these floods, have, in a great measure, put it out of their power to fulfil their pledges of support to the Missionaries. Under these circumstances, your Missionaries are at the present moment, in a peculiar manner dependent on what the Board promise, for even their daily bread. And a delay in their remittances, must of necessity be peculiarly distressing to them. Winter, with all its rigours, is now, or soon will be, upon them. To provide for this season, they need all that is promised them, and many of them must suffer severely, while their remittances are delayed. How long, and how much they must suffer, *will depend on the Churches.* The Board have no means for sending them relief, but as *the Churches furnish them.*

As the season of the year has now arrived, when a large portion of our churches make their collections for Domestic Missions, we do most earnestly hope, and entreat, that these collections may be made *as speedily as practicable.* The distressing wants of many of our mission families, make a most tender appeal to the sympathies of Christians, and call for *immediate* and *liberal* contributions. And we would also remind Pastors and Churches, that the operations of their Board are constantly *extending*, to meet the constantly *increasing* wants of our country, and that their engagements can be met only by a proportionate *increase* in the liberality of the churches.

MISSIONARIES FOR THE COLOURED PEOPLE.

It will be interesting to the friends of Domestic Missions in the Presbyterian Church, and more especially to our brethren in the South to learn, that during the past month, the Board have appointed a missionary to labour exclusively among the coloured population in Halifax county, North Carolina. The Missionary appointed is a young man of the South, a licentiate of the Fayetteville Presbytery, and has been recommended as well qualified for his work. For the support of this Missionary, the Board are indebted to the liberality of an excellent Lady in Raleigh, N. C., who has generously pledged his entire support. This excellent female, who for many years has been employed in doing good, has thus commenced a work, which, if managed wisely, and prosecuted diligently, with God's blessing, may be productive of the most extensive and precious results. The religious instruction of our coloured population, is an object of deep and thrilling interest to every true friend of Christ, and the souls of men. This is a work, which, we fully believe, can be managed to advantage only by those who are on the ground. The sole direction should be, and must be in the hands of the Southern Presbyteries and Churches; and so far as the Board of Missions act in this matter, it will be entirely through those who are on the ground. The *selection, location* and *entire control* of the Missionaries will be with *the Presbyteries, within whose bounds they may labour.* The object of the Board will be fully gained, if they are made in any degree instrumental in calling out, and concentrating in this great work, the energies of the Southern Churches; and in giving them whatever aid may be in their power. The subject has been brought before the Board without any agency on their part. We hail it as a token for good to our Church, and to our whole land; and will most cheerfully and thankfully furnish all the aid in our power, in such way as the brethren, most deeply interested, may think most wise, and best calculated to accomplish the great and good object in view.

RECEIPTS IN THE TREASURY AT PHILADELPHIA

IN NOVEMBER, 1844.

SYNOD OF ALBANY. *Pby. of Albany.*

New Scotland ch. N. Y., per Rev. Reuben Sears 24 14

SYNOD OF BUFFALO. *Pby. of Ogdensburg.*

Hammond ch. N. Y., per J. M. Macgregor 6 50

SYNOD OF NEW-YORK. *Pby. of Bedford.*

South Greensburgh ch. N. Y., per Rev. Samuel Kellogg, 7 50; Ladies' Association in Port Chester, of Rye ch. N. Y., per Rev. E. D. Bryan, 25 00 32 50

Pby. of New-York, 2d.

Ladies' Ben. Assoc. of Peekskill ch. N. Y., per Rev. D. M. Halliday 35 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Woodbridge ch. N. J., per Rev. Wm. B. Barton, 65 00; Chatham village ch. N. J., per Rev. J. M. Ogden, 40 00 105 00

Pby. of New Brunswick.

South Trenton ch. N. J., per Rev. D. Deruelle 24 00

Pby. of West Jersey.

Greenwich ch. N. J., per Rev. Saml. Lawrence 10 00

Pby. of Luzerne.

Port Carbon ch. Pa., per Rev. John Dorrance, 4 80; Wilkesbarre ch. Pa., per do. 25 20 30 00

SYNOD OF PHILADELPHIA. *Pby. of Philad.*

Mr. J. Pollock, Union ch. Phil., 1 00; Tenth ch., addl. "a friend" through the pastor, 75 00; do. Rev. H. A. Boardman, D. D. 20 00; Miss R. C. Snowden, second ch. Phil. 5 00; "G." second ch. Phil. 5 00; Tenth ch., addl., R. Earp, 50 00; do. Moses Johnson, 25 00 181 00

Pby. of New Castle.

Fagg's Manor ch. Pa., per Rev. A. Hamilton, 22 00; Rock cent society, Md., per Rev. A. De Witt, 8 50 30 50

Pby. of Donegal.

Marietta ch., Pa. per Mr. James Wilson, treas. 26 50

Pby. of Carlisle.

Silver Spring ch. Pa., per Rev. George Morris, 55 00; Petersburg ch. Pa., per Rev. J. A. Murray, 6 62; Mr. John Stewart of Tom's Creek ch. Pa., 10 00; Rev. Robert S. Grier's don., 5 00; Newville ch. Pa., per Mr. A. S. Coyle, 54 60; Carlisle ch. Pa., per Robert Irwin, Esq., treas. 70 00 201 22

Pby. of Huntingdon.

Perrysville cong., per Rev. James S. Woods, 25 00; Spruce Creek ch. Pa., per Rev. Josh. Moore, 38 00; Williamsburgh ch. Pa., per do. 31 45; Lick Run ch. Pa., per do. 10 00; Presbyterial coll. at Lick Run, Pa., per do. 5 75; Rev. James S. Woods, late treas. of the Pby., collected from sundry churches, 199 73, per Rev. M. B. Hope 309 93

Pby. of Northumberland.

Bear Creek ch. Pa., per Rev. Chas. Williamson, 4 40; Orangeville ch. Pa., per do. 1 90; Rohrsburgh ch. Pa., per do. 1 37 7 67

SYNOD OF PITTSBURGH. *Pby. of Redstone.*

Morgantown ch. Va., per Rev. James Davis 10 50

Pby. of Erie.

Concord, Deerfield and Irvine chs. Pa., per Rev. James Coulter 3 00

Pby. of Allegheny.

Clintonville ch. Pa., per Rev. John Munson; 2 00; Ebenezer ch. per do. 2 00 4 00

Pby. of Washington.

Unity ch. Pa. 1 52, and Wolf's Run ch. Va., per Rev. A. M'Carril, 3 48 5 00

SYNOD OF OHIO. *Pby. of Marion.*

Marion ch. Ohio, per Rev. E. S. Sheppard 2 25

Pby. of Zanesville.

Cambridge ch. Ohio, per Rev. Wm. Wallace 11 84

Pby. of Hocking.

Barlow ch. Ohio, per Rev. John M. Faris, 5 00; Marietta ch. Ohio, per do. 5 00; Galliopolis ch. Ohio, per Rev. Wm. R. Gould, 7 00 17 00

SYNOD OF CINCINNATI. *Pby. of Oxford.*

Eaton and New Lexington chs. Ohio, per Rev. John C. Mitchell 6 00

Pby. of Sydney.

Donation of the Rev. Thomas B. Clark, 3 25; Sharon ch. Ohio, per do. 2 00 5 25

Pby. of Maumee.

Truro ch. Ohio, per Rev. J. H. Anderson, 5 00; Kalida ch. Ohio, per do. 2 00; don. Rev. J. H. Anderson, 1 00; Headley ch. Ohio, per Rev. Phillip Condit, 16 00 24 00

SYNOD OF INDIANA. *Pby. of Crawfordsville*

Bruillet's Creek ch. Ind., per Rev. Jacob Cozado 5 00

SYNOD OF NORTHERN INDIANA. *Pby. of Lake.*

Haw Patch ch. Ind., 61 cts.; Wolf's Lake ch. Ind., 4 95, per Rev. Samuel G. Weeks 5 56

SYNOD OF ILLINOIS. *Pby. of Palestine.*

Paris ch. Ills., per Rev. E. W. Thayer, 10 00; Collected by Rev. John C. Eastman, and paid to E. W. Thayer, 12 50 22 50

SYNOD OF MISSOURI. *Pby. of Missouri.*

Jefferson city ch. Mo., per Rev. H. P. Goodrich, D. D. 13 32

Pby. of Palmyra.

Mrs. Van Swearingen of Hannibal ch. Mo., per Rev. Samuel C. M. Connell 5 00

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville ch. Tenn., per Rev. A. A. Mathes 30 00

MISCELLANEOUS.

Mrs. Symington, for missionary in Clearfield co. Pa. 1 00; Home Miss. Tract and Bible Soc. of Princeton Theo. Sem., per Mr. Wm. M. Scott, treas. 45 00; "a female friend to dom. miss.," per Dr. Wm. A. M'Dowell, 5 00 51 00

LEGACIES.

Last instalment of legacy of Thomas Pratt, dcd., from Dr. Wm. Harris, exr., by the hands of Paul T. Jones, Esq. 170 34; legacy of Miss F. A. Hamner, dcd., from A. Vaughan, Esq. 10 00 180 34

Total 1425 49

Clothing and other articles for the benefit of the Missionaries in the Western States, received in November, 1844.

A bundle through the Mission House, N. Y., containing several coats, vests and pantaloons, no estimated value, donor unknown.

From a lady in Sunbury, Northumberland co. Pa., a bundle containing woollen stockings, valued at 6 00, 6 00

From the Ladies' Sewing Society of the Brick ch. in Vienna, N. Y., a box of clothing, &c., valued at 30 00, 30 00

From the ladies of Rye ch. N. Y., transmitted by Rev. E. D. Bryan, a box of clothing, &c., valued at 45 00, 45 00

From the Female Miss. Soc. of Wyoming Valley, Luzerne co. Pa., a box of clothing, valued at 44 18, 44 18

THOMAS HOGE, Treasurer.

For the Church Extension Fund in November.

Coll. in Chatham village ch. N. J., per Rev. J. M. Ogden 15 19

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN NOVEMBER, 1844.

SYNOD OF PITTSBURGH. *Pby. of Ohio.*

First Presbyterian ch. Pittsburgh, per Mr. F. G. Bailey, 299 27; 2d Presbyterian ch. Pittsburgh, addl., per Mrs. M. T. 5 00; Sligo Sunday school, per W. Wilson, Esq. 4 19; Mingo ch. addl., per J. A. Happer, 5 00; Fairmount ch., per David Duff, 5 97 — 319 43

Pby. of Allegheny.

Butler ch. Pa., per Mr. James Campbell — 6 00

Pby. of Blairsville.

Washington ch., per Wm. M. Robinson, 1 16; Harmony ch., per do. 2 25; Beula ch., per Rev. W. Annan, 5 00 — 8 41

Total, 333 84

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE

IN NOVEMBER, 1844.

SYNOD OF CINCINNATI. *Pby. of Miami.*

Clifton, 27 00; Dayton Fem. Ben. Soc., in part, 39 00; Springfield, 30 00; ladies of do., box of clothing sent to missionaries in Pby. of Miami, 62 40; New Carlisle, in part, 8 50; John Paul of New Carlisle, a note due April, 1846, 200 00 — 366 09

Pby. of Cincinnati.

James Johnston, 1st ch. Cincinnati — 5 00

Pby. of Oxford.

Oxford ch. in part — 52 00

Pby. of Sydney.

Sydney, 50 64; do. Fem. Ben. Soc. 16 00; do. box of clothing, valued at 50 37; Rev. Wm. M. M'Grokin and lady, 7 00; Troy, in part, 7 08; children of Rev. J. A. M. 25 cts. — 131 34

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Third ch. Louisville, 9 86; Wm. Gavin, 1st ch. Louisville, for hon. mem. Miss Jane Garvin, 50 00 — 59 86

Pby. of Ebenezer.

Greenup Union, Ky. 7 00; Bethesda, Ky. 8 00 — 15 00

MISCELLANEOUS.

Ladies of Upper Buffalo, Washington co. Pa. 1 box, valued at 52 62; Synod of Northern Indiana, South Bend, 15 25; ladies of Wooster, Ohio, 2 barrels of clothing, valued at 61 25; cash from same, 2 50 — 131 62

Total, 761 72

WM. GARVIN, Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions, are requested to be careful in adopting the above form.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary Appointments* and *pecuniary aid*, and also for the *reappointment* of Missionaries, should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the church applying for assistance belongs—accompanied with a recommendation, from said Committee, of the Missionary to be appointed, and a specification of the amount of aid indispensably necessary.

If there be no Corresponding Executive Committee in the Pesbytery, the application must be ully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the church belongs.

☞ Applicants for Missionaries and Missionary aid, are requested to pay particular attention to the above notice, and also to the following resolution of the Board, passed May 3d, 1841:

Resolved, That Churches and Presbyteries making application for the appointment of Missionaries, be respectfully and earnestly requested, as far as practicable, in all cases to make the application promptly, so that it may not be necessary that the date of the Commission should have a retrospective bearing. Compliance with this request by the Presbyteries, will be a very great convenience to the Board, and prevent much embarrassment, to which they are at present subjected.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. FEBRUARY, 1845. No. 2.

FOREIGN MISSIONS.

REMARKS

ON THE METHOD OF CONDUCTING THE MONTHLY CONCERT IN PRAYER.

BY SAMUEL MILLER, D.D.

No. II.

(Continued from Vol. XII. p. 270.)

IN the preceding remarks on the Monthly Prayer Meeting, I have endeavoured to show the importance of that exercise; its value as a means of grace; and how much it is to be lamented that attendance upon it is so much neglected by many professors of religion, belonging to those denominations which acknowledge the general duty of paying respect to it. This neglect was traced to a declining state of religion in the individuals who indulge it, or to erroneous views of the character and claims of the exercise. But it is probable that the entire blame in relation to this matter ought not to be laid at the door of the private members of our churches. Do our pastors in all cases conduct this exercise in a manner adapted to attract and interest those who attend upon it? Thin assemblies on the Lord's day, in many of our places of worship, are, doubtless, to be ascribed to the want of attraction on the part of the officiating ministers. Can it be any marvel, then, if, when the monthly exercise of which we speak fails to secure that large and general attendance which its nature demands, we should feel constrained to lay at least a portion of the blame at the door of pastors, who will not take the pains to engage in it the attention and the hearts of their people? So far from such a supposition being improbable or marvellous, it would seem that nothing can be more natural or consistent with the strictest justice.

When I have gone to the house of God, at the beginning of each month, and have there found assembled three or four dozen hearers, out of, perhaps, three or four hundred communicants; when I have seen everything wearing the aspect of chilling coldness; the prayers formal, dull, and full of vain and spiritless repetitions; the pastor manifesting no zeal, and giving no information respecting the cause of missions, or the advancement of the Redeemer's kingdom; and nothing adapted to enlighten, to warm, or to edify,—I have felt as if it was impossible to wonder that the attendance was so small, or that those who did attend seemed to look and feel as if they should care but little ever to attend again.

Perhaps one of the greatest faults in such meetings, as now too often conducted, is their continual dull *sameness*. We are commonly called to unite in a succession of prayers, comprising the same topics, couched in the same or similar terms, and adapted to confine the minds of those who join in them to a narrow field of desires and requests. We justly regard it as one of the advantages which we, as Presbyterians, enjoy, that we are not confined to a liturgy, but are at liberty to enlarge and diversify our plan of social prayer, so as to accommodate it to the various circumstances in which we are placed. There is a love of *variety* inherent in our nature, which may not be, in all cases, unhallowed, and which, undoubtedly, ought to be, to some extent, consulted and gratified. That this principle is not sufficiently remembered and consulted in conducting the monthly concert in prayer, has, no doubt, been often lamented by most of those intelligent Christians who have had frequent opportunities of attending on its exercises. Of course, the introduction of an improvement in these exercises, in this respect, would add materially to their attraction and their usefulness.

Let it be remembered that the objects of prayer contemplated by the original proposers and founders of this monthly service were many and highly interesting. They are such as these: —That the kingdom of God may come—that every obstacle to the spread of the Gospel may be taken out of the way; that more labourers may be raised up, properly qualified, and sent forth into the great harvest; that the labourers already in the field may be protected and strength-

ened, and made to speak boldly as they ought to speak; and that the word of the Lord proclaimed by them may have free course and be glorified; that the beloved brethren and sisters who have left homes as dear to them as ours can be, for the sake of bearing the word of Life to the benighted pagans, may be inspired with wisdom, girded with strength, aided in every difficulty, and comforted in all their sorrows; that the millions throughout the world who have never heard the glad tidings of salvation, may have them preached to them in purity and power; that those who have the direction and management of selecting and sending forth missionaries, and of providing means for their support, may be counselled and guided, and their work crowned with abundant success; that the schools established among the heathen, and other destitute parts of the world, for training up children in the nurture and admonition of the Lord, may be multiplied and greatly prospered; that the Holy Spirit may reach the hearts of young and old among those who are sitting in the region and shadow of death; that those who call themselves Christians may feel their obligations to send the Gospel to "every creature" who is destitute of it; that the sleeping Church may be roused to a sense of her duty in regard to this great concern; that the triumphs of evangelical truth may be great and glorious wherever it is sent; that the great Lord of the harvest would go with his ministering servants wherever they go to preach his blessed Gospel; that the pagan heart may be everywhere enlightened and softened, and the way of the Lord be prepared for the spread of his name among all nations.—These are among the great and precious objects of prayer which ought to fill the hearts, and dwell upon the lips of the assembled worshippers at every monthly concert. Here is, surely, matter enough for enlarged, rich, and ever varying petitions. Here are topics sufficient in number, and in immeasurable importance to occupy the fixed attention and the absorbing desires and zeal of every Christian. Surely, wherever there is a spark of love to the Saviour, or to the souls of men, such objects as these cannot leave an indifferent heart.

Not that all these topics are to be considered as essentially making a part of every prayer offered up at the monthly concert; but that the objects contemplated, and the topics of petition employed, on such occasions, are such as have been mentioned, and are, of course, various, grand and interesting in a high degree, and such as may well engage the whole hearts of all who love the Saviour and his cause. Who would not expect that an occasion when such objects as these are appointed to claim the attention and the prayers of an assembly of Christian men and women, would prove an occasion of peculiar solemnity, and draw to it every heart that had the smallest desire for the glory of God and the happiness of man?

What means, then, ought to be taken by every pastor to render this occasion in the highest degree interesting and profitable, both to himself and to the people of his charge? I answer,—let him, first of all, by meditation and prayer, labour to keep his own mind in a state of lively interest in regard to this great subject. To this end, let him, through the whole of the preceding month, labour to keep awake, and on the inquiry for every kind of missionary information adapted to engage, instruct and edify the Christian people. Let him gather from every channel of public intelligence, everything bearing on the state of the heathen world, and on the condition of all the dark and destitute places of the earth, whether in our land or elsewhere; everything adapted to give the people of his charge a distinct and strong impression of the real situation of those who are without a knowledge of the Gospel—their blindness, their vices, their misery, and their prospects for eternity. Let him collect and exhibit, in the most clear and lively manner that he is able, the recent intelligence from the missionary field—the new plans and efforts of missionary associations—the glad tidings of their success, or the mournful information of their failure. Let him be laying up in store for the whole preceding month for this solemn occasion. Thus beginning, the moment one such occasion is over, to prepare for another. Let him carefully make a written memorandum of every particular; and be prepared, when the time for the meeting arrives, to make as lively and affecting an exhibition of the whole as possible; not by reading long and tedious articles, as is sometimes injudiciously done, from missionary papers, but by presenting a rapid outline—a condensed *synopsis* of what has been doing for the whole month, in such a manner as to keep up and reward the attention of an audience for twenty-five minutes, or, at the utmost, half an hour at a time.

How can a minister and his people be expected to *feel* aright, or to *pray* aright, if they do not *know* the state of the missionary field, its wants and its difficulties, as well as the signal blessings, on the one hand, with which it has pleased the God of grace to favour it, and on the other, the adversities with which he has seen fit, in his sovereign wisdom, to visit it. A pious minister was once observed by a Christian friend, during a period of remarkable public anxiety and trouble, to be peculiarly intent on reading the public papers, secular as well as religious. Upon being asked why he was so much employed in this manner? he replied, "*I do it that I may know how to pray.*" The answer was a wise one. Every line of important information that he read, was an addition-

al guide in imploring those blessings which were needed by the Church and by the world.

But while the pastor is careful, in every service of this kind, to give rich information to his audience respecting the state of the missionary field; while he considers and treats this as a primary object of the monthly exercise, let it not be forgotten that *prayer* forms a prominent and vital part of the whole service. Its *name* imports no less; and its *object* is equally decisive in calling for a predominance of that element. Let no plan, then, for its management, be suffered to shut out, or even to abridge the proper amount of prayer. Let there be generally *three* prayers, and never less than *two*. And let there be an endeavour to have these *strictly appropriate* from beginning to end. There is often a great lack of this character in the prayers in which we are called to join in the service before us. It is not uncommon to hear those who lead in it employing a large part of their time in common-place topics, in general and extended confession of sin, and in a minute detail of thanksgiving for the common mercies of providence as well as of grace. The consequence is, either that those parts of their prayers which belong to the occasion are crowded into the latter part of the exercise, and hurried over in too hasty and superficial a manner; or that the successive prayers are so *inordinately protracted* as to become tedious, and to extend the whole service to an inconvenient length. The prayers on such occasions ought seldom, very seldom, to exceed *seven or eight minutes* each, especially when there are more than *two*. And I know of no better method of securing the proper brevity in our social prayers, than that of charging ourselves to be *strictly appropriate* to the occasion from the first sentence. If this plan were adopted, we should be better able to judge of the length of our own prayers, and be much more seldom led away by those endless repetitions and wanderings of request, which, though good and edifying in themselves, do not properly belong to the occasion. How much more suitable and happy, when all the prayers are truly appropriate; and when, (as all that is appropriate cannot be comprised in any one prayer,) those who succeed each other be careful to take up and present what those who went before omitted, so as to exhibit something like a comprehensive view of all the objects of petition that ought to be brought forward in the whole exercise.

And here it may not be improper to suggest what I have often thought worthy of more consideration than it has commonly received. No one can be more friendly to the practice of inviting the lay members of our churches to take the lead in social prayer than the writer of these lines. Such a practice is adapted to diffuse a spirit of prayer more widely in the church, and to cause a spirit of more active zeal in conducting the affairs of the Redeemer's kingdom, to take a firmer hold of the professors of religion than they would be apt otherwise to possess. There is much in the principle of *employing* men in the service of Zion—giving them something to *do*, if we would engage them to take a deep and practical interest in her affairs. But there can be no doubt that this has been sometimes done prematurely and unwisely. In some congregations it is not unusual to call upon young and inexperienced converts to take the lead in prayer, in social meetings, in less than a week, sometimes even in forty-eight hours after they have been hopefully brought into the kingdom of grace. This is neither prudent nor safe. It is introducing into the place of a leader and guide in sacred things, one whose knowledge is small and crude, who has no suitable experience, and who may give utterance to that which is not "good to the use of edifying." And if it be not productive of this painful effect, it may result in injury to the individual himself; it may become the means of "puffing up" a "novice" so soon called into public view.

That the intelligent and warm-hearted converts to experimental religion among the laity ought, as before stated, to be trained gradually and discreetly to the work of leading in social prayer, there can be no doubt. But let a moderate and reasonable time elapse, after they are united to the Church, before they are called upon to take a part in this service. Let them not be called so publicly into the view of the religious community, until their religious knowledge is more mature, and their new character, as professors of religion, better known and established. And even then, let them be first called upon for this service in the smaller and more private meetings for prayer, that they may, by little and little, gain the confidence and self-possession, and form the habit necessary to an edifying performance of such a duty.

It has appeared to the writer of these lines that frequently by far too little sound discretion is exercised in selecting persons to lead in prayer in the monthly exercises now under consideration. In an exercise so important to the interests of religion, on which so much depends, and in regard to which every effort ought to be made to conduct it in an impressive and edifying manner, surely those who are not qualified thus to appear, who have little either of the gift or the spirit of prayer, ought to be invited to take a leading part as seldom as possible. The object of inviting any to take such a part is, not to pay a compliment, not to minister to personal vanity, but to edify the Church of God, to promote that great cause which the whole service is intended to subserve—the diffusion of a spirit of love to the Redeemer, and of zeal for the extension of his kingdom throughout the world. Can it be

necessary to employ argument to prove that every instrumentality employed on such an occasion, when a portion of the worldly as well as of the pious may be assembled, ought to be well adapted to answer its great end? It is true, indeed, that, with respect to all the means which we use, our sole reliance ought to be on the power of the Holy Spirit vouchsafed to render them effectual; still, in spiritual, as in temporal things, "wisdom is profitable to direct," and our constant aim ought to be, as far as possible, to make use of those means only which are adapted to promote the great purpose in view.

From all that has been said, it is easy to see what a weight of responsibility rests on every pastor in conducting this monthly service in such a manner as shall tend most effectually to answer its great end. What a precious opportunity it affords for calling the attention of his flock, *twelve times a-year*, to the great duty and the appointed means of converting the world to God; keeping them constantly and faithfully informed of the state and the wants of the missionary field; leading them to the throne of grace to implore a blessing on that field; and stirring them up, by all the means of argument, expostulation and entreaty in his power, to a faithful discharge of their duty in causing the Gospel to be sent to every creature.

Perhaps it will be said, that if the monthly prayer meeting be a matter of so much consequence, if it bring with it so much duty, and ought to be prepared for with so much care; then, instead of being regarded, as it too often is, as a sort of bye-business, which may be despatched without material preparation, it must in reality prove one of the most laborious services in the whole month. This consequence is not denied. It ought indeed to be so regarded, and every effort made to render it the most instructive, the most thrilling, the most solemn exercise during the month. And can any faithful pastor, any one who loves his Master in heaven and the souls of men, be unwilling to meet such an exercise, and to make all the preparation for it in his power? Can any service, during any ordinary month, be more precious, or more worthy of employing all the time, and all the labour which can be bestowed upon it?

The complaint, that the monthly prayer meeting is not well attended in most of our churches, is, as before observed, an old complaint, and I would that we could say it is not well founded. In many cases, not one half even of the communicants are present; and, in general, very few indeed of those who are not church members ever think of attending, unless it takes place in the afternoon of the Lord's day. And, in truth, this was probably the main reason for the recommendation issued by our General Assembly, a few years since, to transfer the observance from the evening of the first Monday of each month, to the afternoon of the first Sabbath. Until this transfer was adopted, only a small portion of our congregations were usually present at this service, and of course only a small part contributed to the pecuniary collection commonly made in connection with the service. But is it probable that, if the service itself were made what it ought to be, if indefatigable pains were taken to render it the most instructive, interesting and deeply exciting service in the whole month, that it would be thus neglected? There would be no risk in answering this question with the most decisive negative. No, the moment it ceased to be the heavy, monotonous, common-place exercise which we too commonly find it, it would draw the earnest attention, and the full assembly which generally follow ministrations of an elevated character. If every member of each congregation were taught by experience to expect to find this service rich in information, animating in Christian duty, and in every respect adapted to promote Christian edification, can any one doubt that it would be well attended? The writer of these lines would be very far from encouraging in any minister of the Gospel the indulgence of a spirit of indolence for a moment, in any service; but he would say, with deliberate solemnity, if such a spirit be ever indulged, let it not be at the monthly concert in prayer, when his own soul, and the souls of all who hear him, ought to be led out of themselves to the largest concern for the kingdom of the Redeemer; when the desolations of fallen man rise in solemn array before his mind; when the wants and miseries of our lost world ought, with concentrated and unusual force, to move every heart; and when every feeling of love to the Master who died for us, and to the souls of perishing men, ought to fill the heart of every listening attendant with peculiar and unwonted sympathy, and the most fervent zeal for sending to them the only cure for their misery.

Nor is it difficult, in a variety of ways, to draw the special attention of a Christian flock to this monthly service. Let not only a specific notice of it be given on the preceding Sabbath, if it be observed on Monday evening, or in the morning of the day, if observed on Sabbath afternoon; but let the notice be couched in such language, accompanied with a sentence or two of such brief and comprehensive remarks, and preceded or followed by such pointed prayers as may be adapted to rouse the attention, and, in some measure, touch the feelings of every hearer.

Let the pastor encourage all who attend on this service to bring their *children* with them. Is it not desirable that our children, from their earliest years, should be habituated to the company and the language of *prayer*, and that they

should be accustomed to the work of contributing something of their little savings for the benefit of those who are "perishing for lack of vision?" If we ever expect them to feel right on this subject, we cannot begin too early to imbue their minds with benevolent sentiments, and to teach them to feel what it will be their duty to practice when they reach mature age. O how large a portion of Christian parents are deplorably delinquent in this, one of the primary elements of Christian education—leading their children to a throne of grace, and to the house of God, and leading them also early, by the united force of precept and example, to remember that, young as they are, they are debtors, deep debtors, to the kingdom of that Saviour in whose name they have been baptized.

When shall we have monthly concerts conducted in the spirit of these suggestions? When shall we see them bearing a character which shall warm the pastor's own heart, draw around him the mass of his stated hearers, as well as of his church members, and constitute a little monthly era among his people? When that period shall arrive, it will mark a season of prosperity and joy in the Church. It will be both the effect and the cause of better days, and will mark the purpose of our covenant God to have mercy on Zion. Come, Lord Jesus, O come quickly, thus to bless our half awake and struggling Church!

Some remarks on the *contributions* for the support of missions, which ought ever to accompany this monthly service, must form the subject of a future number.

To be continued.

Board of Foreign Missions.

Allahabad Mission.

EXTRACTS FROM A LETTER OF REV. J. WILSON.

This Mission has but one station, the city of Allahabad, at the junction of the rivers Ganges and Jumna, about 500 miles above Calcutta. The population of the City was estimated in 1843, at 65,000; of the District, at 774,000. The importance of this missionary post is greatly increased by its being the place where an annual *mela*, or fair, is held for the purpose of performing religious ablutions in the Ganges—this fair being attended by very large numbers of people, sometimes amounting to hundreds of thousands, many of whom come from distant parts of the country. The population of the provinces, to which there is easy access from Allahabad, is also very large, and several important cities might at once be made stations in connection with this Mission, if the men and the pecuniary means were at the disposal of the Board for that purpose.

Allahabad was first occupied as a missionary station in the autumn of 1836, by the Rev. James McEwen and his wife, who had reached Calcutta in the preceding April. After prosecuting their important duties with much zeal, Mr. and Mrs. McEwen were compelled to return to this country in 1838, by the failure of Mr. McE.'s health. To prevent the station being left unoccupied, it had been deemed advisable for the Rev. James Wilson and his wife to remove to Allahabad, where they arrived in the beginning of the same year. In the course of this year, 1838, Mr. Wilson was joined by the Rev. John H. Morrison, who had been lately called to mourn over the death of Mrs. Morrison; she departed this life on the 28th of April, soon after reaching Calcutta. The Rev. Messrs. Joseph Warren and John E. Freeman, and their wives, joined the mission in 1839, the Rev. Joseph Owen in 1840, and the Rev. John Wray and his wife in 1842. In 1843, the Rev. J. H. Morrison was obliged to return to this country, on account of his health.

Preaching the Gospel; the superintendence of schools—boarding and common; an efficient printing press and book-bindery; translations and the preparation of tracts, occupy the brethren of this mission. From his being the oldest member of the mission, and otherwise well qualified, a large share of duties in the last mentioned department of labour has devolved on Mr. Wilson. This remark will introduce the accounts inserted below.—The Mohammedan controversy is in some respects a difficult one, and it is one which missionaries in India cannot avoid. These notices present one of its aspects—its travesty of some parts of the sacred records. Mohammedans claim indeed that the Christian Scriptures favour their system, and the Mussulman version of David's repentance and of Jonah's mission to Nineveh are often brought forward to prove that God accepts a sinner on mere repentance, without any atonement. We may here state that an important work in its bearing on this controversy has been lately published at the mission-press, The Koran in Urdu, with Notes. The translation was made by a learned Mohammedan, Abdul Qadir, and the Notes were added by the missionaries. This work will excite considerable interest among the Mohammedans, on account of its revealing to the common people the true character of the Koran, and exposing clearly its errors and absurd revelations.

Notices of Mohammedan Commentaries on the Koran.

Mohammed is commanded in the Koran, in the chapter entitled "Prophets," to "commemorate Dhulnun (the fish-man) when he departed in wrath." The popular commentators give this explanation of the subject: "Jonah was of the family of the prophet Ezekiel. He was very intent upon religious duties, and withdrawn from the world. It was commanded to send him to Nineveh to forbid the idolaters the practice of idolatry. He went off in anger. In the way he came to a stream. He left one little son on the shore, took the other upon his shoulder, and his wife by the hand. In the stream, where the water ran with violence, his wife's hand slipped from his; the child also slipped from his shoulder; in great perturbation they were both swept away. He went to the shore for the other child, but a *wolf* had taken it away. When he arrived at the city, (Nineveh,) he went to the chief men and delivered the message of God. They ridiculed it. He remained a short time. At length, becoming angry, he *cursed* them, and threatening them with divine punishment within three days, departed. On the third day the threatened punishment came. The whole population of the city went out to the plain—they repented—they broke every idol—the punishment passed away. The devil informed Jonah that that people on whom he had denounced divine vengeance are a good and well-conducted people, and no punishment had come upon them. Jonah, regardless of the command given, travelled on wherever his way led him. He went on board a ship. The vessel began to wheel about in a whirlpool; the shipmen began to say, 'There is some one on board who has fled from his master.' They cast lots; the lot fell on his name. They cast him out into the sea. A fish swallowed him. In the darkness he called upon God, and his repentance was accepted. The fish vomited him out on dry land. Here a vine stretching out spread a shade over him. A doe fed him with her milk. When he recruited his strength, the command was again given to go back to the same city. He anxiously returned. In the way he found his wife and children—people had rescued the one from the *wolf* and the others from the water. Their tombs are in that city till this day."

Any one will see the Bible narrative shining through this, yet perfectly confused, and mixed up with extraneous stories, among them perhaps a snatch of the story of Romulus and his brother. This is perhaps a fair specimen of the extent to which the Bible narrative is wrought up with the whole texture of the Koran, and shines through it all. Its doctrines are in some places much more fatally corrupted and obscure than in this narrative. Another thing will be noticed—this, viz. that the Bible narrative is much more fully wrought into the commentary than in the text itself. This is a very common case. The commentators on the Koran have culled materials from the Bible much more extensively and directly than the *author* himself. Mohammed borrowed from the Bible more furtively, and mixed it up more carefully with what seemed his own.

Another specimen of their comments is the following: They say that "Israfel (the angel whose business it is to sound the trumpet at the resurrection,) is so large that his head reaches to the seventh heaven, and his feet down to the seventh earth. The trumpet which he will sound is so large that the *circumference* of its *mouth* is a compass of *five hundred years' journey*." And another is, that "There flows a river of life out from beneath the throne of God, and the angels taking the water in their hands, carry it and distribute it over the earth as God commands. This it is which revives and vivifies dry and parched portions of the earth," &c.

I could send you many such extracts as these, if they were likely to serve any good purpose.

JOURNAL OF THE REV. JOSEPH OWEN.

As already mentioned, Mr. Owen joined the Allahabad mission in 1840. The following journal may be regarded as the continuation of the one that was published in the Chronicle of last November.

Singular religious services to obtain warm weather—Visits to different villages; Sabbath duties—Intercourse with learned natives—Various notices—Manner of travelling.

Dec. 22, 1843.—Left Allahabad early this morning, to make another missionary tour among the neighbouring villages north and north-east of the city. Crossed the upper bridge of boats, and came to Parila, a village about a mile from the bank of the Ganges. In this place is held a yearly mela for making offerings to Shiva. Its object is to propitiate him, and obtain release from the cold season, and the blessings of warm weather. The Brahmans, however, have so arranged the matter, that the fair always takes place just at the close of the cold season, and the warm weather comes soon after the festival. I attended the last mela here. Thousands of people come, each bringing a little string of water-pots filled with Ganges' water, and containing a pice or two each. These are dashed as high as possible against the temple, the pieces and pice all fall together, and the latter are afterwards gathered up by the Brahmans, who frequently get large sums in this way. The scene is a singular one. The

air is almost darkened by the multitudes of water-pots flying from every direction against the temple, and the throng of people below running in and out of the temple are in constant danger of getting broken heads.

This evening I went into the village, where we talked to a large number of quiet hearers.

23.—Rose early this morning, and went with Simeon to Sawait, a Mohammedan village, two miles from Parila. Was pleased to find that brother Warren's visit there last cold season is still remembered. Several gathered around, and listened quietly a long time to our preaching. Among them were some Urdu readers. On our return passed two or three small clusters of houses, where we also talked a little. In the evening went to Ismailganj, where a crowd listened to us more than an hour. Two Brahmans, apparently brothers, furnished us with seats before their houses, and one of them exerted himself to keep the people still while we were preaching. The other, however, after listening some time, commenced a dispute, which, though long, was not, I hope, altogether without its use.

24. Sabbath.—A busy, pleasant day. Went early in the morning to Labangari, a village two miles from the tent, where we spent more than an hour in giving instruction to the people. On our return, spent half an hour at a small village called Dihi. We found a few readers, whom we supplied with books. After breakfast, spent about an hour near the (mela) temple, imparting instruction to a quiet company. Had the servants assembled at mid-day at the tent door for worship. Afterwards enjoyed two or three hours of retirement. At four, went into the bazar of Ismailganj, where we remained until dark, preaching to a crowd of people, and debating with some Brahmans and a Rajput. In the evening, after secret devotion and worship with Simeon, enjoyed my excellent companion, "Gurnall's Christian Armour."

25.—Went early in the morning to the eastward, along the shore of the Ganges about two miles, but found the country comparatively desolate and destitute of villages. Preached to a few people in a very small village, Raighambarpur. After breakfast, a Mohammedan of respectable appearance called during worship, and gave apparent attention to what he heard and saw. After worship, had a calm debate with him. He listened with a good degree of candour, took some books when he left, and promised to examine the subject presented in them. There came a pundit from Oude, and during the conversation with him two others arrived. The discussion was on the whole, calm, and gave me some satisfaction. They all took supplies of books when they left. After their departure I lay down to rest, with an aching head and a heavy heart, and derived sweet comfort from meditation on the 46th Psalm. This evening at four, went into the bazar of Ismailganj, and continued until after dark preaching to a crowd of people, and debating with a few Brahmans.

26.—Struck the tent early this morning and left Parila. Went with Simeon to Sawait, where we had a debate in the presence of several hearers. Thence crossed the fields to Hetunpur, where we had another similar debate. Thence came on the main road, and overtook the tent, which we pitched at Bargauw, where we took breakfast and rested during the middle of the day. At three, left for Mou, which we reached in the evening. Whole distance from Parila ten miles. Conversed with several individuals on the way, some of whom were travellers, others were at work in the fields watering their land.

Towards evening we came to a village, Bagi, in which we preached nearly an hour to several, who listened attentively, although there was much noise around. Riding into the village and out again, I passed no less than three native grog shops, all of which gave unpleasant signs of being patronised. At one, which stood over the line in the Oude territory, a drunken man in a rage was brandishing a spear at another in a threatening manner. We preached on the Company's side of the line, where the people were peaceable and orderly compared with those on the other side under native rule. The country through which we passed to-day is in general pretty well cultivated, though some spots are quite desolate. It is too near Oude to be very prosperous. Met on the road a Pryagwal, (Allahabad Brahman,) who had been out in the villages mustering for the approaching mela. The trees in this direction have been partially stripped by the locusts that swarmed through some parts of the country three months ago. We had myriads of them at Allahabad; the air was partially darkened with them for hours, and they made great havoc of everything that was green.

My travelling outfit differs in one respect from the one I had on my last tour. Two oxen now supply the place of the camel, one carries a pair of trunks, a table and chair, the other the tent. Fitted out in this style, I travel much more comfortably than if annoyed with a hackery; can go faster, am independent of roads, and can go on footpaths through fields, over rough places, and through ravines where no wheel carriage can pass, and travel with light expense to the Board. I have long been wishing to make such an experiment, and am pleased with it so far. I have only one tent, a very small one, and am troubled with little baggage. The jackals make a dismal yelling to-night. My men express some fear of robbers. A *barqandaz* (police officer) from the town was

here a little while ago, and said he could give me only one *choukidar* (watchman) for the night. The men, after scolding him, came and begged of me to be stern with him. I simply mentioned the fact that I lived in Allahabad, not far from the magistrate, which was sufficient,—a second *choukidar* was here in about ten minutes.

At Mou, a town of 4000 *or* 5000—*Mohammedan objections to the divinity of Christ.*

Dec. 27.—Took a survey of Mou before breakfast. It is a large town, containing, I hear, four or five thousand of inhabitants. The numerous buildings of Saracenic order show at once that Mohammedanism is here predominant. This, too, was seen in the general appearance of the people in the streets. Some buildings appear very old, indicating the truth of what the people say, that the town is some hundreds of years old. A *barqandaz* conducted me to the dwelling of an old *Jamadar*, (principal policeman,) who, on seeing me, vociferously exclaimed, "Thirty-three years have I served the Company here, and have not seen in this place so great a man as you; in you is religion, in you is truth." "Then you confess that the Christian religion is the true one." "The true religion! indeed it is! If not, why should it be so conquering all countries?" When I was leaving, he took Simeon aside and asked my name, saying it was necessary to report all arrivals to the magistrate. He repeated it "Mr. Wine," which I suppose will be sent to Allahabad. After breakfast, a large number were here from the town, and gave good attention while I conducted worship in my usual manner with the servants. After this I commenced giving instruction to the people, but was soon interrupted by two moulawis, with whom we had a long and temperate debate. They left us at half-past twelve, when we went into the bazar and preached about two hours, but with little satisfaction, as there was much noise. The moulawis and people were here again before I had finished dinner, and we were occupied with them until they were called away to evening prayers. The report of the discussions would not be interesting, even if I had time to give it, for it was impossible to keep them at great fundamental principles. The readers here are numerous, and eager for books. My supply is nearly exhausted, and I have just written to Allahabad for a porter's load to meet me at Phulpur, where I hope to be day after to-morrow. May the labours of this day receive the divine approbation, for the Saviour's sake.

28.—Remained at the tent all day, preaching and debating with little recess. In the morning three or four men attacked me on the English practices of shaving off the beard, drinking wine, and eating swine's flesh, and asked what Christ had said on those subjects. I replied that his instructions were about matters of infinitely greater importance, and proceeded to point out the nature of sin by an exposition of the ten commandments. But I was arrested at the very first command with the objection that Christians are guilty of breaking it by worshipping Jesus Christ. I referred to several of the miracles of Christ that directly prove his divinity, and to his own declaration as to his nature, showing that when we render him divine homage, we worship the true God. Then I reminded them of what the Koran says in two or three places, of God's commanding all the angels to worship Adam, who all obeyed except Ibbis (Satan;) and showed that the Koran represents God as enjoining idolatry, and that, in obedience to his command, all the angels became guilty of idolatry except Satan, hence, that the Koran represents God as giving the lie to this command. They appeared confused, and attempted no reply. A moulawi, who had been listening, began, not a reply to what I had just said, but raising objections against the divinity of Christ. We had a long discussion, sitting face to face, surrounded by a crowd, who listened quietly. I had my Bible and Koran, the latter of which he said was his "word of God," and I with great pleasure chose the former as mine. I am happy to say the debate was calm, though the doctrine of Christ's divinity and Sonship, when mentioned directly, seemed to give him great offence for the moment. I tried to show him that this doctrine is not contrary to our understanding, but above it, like many of the deep things of God. His objections were Socinian over and over. In fact, the Socinians and Mohammedans are one, with the exception of some outward rites. The moulawi left me with professions of kind feeling, saying that his hour of prayer had come, but promising to come and have another conversation with me in the evening. He came a short time before sunset, with two or three friends, but seemed shy, and remained with them a long time at a distance of several rods, and every time I turned my eye towards him, he turned his away and commenced walking off. At length he came near, returned a book that I had given him, said a few words in a pleasant manner, and took leave. I wish we could stay here longer, but our arrangements are made for going to Phulpur to-morrow. I think the people feel kind towards us—quite as much so as could be expected from Mohammedans towards Christians. O that they would kiss the Son before his wrath is kindled, and they perish. A voice has just been sounding over the town in the stillness of the night, calling all to prayer. The proclamation went from one of the chief *masjids*, (places of worship,) the translation of which is thus: "God the

mighty—God and his apostle. There is no god but God, and Mohammed is his apostle."

Notices of a day's journey—End of the year—Accounts of Phulpur, a town of 10,000—*Return to Allahabad.*

Dec. 29.—Left Mou early this morning, and travelled twelve long miles to Phulpur. The tent came slowly and arrived about noon. About eight I took a cold breakfast under a tree, and afterwards walked on until overcome with heat. Then took a seat in a cluster of bamboos, near a well from which some men with two pairs of oxen were watering their land. Being thirsty and faint, I asked for a drink of water, but their superstition did not allow them to offer me any in one of their dishes, lest it should be defiled, or their caste violated, and so I was obliged to take it up in the hollow of my hand. After a little rest, I proceeded a mile and a half to a small village called Shaikhpur, where I was again recruited in a shade while conversing with some of the villagers. Thence came to the beautiful grove in which my tent is standing, a few rods west from the town of Phulpur. After dinner, went with Simeon into the bazar, and found it much larger than I had expected, and full of business. It appears to have a great trade in raw cotton, and cotton cloth. A large and noisy crowd gathered around us, and gave pretty good attention to our message.

30.—Occupied during the day in reading and writing. In the evening went into the bazar, where we preached about an hour to a large and attentive audience.

31. Sabbath.—While conducting worship this morning with the servants, several from the town came to listen, some of whom remained and received instruction two or three hours. Sat in my tent door a large part of the day, reading and talking to a few. Late in the afternoon went into the bazar, where we again preached to a large number. Two men gave much trouble by reviling and making sport of the doctrines of the cross. Poor creatures, they knew not what they did. May they be forgiven, renewed, and prepared for heaven. The Bible and Gurnall have been my companions during the leisure moments of the day and evening. Jesus, my dear Jesus, my precious Saviour, has, I hope, been with me. Neither my pen nor tongue can describe the great peace, the sweet delight with which he fills my heart. I feel astonished and humbled at his thus noticing such a poor worm. Another year is now coming to a close. In all that I have done I see nothing but sin; in all God's dealings with me I see nothing but goodness and mercy. In Christ his Son, I trust for righteousness and strength for the future.

Jan. 1, 1844.—Spent most of the day in reading and talking to the people near the tent, and in the evening preached in the bazar with Simeon. At tea-time received some kind notes with a basket of fresh provisions from Allahabad, to remind me of the new-year, also a dozen very gratifying letters from the boys in the school. Did nothing in the way of festivity to mark the day, except to buy a sheep and distribute it among the men, and make a little dinner for Simeon.

2.—Phulpur is in a fertile and well-cultivated section of country, and is full of business and activity. This morning I took a more thorough survey of the town and suburbs than I had heretofore, and found them very extensive and populous. The estimate of the population given to me this evening by the head police officer is, I am quite certain, not over-stated, 10,000. The distance from Allahabad, in a direct line northeast, is from twelve to fifteen miles. Few of its people are Mohammedans—the great mass are Hindus. Brahmanical influence is strong, a fact not to be wondered at, since scarcely any other influence has ever been felt here. Christianity has yet to make its beginning. It seems scarcely ever to have been preached here before. Some of the Brahmans appear well read in the Shasters, and are fierce for defending them, consequently their moral sense and moral judgment, in argument, are very obtuse. They can stand without blushing, and hear the atrocious deeds of their deities exposed, beings than which no greater monsters could enter the imagination of man. The place is wholly given to idolatry and wickedness. We spent the day in the bazar, preaching, reading, arguing, and exhorting. Some listened with attention, others were indifferent, and a few disputed with us. In the evening we went again, and were interrupted by a Brahman, with whom we had a long debate. At its close I began preaching again, but after I had spoken two or three minutes, a horn was sounded a few rods distant, at which all the people around raised a shout that entirely drowned my voice. I tried to recover and give them one warning word before parting; but the cry, "Earu! baru! Mahadev," rose louder and louder, and I was obliged to leave. Father, forgive them, they know not what they did. In mercy reveal thy Son in their hearts, and teach them the worth of that salvation which they have despised!

5.—Left Phulpur on the morning of the 3d, encamped at Sabsaw, a short distance over the river, preached at Bhopatpur on the evenings of the 3d and 4th; left Sabsaw this morning, and reached the mela ground about eight, where, after taking a cold breakfast, I spent a few hours in preaching and conversations. The great annual mela is now commencing, but not many of the pilgrims have yet arrived. Came home in the afternoon, and, though my journey has

been a pleasant one, I found it pleasant to be again with the brethren and sisters, and talk English.

Lodiana Mission.

JOURNAL OF THE REV. J. M. JAMIESON.

[Concluded from page 5.]

Notices of the Monks and Nuns—The Tibetan Yak—Printing-Office and Paper Manufactory.

Sungnam, July 9.—This is the Sabbath-day. Had religious exercises as usual in the forenoon. Afterwards I collected about twenty Lamas at our bungalow, and read to them a part of a Tibetan tract; but although they nearly all read fluently, I found they understood very little; none of them had ever been sent to the convent near *Lasa*, or to any other in Tibet. All they know of the Tibetan language, they learned at the monastery here from books, which, like many priests of other persuasions, they rhyme over without understanding half they read. This is the case with nearly all the Lamas of Kanaur. Few, except those at Kanum, are learned in Tibetan literature. The Kanauri is, however, the spoken language of them all.

Went this evening to see the *Labroug*. This is a peculiar kind of temple, and is distant from *Sungnam* about a mile. It is a large building with an open court in front, and at a distance has an imposing appearance.

The internal arrangement is similar to that of the *Gompa* mentioned above, except that *Sakya* is here represented by a huge giant-like figure of stucco work. On the right are a black image of *Krishna*, and a white one of his beloved *Radha*, of the same material, as large as life, and embracing each other, in a state of almost perfect nudity. On the left, and in front, are several other smaller idols. In attendance upon these, were some eight or ten *Gelongs* and *Chhomas*, some preparing incense, some arranging the lamps and flower-pots, and some reading. I distributed a few tracts among both sexes. Here, they all assemble for their meals, and receive their food, as they sit cross-legged on the floor, muttering over their prayers, and listening to the sounds of horns, bells, and drums.

All the *Chhomas* I have seen are old, extremely ugly, and filthy. They are usually taken from the most respectable families in the country, and at such an age, that by early habit, they may be taught to endure the secluded and insipid life of their order. But it is to be feared that the prettier portion of them are tempted to transgress their vestal vows, while the plainer are left to lead a life of single blessedness.

The *Gompa* and *Labroug* here, are both supported by the voluntary contributions of the inhabitants of *Sungnam*, and the surrounding villages. The *Lamas*, *Gelongs*, and *Chhomas*, (priests, monks, and nuns,) are divided into two sects, outwardly distinguished by their respective red and yellow costumes. Their creeds are, however, much the same.

10*th*.—Marched this morning fifteen miles to *Pue*. Our road led over a high mountain, but was pretty good the most of the way. Shortly after leaving *Sungnam*, we passed piles of stones, some hundred feet in length, about six feet in height, and ten in breadth at the base. The stones were loosely placed together, and those on the top inscribed all over with the *Um mani padmi hung*, as closely as the letters could be cut. These piles are monuments, and are in extent proportioned to the rank of the person in honour of whom they were constructed. They are frequently met with throughout upper Kanaur.

As we proceeded, we found the ground covered with thyme, sage, cummin and rhubarb, and near the summit of the mountain, an abundance of juniper, sweet brier, and gooseberries, also excellent pasturage. On the table-land we found a shepherd's village, surrounded by all the sheep, goats, and cows of the neighbouring villages. Here we saw a Tibetan male yak. He was as heavy as a middle-sized ox, but much lower in stature. His head and neck resembled that of the American buffalo. His legs were very short and stout, and the fore considerably longer than the hind ones. The back was round and smooth; but the lower part of the body was covered with long shaggy hair. The tail was very bushy, and swept the ground as he walked. The *chauri*, so common in India, and used as a fly-brush, is the tail of the yak. The hair on it is very soft and silken in appearance. The yak is found only on very high land. Near the shepherds' huts we saw large skins full of milk. This is kept cool by placing blocks of ice in it, and made into butter. After a tedious descent of some 5000 feet, we reached this place much exhausted. Pue is a considerable village on the right bank of the Sutlej, and is surrounded by vineyards and groves of apricots. Its height is about 9000 feet above the sea. On our arrival, we met an old man who had seen and conversed with me in the Simla bazar. He appeared much pleased to see us in his native village.

Here, for the first time, we found a Lama's printing-office, and paper manufactory. The printing establishment is in a small but neat building, near our tents. The apparatus is extremely simple, and no doubt of very ancient invention. It consists merely of large blocks of wood, on which the letters are cut in relief, and in an inverted order. These are cut, page by

page, for each separate work. Hence as many blocks as there are pages in the book are required; but when they are once completed, they answer for many stereotyped editions. The process of printing is equally simple. The printer, seated on the ground, places his block before him. With one hand he inks it with a brush, with the other he places the paper neatly on the block, and seizing a wrapped roller inserted in a frame, he passes it once or twice quickly over the paper. This done, he hastily removes the sheet, and applies another. Thus, an expert printer can throw off some two or three thousand impressions in a day. The paper is made from a plant called *Sitabkorna*. The bark is first boiled, and pounded into a paste—then strained, and the pulp spread on a cloth stretched in a frame, and exposed to the sun to dry. The paper thus made is very thin and rough, but is sometimes neatly glazed.

In the printing-office were several Lamas, also some eight or ten others from the villages, who read Tibetan well. To each of them I gave tracts. They were much astonished at the whiteness and polish of the paper, and especially at the neatness of the printing and type. Not a question, however, was asked, as to how the paper was made, or tracts printed. Like all barbarous and half civilized people, the Lamas have but little desire to adopt improvements. Their ideas, like their books, are stereotyped from age to age, and any change, however beneficial, in their mechanics or modes of operation, would be considered an inadmissable innovation. It is supposed that it is about nine hundred years since printing in the manner described was invented in China, and it is likely the art was soon afterwards known in Tibet.

End of the journey towards Chinese Tartary—A brief survey of Kanaur.

11*th*.—Mr. B. not feeling well, and not wishing to proceed farther, Dr. H. and myself, this morning, started for *Namgia*. Leaving Pue, we descended by a rocky and precipitous path, to the Sutlej, which we crossed by a very high and narrow bridge. We then, after climbing over masses of granite for some distance along the left bank, or rather in the bed of the river, ascended to *Dabling*. This is a small village, surrounded by fields of barley and buck-wheat. Here I found but one Lama who could read. We have now fairly passed the bounds of Hinduism, and entered the country of the *Tartars*. The people are much fairer than those of lower Kanaur, and have decided Tartar features. They are also much less obliging, and have less respect for the European character. From *Dabling* we had not proceeded far, before we came to a mountain torrent much swollen by the melting of the adjacent snows, and which was thundering down over its rocky channel. Over this we could not pass, and although within four or five hours' walk of the border of Tibet, were obliged to relinquish our anticipated pleasure of entering the celestial Empire, and treading on its forbidden ground. We had intended to penetrate as far as *Skipki*, in Chinese Tartary—four miles beyond the boundary between Basohar and the latter country. To this place European travellers have frequently gone; but the Chinese authorities have uniformly prohibited all such from advancing any farther eastward. We had got within fifteen miles of *Skipki*, when we were obliged to commence our homeward march. We, however, had an extensive view of Chinese Tartary. Its appearance is very different from that of the rugged, mountainous country through which we have just passed. Eastward, as far as the eye can reach, the mountains are low, gently sloped, and gravelly. They are also generally unwooded, and very barren. It is said, that from *Skipki* the table-land of Chinese Tartary can be seen, stretching far to the east, until it is lost in the distance. It has a very sterile appearance, and is sparingly inhabited. Scarcely any habitations, except the black tents of the shepherds, are to be seen for many miles.

Returned to *Pue* in the evening, much exhausted and disappointed. The heat in the valley of the Sutlej was very oppressive. Having now pursued our journey as far as possible, we intend returning to *Sungnam* to-morrow, where we will remain a few days, and then retrace our steps to Simla.

Kanaur is bounded on the north by *Ladakh*, on the east by Tibet, on the south by the snowy range of the Himalaya, and on the west by Ladakh and Kulu. It extends from about 77 deg. 48 min. to 78 deg. 40 min. east longitude, and from 31 deg. 40 min. to 32 deg. north latitude.

Although Kanaur lies chiefly in the valley of the Sutlej river, its general features are mountainous. It is, in fact, little more than the channel, which this turbulent stream has cut through the gigantic mountains, which obstructed its progress from the table-land of Tibet to the plains of India.

The Sutlej being the principal river, and traversing the whole length of Kanaur, receives the entire drainage of the country. Hence both its banks are cut into deep narrow ravines or defiles, with rapid torrents rushing down them. Amongst these there is but little space for cultivation. The general aspect of the country, where the mountains are not wooded, is one of extreme sterility. The only little spots of cultivation found to relieve the barren prospect, are confined to the mere slopes of the lower and basis of the higher mountains—but even these are in the vicinity of perpetual snow. The

chief products of the country are barley, buckwheat, turnips, the coarser kinds of pulse, grapes, and apricots. The grapes are made into raisins, and the latter dried for exportation. In some places tea is grown, and forms a considerable article of trade, between Kanaur and Ladakh. Horses and sheep are also reared in large numbers for the Raja.

The atmosphere of Kanaur is in general dry, hence but little rain falls at any time in the year. The crops are, however, abundantly supplied with water from the snow, which covers the summits of the neighbouring mountains.

The population is estimated at about 14,000. The villages are small, and usually from five to twelve miles apart. The people are all, with the exception of a few Lamas in upper Kanaur, Hindus. They are extremely ignorant, superstitious, and filthy in their habits. Polyandry is universally prevalent. One female becomes the wife of four or five brothers, without any restraint. It is said there are no less than five different dialects in Kanaur. These are all unwritten, and appear to be little else than a mixed corruption of Hindi and Tibetan. The only books they have are in the latter language.

As a field for missionary labours, Kanaur presents very little that is inviting. Far removed from every Christian community, difficult of access, and almost secluded by its mountainous ramparts from all parts of the world, it is to be feared many years will elapse before its scattered inhabitants will be evangelized.

Nor are the facilities for distributing the Scriptures, (provided they were translated into the Tibetan language,) in upper Kanaur and the adjacent parts of Tibet, at all encouraging. The principal readers of this language in Kanaur are found in the monasteries, and perhaps do not, in all, amount to more than two hundred. Many of these, although they read fluently, scarcely understand a word of what they read—the Tibetan being to them a foreign language.

Nor is the demand even so great in the neighbouring districts of Tibet. For many marches beyond the boundary between Basahar and Chinese Tartary, the country is a barren waste, inhabited only by wandering shepherds. Hence, but a small opening for the introduction of the Scriptures into Tibet could be obtained on this frontier of that vast country. Still we trust, yea, we know, that not only Kanaur and Tibet, but the whole heathen world, shall be favoured with the word of life, that it "shall have free course and be glorified," and that "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." In the meantime, it is the duty of His servants to occupy those parts of the heathen world that are already open for the spread of the Gospel, and to wait with prayer and patience for the time when He shall make known His saving health unto all nations.

Siamese Mission.

JOURNAL OF THE REV. W. P. BUELL.

The kingdom of Siam is an important field of missionary labour. Its population is not large, probably not more than three millions; but most of the male inhabitants can read, their general character is energetic when compared with that of the Hindus, and it is capable of great developement. This it is rapidly receiving,—the Siamese are adopting some important parts of modern commercio-marine policy; and they may, perhaps first among the nations of the East, engraft on their political and industrial system some of the leading features of European civilisation. In the mean time, in common with many millions of the Chinese family of nations, they are under the sway of Budhism—a religious system which seems to be upheld by no influential priesthood, by no venerable institutions, by little learning, and by little even of secular or pecuniary advantage to its followers, or of loss to those that renounce it. Its fall may therefore be predicted as among the first of the false systems that are destined to pass away. Add to these things the large Chinese population now in Siam, perhaps one-sixth of the whole number,—which makes the mission in Siam, in one view, virtually a branch of the Chinese mission, —and the intimate connexion between Siam and China proper, Cochin China, &c., and it becomes apparent that no missionary post out of China itself has stronger claims on the attention of the Church of Christ than the city of Bangkok, the Siamese capital,—a city of some 500,000 inhabitants. It adds much to the interest with which we contemplate this missionary field, that it is under the rule of a despotic king, himself a Budhist, and yet thus far tolerant of other religions. The door has been open for missionary labours. Missionaries have not been molested, and have had free access to the people—access rendered the more easy by the general intercourse of the Siamese of the interior with the capital. The king's heart is in the Lord's hands; how easily could He turn it, as the rivers of waters are turned, and cause him to seek the salvation of his subjects! For this, Christians should earnestly pray.

The mission of the Board in Siam has a short history, and one in some respects trying to the faith of the Church. In 1838, the Rev. R. W. Orr of the China mission visited Siam, by the direction of the Board, to make inquiries concerning Bangkok as a missionary station. His report was filled with valuable information,—see the Missionary Chronicle of November, 1839,—and it was resolved to form a mission at that city. Accordingly, in March, 1840, the Rev. William P. Buell and his wife embarked for Siam, and arrived at Bangkok in the ensuing August. It was the design of the Board that other missionaries should soon be sent to reinforce the mission;

and one or two appointments were made, which, for good reasons, were not fulfilled. The want of funds prevented the Executive Committee from calling more earnestly for labourers; to which cause it may have been owing that missionaries were not obtained.

Mr. Buell addressed himself with vigour to the study of the language, the distribution of religious tracts, missionary tours, &c., and found everywhere an open door among the people. His communications in the Chronicle exhibit this field as "white unto harvest." At the close of 1843, his labours were interrupted by a severe dispensation of Providence in afflicting Mrs. Buell with paralysis. This eventually compelled them, with deep feelings of regret, to withdraw from Siam; and they arrived in this country near the end of the last year.

Before Mr. and Mrs. Buell left the East, they met at Singapore the Rev. Richard Q. Way and his wife, who had embarked for Siam in Nov. 1843. After much consideration, these brethren concluded that it was advisable for Mr. and Mrs. Way, in preference to remaining some time alone at Bangkok, to proceed direct to China —where, as mentioned at page 11 of the last Chronicle, they had arrived, and would find an open door waiting for them at Ningpo. Thus the Siamese mission is now suspended. The trying events of its history are to be recognised by the Church with humility, and yet not with unbelief. They have not been peculiar to this mission. They do not prevent the Church from engaging in her Lord's work amongst that people. And, as we have already seen, there is in Siam an important field of labour and an open door. We trust, therefore, that this mission will soon be resumed, and that its future history may prove an illustration of what is often witnessed in the dealings of God with his people,—that He first tries their faith, purifies their zeal, teaches them their dependance on Himself, and then crowns their humble efforts with his abundant blessing.

The journal, from which we insert extracts below, was kept during a missionary tour made by Mr. Buell in December, 1843, in company with the Rev. Mr. Hemenway, a missionary of the American Board. Their course was to the westward of Bangkok, and their design was to go as far as Pechaburi, put down on some maps Pripre. The minute details given in this narrative satisfactorily show, that much may now be done for the instruction of the Siamese in the way of life.

Mode of travelling—Number of Books—Course; Peguan villages; interview with priests and people in a temple.

Our conveyance is what the Siamese call *Riia Uan*, i. e. a Cochin Chinese boat. It is about thirty-five feet long and six wide, with a spacious little house in the middle. It is propelled by six Siamese men, who use long oars, and stand behind them. We pay them about twelve cents a-day, and give them their rice and fish. We are indebted to *Robert Hunter, Esq.*, an English, or rather Scotch merchant here, for our comfortable conveyance. This gentleman has been extremely kind and obliging to all of us missionaries. He has ever been our personal friend. Having spent some time in America, he has much sincere regard for Americans. He was *first* instrumental in introducing the famous Siamese Twins to the notice of Europeans.

We parted with our families, I will not say without emotion, but, I trust, without anxiety, or distrust in a kind Providence.

Leaving the Menam, we entered the *Bang luang*, or royal canal on the left; and at a quarter past two, P. M., passed through this part of the city which extends along it for the distance of three or four miles, the houses most of the way being very thick.

More than three years ago, I went with the Rev. C. H. Slafter, of the Baptist Board, to *Rachaburi*. We came along this same route. *He* has gone to heaven, and *I* am left to rove in this heathen land. He has often risen up to my mind, as we have passed along by places where we then laboured together for this poor people. As I am left, while he has been taken, there is still something for me to do. O for a greater degree of faithfulness in discharging the important duties of my high and holy calling!

Mr. Hemenway has taken with him 2000 tracts, and 250 portions of Scripture, besides 100 scientific books; making a total for him of 2350 books. I have taken of tracts published by the Baptist Board, and approved by the American Tract Society, *Siamese* 1644, *Peguan* 200, and *Chinese* 250—total from them 2094. Of the publications of the American Board, I took of portions of Scripture and tracts 1177, besides 80 Chinese tracts. The total taken from the two Boards then, is 3351 copies.

Having no books of *our own* Board, and the two other missions being rather overstocked with them, they were glad to have me assist them in the distribution of theirs. Their books, too, were of such a character as to allow me to distribute them without hesitation. . . . .

Entering the *Bang luang* canal, the general course of which is about S.W., we came to the *Ta Chin* river, and stopped opposite the town of *Mahach'ai*. We arrived here from the city at nine o'clock, an estimated distance of twenty-five miles. Here we stopped for the tide to rise, and our crew to rest. As it is now past ten at night, and the musquitoes are by no means interested in my writing, or merciful to our persons, we must, in self-defence, prepare for sleep and get up our curtains, omitting any farther reflections for the day.

Dec. 5.—After laying by for some hours last night, the tide arose, and our crew started off up to the town of Ta Chin, some three miles above Mahach'ai. Here we took the car-

to the village of *Ban ko rat*. Just here there are only about seven houses; but a little before you get to this place, by taking a canal to the left, you go into the village proper, which, they told us, had not less than twenty or thirty houses. They are all Siamese here. We explained our books, and the principles of our religion, at some length, to this part of the village; to the main part we did not go. They begged us to distribute books elsewhere, for they had heard that they were prohibited to the people. We assured them that they were not; and said I, "If our *books* are prohibited, our *mouths* are not. We have come to tell you of *Jesus*, 'the way, the truth, and the life.'" I remarked further, "You bring things to our city to sell, and we *buy* them; but here we offer to you *salvation* without money and without price." We gave our Saviour's parables and a tract to one of the most intelligent-looking of them, and then left. In five minutes, he came to us, saying, "Take them; I have read them, and understand them." Looking him in the face, I said to him, "Can I *understand* your religion in *five minutes?* Must I not *study* it for *years?* How, then, can you say that you *understand* this new religion?" He replied, "O, you have just been preaching to us, and we have learned from you." We told him that more time and thought than he was willing to bestow would be necessary for him to understand the subject of his soul's salvation. He, however, urged us to take them back, which we did; and retiring to our boat, we assembled our crew, and opened one of the very books which he had refused, when our eyes fastened upon the parable of the sower, "Behold a sower went forth to sow," &c.

Assembled around our little altar, erected in our boat, we could but feel in a peculiar manner the force of this portion of the Word of God. *We* were the sowers. This dark-minded people constituted *the field*; and *the truth* is the precious *seed* we sow. The various reception that truth meets with amongst this people, is set forth by the different kinds of soil into which the seed is cast. We could but hope that, at least, a little of the precious seed of the word had been, and would continue to be, strown along our route. And though in this parable only *one* out of the *four* classes of hearers is represented as "*bringing forth fruit*," yet, as the labourers of our Master, our duty was to sow to the best of our judgment, and leave the result with him. If we sow *not*, we shall have *no* harvest. If we *do* sow, we may reap but a *small* harvest in proportion. Perhaps, as in the parable, *three* out of every *four* may not profit by the preaching of the word; but even this would be a glorious harvest, for *one* soul is worth more than "*the whole world*." But blessed be God, our *standard of duty* is not regulated by the *probable results* of our labours. Our duty is to present the Gospel to all men, "whether they will hear, or whether they will forbear." One thing is clearly evident, and it is this: If there be *no seed* sown, there can be *no ingathering;* not the least whatever.

About one mile from this last village, is that of *Bang p'ri*, also called, in a careless way *Bang pli*. On the right are only four Siamese houses, or twenty souls. On the left are thirty houses, or 120 souls. These are Peguan. We talked to the people here as we could, and explained to them "the way of peace." At the back of the village, and at the farther end is a Peguan wat. Its sides were made of split bamboo, and its roof of atap,—a rare thing for us to see, for generally Budhists have brick, stuccoed wats, with tiled roofs. These people were too poor to afford such an one. On entering it, the priests gave us a cordial reception; and commencing immediately, we discoursed fully and freely to them and some of the laity assembled of Christ and his religion. The head priest was one of the most amiable men we had ever met with in the kingdom. We saw two others here who were kind, but were not so interesting as the one mentioned. We had our hearts open to talk to them. After a lengthy conversation, our favourite entreated us to partake of some strained honey, but we thanked and told him that we had just taken our breakfast. He asked us if we understood Peguan, and on telling him that we did not, and that I had once made some inquiries for a good teacher in Peguan, and could not find one, he replied, "I am very sorry; and if I were only not in the priesthood, I could very soon teach you. I would love to do so." We invited him to visit us whenever he came to the city, and he said that he would. On leaving, he parted with us even feelingly; and unlike persons in Siam, he caught hold of our right hand and gave it a most hearty shake, saying, "We are brethren." They all three followed us to our boat, came on board, and sat talking for some time, asking many questions. As he could read Siamese, we gave him the Gospel of John, Acts, some scientific books, and a couple of tracts. On leaving, he shook our hands again, and said, "I am sorry you have eaten nothing with me. My tea was all out from yesterday. I have a little pure honey,—do take it." We told him we thanked him just as much as if we had taken it,—that we had provisions, and he would need it hereafter. He hallooed to us as the boat pushed off, again bidding us a very friendly *good-bye*.

About two miles more brought us to another village on the left hand, and which lies rather concealed from the canal, called *Bang ka long*. Just at it, there is a canal about thirty feet wide, running off towards the sea, and its mouth here bears due south. Having heard that there were two villages in here called, *Ban na kwang*, and

Ban na kok, and that the two contained not less than 200 houses, we tried to go into them. Having gone in more than two miles, and seeing nothing of them, the tide being strong down against us, and fearing we should be left in the canal, we returned to the village at the mouth. This canal, to the left, is extremely crooked, but I should say that its general course is S. and S.E.

The village of Bang ka long lies chiefly back from the main canal, only six houses being visible from it. It lies rather more on the canal running in to the left. It consists of forty-seven houses, or five to the house, will make its population to be 235. These are all Siamese, except four Chinese, who are sent from the capital as gatherers of the revenue on salt and atap. The person who farms out these is himself a Chinaman; he of course would prefer a fellow-countryman for his agent. Tax, or revenue gatherers, in Siam, are almost invariably Chinamen. They first introduced the custom of gathering revenue by buying the privilege from the king at a high price; and now it is gathered from even the petty fire-wood cutters. . . . . In this last named village we spent some hours, and talked to the people on the nature of our great errand. They were as respectful as any persons we have met with, and received a number of tracts and portions of the Scriptures.

To be continued.

Europe.

THEOLOGICAL SCHOOL AT GENEVA.

The School of Theology was founded by the Evangelical Society of Geneva, as an indispensable auxiliary in the work of evangelization; and its influence is felt in the adjoining countries as well as in Switzerland. We have lately received a letter from the Rev. Dr. d'Aubigné, giving interesting details concerning this school of the prophets. This letter, which was written in November last, we insert without abridgment.

Sir, and very dear Brother,

The Directors of the School of Theology of Geneva, knowing the interest which you and your friends take in this institution, desire to give you some details in regard to it.

Its academical year began on the first of October, and its course of studies* is thus arranged:

THEOLOGY—*Exegetical*: Exegesis of the Sacred Scriptures; Sacred Criticism; Introduction to the Sacred Scriptures; Theocracy, &c. —The Old Testament, by Professor Laharpe; the New Testament, by Professor Pilet.

THEOLOGY — *Historical*: History of the Church; History of Doctrines; Symbols of different Communions; Christian Archæology; —by Dr. Merle d'Aubigné.

THEOLOGY—*Systematic*: General View of Theology; Dogmatic; Defensive; Moral;—by Dr. Gaussen.

THEOLOGY—*Practical*: Homiletic; Catechetical; Pastoral; Government of the Church; —by Dr. Merle d'Aubigné.

Besides these, a number of Professors are employed to give instruction in the Classics, Mathematics, Moral and Natural Philosophy, History, Literature, &c. The term continues nine months, from the beginning of October to the end of June. The course of theological studies extends over three years; the time devoted to preparatory studies is not defined.

Our students belong to eight or ten different people:—some are Waldensians of Piedmont,† some are from Italy, Spain, Belgium, Canada, France, Switzerland, &c. Among them are found many converted Roman Catholics, and two former priests. One of these is a Spaniard, formerly a chaplain of the Army of Don Carlos. When he came to Geneva, he had already rejected the grosser errors of Rome; but he believed that man is saved by works done with the assistance of grace. We declared unto him a free justification by faith. He received with joy the good news. His whole character is now enlightened by grace. It is a rare thing that a Spanish priest is brought to the Gospel; I will therefore relate to you one or two of his answers to questions, which were recently put to him by the President of the Institution—commending him then to your prayers that the Lord would strengthen him in the liberty of the children of God.

"Are you a sinner?"

Ex-priest. "Yes, certainly I am a sinner, and one of the greatest; and if I should say that I am not a sinner, I should be a liar, and I should make the Word of God false. It says to us, by the apostle John, in his First Epistle, chap. i. 8, 'If we say that we have no sin, we deceive our-

[* Some of the titles, being technical, may not perhaps have been happily rendered in the above translation. We append therefore the original.

Théologie *exégétique*.—Exégèse des livres saints—Critique sacrée—Introduction aux livres saints—Théocratie, &c.—Ancien Testamt., Prof. Laharpe. Nouveau Testamt. ,Prof. Pilet.

Théologie *historique*.—Histoire de l'église—Histoire des dogmes—Symbolique des diverses communions—Archéologie chrétienne.—Dr. Merle d'Aubigné.

Théologie *systématique*.—Encyclopédie théologique—Dogmatique — Apologétique — Morale. — Dr. Gaussen.

Théologie *pratique*.—Homelétique — Catéchétique — Théologie pastorale—Gouvernement de l'église. —Dr. Merle d'Aubigné.]

† There are eight Waldensian students.

selves, and the truth is not in us.' Isaiah, at chap. lxiv. 6, says, 'We are all as an unclean thing, and all our righteousnesses are as filthy rags.' But I need not go in search of the words of God to show that I am a sinner, because I know that well myself."

"Are you grieved on account of sins?"

"Alas! I am not as I wish to be, because that does not depend on myself, poor sinner; it is a grace which comes from God, as the apostle James instructs us, chap. i. 17, 'Every good gift,‡ and every perfect gift is from above, and cometh down from the Father of lights.' Therefore it is that I cannot repent of my sins, if the Lord do not give me repentance."

"What have you deserved?"

"I have deserved the death of a sinner, which is eternal death, and which is everlasting fire prepared for the devil and his angels; if He who had not committed sin had not been treated for our sakes as a sinner, in order that we might become righteous before God by him."

"What think you of Jesus Christ?"

"I think of him as the apostle Peter did—that Jesus Christ is the Son of the living God, the redeemer of his elect. I think that he is the Word made flesh, of which the apostle John gives us witness in his first chapter, in saying that the Word was God, and that the same was in the beginning with God. I think that he is the same Word for whom, and by whom all things were made. I think that he is the true Light which lighteth every man that cometh into the world. I think he is the Lamb of God which taketh away the sin of the world, the only Mediator between God and men. I think, and I firmly believe, everything which I have now said."

"Your life, has it been changed?"

"When the heart is changed, the life is also; these two things always go together,—it is as the tree and the fruit, if the tree is good the fruit is good, but if the tree is bad, the fruit is bad also. As to that, I do not wish to say that I am able myself to change the least thing in my heart; no, very far from it! I well know that man in his natural state can only do that which is evil, and that if he finds any change, or anything good in him, it is not himself who can perform these changes; it is the grace of God which has acted in him."

"When did that change commence?"

"It began since the light of the divine Word has been shed abroad upon my soul, freeing it from the errors in which it was immersed. Yes, it is the light of that divine Word which has made me to know that my salvation is in Christ, and not in my works, nor in my inclinations to receive the grace of the Lord. This, of all things so difficult to explain, and still more to comprehend, has been comprehended by my soul, when it saw in the divine Word that man is justified by faith without the works of the law; that we are saved by grace and by faith; that this does not proceed from ourselves, because it is the gift of God; and that it is not by works, lest any man should boast.—That God sent not his Son into the world to condemn the world; but that the world through him might be saved—that he that believeth on him shall not be condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God—that it is God who hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life. And in John, chap. v. 24, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.—It is since I have understood all these truths that a change has been operated in me. And now the works which I had placed in the front, I place in the rear; not as meritorious, but as a duty towards Him who hath saved me by his death, and by his glorious resurrection."

Such were the answers of the former chaplain of Don Carlos. May God implant the same faith in the hearts of many of the priests and of he people of Spain!

Many other priests, from Italy, France, &c., have presented themselves to us; but after an attentive examination, we have refused them.

Among our students there are none who have awakened in us a greater interest than those who have come from the Vaudois valleys of Piedmont. These ancient Christians have great need that some should preach among them the faith which obtains the victory over the world. Of those who are with us, there are two who came down from their mountains, intending to study at a neighbouring academy; but in passing Geneva, they were attracted by the evangelical preaching which they heard in the chapel of our Theological School, and by the spirit of Christian love which they saw reigning among our students. Thus, after having reached the end of their journey, they desired to return to Geneva. The way in which one of these young men was converted is highly encouraging to Christian travellers. An English merchant, he informs us, who was visiting the Vaudois valleys, put a French Bible into the hands of a Professor of Trinity College to give to one of the students. As he was the oldest at the college, it was given to him. He set himself to read it without intermission, and found in its pages salvation. "Then," said he, "I no longer took pleasure in spending the Sabbath in sports like

[‡ Literally, in French, "Every excellent grace, and every perfect gift," &c.]

my companions." These two poor Vaudois eat meat but once, and now twice in a week; they dine on three sous [French pennies.]

This brings me to make a request: We grant to our indigent students 600 francs per year, [about $120,] in the Theological School, and only 300 francs in the Preparatory School, although it requires 850 francs to live in Geneva. We have found it useful to require the friends and parents of the youth, especially at the commencement of their studies, to furnish a part of the expense of their support. This is a guaranty to us that they will not send too readily youths who are little suitable for study and for the ministry. Nevertheless it is a common case that young men, who are proper persons for the calling of the ministry, are altogether unable to complete the sum which is necessary on their part. We come then to ask of you, if it would be possible for you to make up a certain number of supplementary scholarships [bourses] of about 300 francs per year, to enable such young men, as we shall recommend to you for that purpose, to pursue their studies?

We shall be happy to learn what yourself and your friends would be willing to do in this matter. Accept, dear sir, the expression of my Christian affection,

For the Directors of the School,

MERLE D'AUBIGNE, President.

[We hope that some of our readers may be willing and able to respond to this request, and we shall be happy to forward any moneys which may be sent to the Mission House for this object.]

Texas.

NOTICE OF TEXAS AND THE MISSION OF THE BOARD.

The New Orleans Protestant contains the following paragraphs:

The Rev. J. W. Miller, of the Presbytery of Steubenville, Ohio, and missionary of the General Assembly's Board to Texas, passed through this city a few days since, on his way to Houston, where he is to be stationed. Mr. Miller is a young man of promise, a student of the Western Theological Seminary, at Allegheny city, Penn.

He enters this great missionary field in fine health and spirits. We hope he will be eminently successful—that his life and health will long be precious in the sight of the Lord for Zion's sake.

So far as we are informed, we have but three missionaries in Texas, namely, Rev. I. J. Henderson, at Galveston, Rev. Wm. Blair, at Victoria, and the Rev. Mr. Wilson, at Independence. We have long deplored the destitution of our neighbouring republic. It is destined to be a populous and powerful country. It is an accession to the influence of the Anglo-Saxon American people, and will become in its turn a pedestal from which they will extend themselves over the middle and southern part of this continent. And now when things are but just taking root—when the elements of the republic are in a forming state, the Gospel should be made to exert its benign and heavenly influence upon every neighbourhood, family and town in the country. We are decidedly of opinion, with due deference to our brethren, that the Missionary Board has not only overlooked or neglected the whole South-West, but especially Texas. The claims of Texas upon American Christians are paramount to those of any foreign country. The door for the introduction of Bibles, religious books, and missionaries into Texas, is wide open. It is near at hand, and easy of access. The inhabitants of Texas are our brethren—they speak our language—they are instinct with our principles and institutions. There are many Presbyterians scattered through that republic, like sheep without a pastor in the wilderness.—Where on the whole globe is there a country of more promise for missionary enterprise than Texas?

We have received at the Mission House a letter from Mr. Miller, dated at Galveston, Dec. 13, in which he says:

I arrived here on Tuesday of this week. I found brother Henderson in feeble health. He had delayed his communion in anticipation of my arrival, and I therefore remain till after the Sabbath with him. I have been agreeably impressed with the circumstances of my entrance on this field of labour. There is much intelligence and much simple and ardent piety in Galveston. I have visited nearly all the members of the church, and am refreshed. On the boat from New Orleans, I found many citizens of Houston, and feel assured, from what I saw of them, that I am going amongst a cordial, generous, and willing people.

The Rev. I. J. Henderson, writes from Galveston on the 16th December:

Brother Miller preached for me yesterday, and is now awaiting the departure of a boat for Houston. I cannot express my gratification, and my gratitude to God, that a man destined for that important field is actually on the ground. O! if Christians in the United States could explore the destitutions of this republic, the brother who, you say, "is willing to come," would not wait long for the means.

¶ We are thankful to learn from this letter that Mr Henderson's health, which had suffered severely, was becoming better.

Selections.

NAVIGATORS' ISLAND: MANONO.

Letter from a Native Chief.—Mr. Heath, who had the pastoral oversight of this island, having been deputed by his brethren to visit England, in charge of the *Camden*, arrived in July last, in this country, where, so far as the state of his health would allow, he has been engaged in various ways in promoting the important objects of the South Sea Mission, and of the Society generally. In the absence of Mr. H. the only communication received from Manono is the following interesting letter addressed to the Directors by the Native Chief who is spoken of in the *Missionary Enterprises*, under the name of Fauea, as the individual through whose instrumentality the late honoured Williams, and his missionary brother Mr. Barff, obtained permission to begin their labours among the Navigators' Islands in 1830.

"Brethren, ye who are the servants of God,

"This is my letter to you, my brethren, that you pray to God that the work of God may prosper, which is doing in Samoa and in all other lands. This is my desire, that you send some more men of God to do his work, by which the purpose of God may grow in Samoa; that his light may be made to shine; and that it may become great in the groups of this Ocean—this will be good. My brethren, this is a writing selected from a 'Tract concerning Jesus'—it is in the Acts of the Apostles, chap. ix. Herod seized Peter, and put him in prison with some men of the soldier-class, that they should guard Peter. When Peter was in prison, bound and fast, the church was praying to God for Peter without ceasing.

"These are a few little words, and I write to you, brethren, that you thus pray frequently to God—don't cease—that the work may prosper in Samoa: this is my word to you, for we two, I and Mr. Heath, were preparing to voyage together, but great was the forbidding of the people and chiefs and my family. That was the reason my heart was weak, but great is my regard to you. This is the end of my word,—I am Mulipola of Manono, and a brother chief of Malietoa of Sapapalii, in Savaii."

Report, Lond. Miss. Soc., 1844.

HERVEY ISLANDS: RAROTONGA.

In illustration of the intelligent application made by the people of passages in the Word of God, Mr. Pitman states:—

"A day or two ago, in the course of my visits to the sick, seeing the Chief, Pa, sitting alone in his veranda, I went to him. He requested me to sit down and inform him of the nature of the report lately brought to the island respecting the French. I told him all I had heard. Many were the questions he asked. 'Will the British government,' said he, 'sanction their proceedings? Why do they not go to uncivilised and unchristian islands?' For a few moments he pondered in mind what had been said, and then broke silence. 'Since I have heard this report,' said he, 'I have thought of the prophecy of Noah, "God shall enlarge Japheth, and he shall dwell in the tents of Shem!"'—"Never," Mr. P. adds, "had I conversed with him on the subject, nor had I at any time alluded to the passage."

Ibid.

Mission House.

NEW-YORK, FEBRUARY, 1845.

RECENT INTELLIGENCE.

The Rev. J. Porter, writing on the 18th of September, gives an account of the High School at Lodiana:

Our High School appears in a more prosperous condition than it has done for some time, if we regard numbers as a sign of its prosperity. The prospect of *retaining* our scholars till they are thoroughly educated is perhaps no better; and indeed we cannot expect it to be better till the number of half-educated youth exceed the demand for situations in government service. But the larger our number of scholars the sooner that demand will be supplied, and then we may hope to retain our pupils even till they become well educated. . . . [In the meanwhile, the pupils are under the daily influence of the missionaries, and though their instructions are less beneficial, because limited as to time, and occupied with an undue proportion of

elementary lessons, yet we cannot doubt the importance of the labour thus employed in the school. The scholars form, not merely *a school*, but a daily congregation for religious instruction; and they connect the mission in various ways with the native community. Were more fervent prayers offered for this institution, might we not hope to see more encouraging results?—Mr. Porter remarks, that if the scholars continue to increase it will be impossible to keep within the limits authorized by the Board for its support, but mentions that Christian friends at the station will provide means to meet its increased expense.] We have obtained funds, unasked, for the establishment of a school in the native languages, and are only waiting to obtain a suitable teacher to make a beginning.

In connection with this, it is encouraging to mention, that an English friend has given 700 Rupees, or about $350, to the mission for various missionary purposes—of which 250 Rs. were designated for an almshouse in the native city. Mr. Porter mentions concerning the Press:

The presses are now both running most of the time; but as funds are not to be had, we feel no anxiety about pushing business. We have printed a volume of Tracts in Panjabi, of about 200 pages 12mo., which is now in the binder's hands. . . . A similar volume of Hindi is now in press. We have commenced the New Testament in Panjabi, and are now about the 19th of Matthew.

The Rev. J. R. Campbell writes from Saharunpur, on the 4th of September:

You will be glad to hear that on the first Sabbath of last month I had the sincere pleasure of baptizing three of the young men now in the boarding-school, on a profession of their faith, and of administering to them the same evening in connection with the other members of the native church the emblems of our Saviour's dying love. It was truly an interesting and joyful season to us all. These young men, now about the ages of sixteen or seventeen, have been under our care and instruction for nearly six years past, and during the last three years they have been interesting and regular inquirers on the subject of religion. For more than a year they were anxious to join the church, but were kept back in order to have a better opportunity of testing their sincerity, and to give them time to learn more about the religion of Christ, and to weigh well the importance of the step which they were about to take. After a long and close examination of their conduct, and a careful inquiry by the session of the church as to their experience of religion, we came satisfactorily to the conclusion, that we ought not any longer to deny them the privileges of Christ's house; we felt something like the Apostle Peter, when he said, under very similar circumstances, "Can any man forbid water, that these should not be baptized?" They seem to be exceedingly happy since, and if you were to sit where I now write, and to hear as I do the voice of prayer and praise ascending from their apartments, I am sure you would rejoice with us in this work of grace. The six Christian boys all express a strong desire to engage in missionary work, when their education shall be finished, and hence their studies are now directed to that object.

China Mission.—Our advices from Macao are dated to the 9th of August, but contain no news of special interest.

A MISSION TO THE JEWS RECOMMENDED.

A mission to the Jews has been contemplated by the Board for years, and has received the approval of the General Assembly on the recommendation of the Board. It has also been brought before the attention of the readers of the Chronicle on more than one occasion; see the Chronicle of May, 1839, and particularly of January, 1844. The Executive Committee have delayed to enter upon active measures in order to establish this mission for two reasons, the want of men and the want of means, both of which are conclusive so long as they exist, but neither of which, it is believed, ought to exist much longer. In order to aid in directing public attention to the claims of the ancient people of God on our churches, we insert a letter from a respectable layman in the West. Those of our readers who cannot conveniently consult the work referred to by our correspondent, will find an interesting and valuable synopsis of its contents in the Princeton Review of July last.

——, Jan. 7, 1845.

My dear sir,—I am pleased to see from the last Chronicle [the January No.] that there is a hope of the Board's turning its attention to a

Jewish mission. It seems strange, indeed, that it has not occupied the minds of the members of the Board much sooner. As for myself, the Jews have for a long time occupied my mind more than all the world besides; and my idea has been that our churches cannot expect to prosper, so long as God's own people are quite neglected by them. From the Chronicle I was quite astonished to see that so little has been done by the Christian world on their behalf. Very little effort has been made to send them missionaries; and it is to be feared, (if I can judge by our churches,) less still has been done by prayer for their conversion.

On my return from Europe I purchased the Report of the Mission sent by the Free Church of Scotland to the Holy Land, which I have read with much interest. You will find it a good guide as to places eligible for a missionary station, as the Deputation returned through the Continent. Several places afford good ground to occupy.—On last Sabbath a collection was taken up in our church, and I have subscribed $100, provided you send the Jews a mission this year. Your friend.

LETTER FROM A PASTOR.

We are not informed as to the source from which the following donation comes; though the letter to the Treasurer bears the mark of a post-office in the interior of this state, New-York. We judge it best to insert the letter entire, in order that the example and the proposal which it presents may receive the consideration of our readers.

January 6, 1845.

I send you enclosed ten dollars for the Foreign Missionary cause. I have been in the habit of pleading the cause of Missions, both Home and Foreign, among the people of whom God in his providence has made me Overseer, and also of contributing to these objects conscientiously, so far as I thought duty required. But I see from your acknowledged receipts, that the cause of Foreign Missions this year is in danger of suffering seriously from the avarice or penuriousness of professing Christians. I therefore send you the enclosed sum, in addition to my usual contribution—with the proposal that each Minister, Elder and Member of the Presbyterian Church will imitate the example *as far as* self-denial and means will permit them; hoping that thereby the pressing wants of your Board may be relieved, and the kingdom of the blessed Redeemer advanced in the spread of the Gospel among the Heathen.

Yours in the bonds of the Gospel,

A PASTOR.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1844.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Sparta ch 15 00

SYNOD OF ALBANY. *Pby. of Albany.*

Esperance ch. P. Witt, 10 00; Albany 1st ch. bal. for sup. Rev. Joseph Warren, Allahabad, 300 00; Balston Spa ch. 18 50 328 50

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch mo. con. 38 37; Deerpark ch. Mt. Hope, Mrs. Samuel Shaw, 2 00 40 37

Pby. of North River.

Newburg 1st ch. mo. con. 24 24; Rondout ch. 50 00 74 24

Pby. of Bedford.

Bedford ch. "a few ladies," in answer to the "address to females," 20 00; mo. con. 7 17; Sab. sch. box, 2 63 29 80

Pby. of Long Island.

Brookhaven, L. I. Rev. Ezra King, family con. 36 00

Pby. of New-York.

Brick ch. mo. con. 3 53; JUBAL TERRELL, to con. himself l. m. 25 00; Duane-st. ch. "a member," through the pastor, 5 00; mo. con. Dec. 20 64; Wallabout ch mo. con. 5 90; Jersey City ch. mo. con. 27 62; Brooklyn 1st ch. mo. con. Nov. Dec. 27 04; N. York 1st ch. mo. con. Dec. 50 00; ann. coll. addl. 175 50; Brooklyn 2d ch. Thos. Baylis, 10 00; Greenbush ch. don. Rev. JARED DEWING, 50 00, con. himself l. m. 400 23

2d Pby. of New-York.

Canal-st. ch. Sab. sch. sup. sch. at Grand Traverse, 5 62; Scotch ch. James Morrison, 10 00; mo. con. Dec. 61 00 76 62

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Liberty Corner ch. to con. Rev. JAMES T. ENGLISH l. m. 40 00

Pby. of New Brunswick.

Princeton, Rev. Dr. Miller, 50 00; African Sab. sch. 5 50; Kingston ch. Sab. sch. 6 50; Upper Freehold ch. 17 50; Dutch Neck ch. 10 00; Ewing, Birmingham Sab. sch. children, 3 00; "two children," 3 60 96 10

Pby. of Newton.

Greenwich ch. 75 00; Allen Township ch. 10 00 85 00

Pby. of Susquehanna.

Orwell ch. mo. con. 17 00; Troy ch. 20 cts. 17 20

Pby. of W. Jersey.

Williamstown ch. mo. con. colls. for six mos. 7 00. Burlington ch. 28 36 35 36

Pby. of Luzerne.

Summit Hill ch. to sup. a scholar at Lodiana 5 0

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 6th ch. 12 00; do. Robert Creighton, 10 00; Phila. 7th ch. "a member," 50 00 — 72 00

2d Pby. of Philadelphia.

Abington ch. 120 00; Juv. Miss. Soc. for orphan sch. at Futtehgurh, 5 00; Newtown ch. Fe. For. and Dom. Miss. Soc. 15 50; Eugene Schwend, a little girl, 32 cts. — 140 82

Pby. of Donegal.

Chesnut Level ch. ladies, 15 00; Little Britain ch. 7 25 — 22 25

Pby. of New Castle.

Forks of Brandywine ch. ann. coll. 51 25; result of special effort by the ladies of the cong. 127 00; Mrs. Nancy T. White, to con. her son, Rev. ROBT. N. WHITE, Fairview, Va. l. m. 30 00; Red Clay Cr. ch. 18 20; Lower Brandywine ch. 6 00; Upper Octorara ch. mo. con. 28 73; Jos. Filson, jr. 3 00; New Castle ch. Thos. Janvier, for sup. *Thos. Janvier*, 35 00; Dr. Couper, for sup. *James Couper*, 20 00; children of Sab. sch. for sup. *John Spotswood*, 20 00, in orph. sch. at Futtehgurh; con. from ch. and cong. 100 00 — 439 24

Pby. of Baltimore.

Baltimore 1st ch. coloured Sab. sch. to ed. *Mary Hyde* in Settra Kroo — 30 00

Pby. of Carlisle.

Gettysburg ch. Fem. Miss Soc. 30 00; Green Hill ch. 12 25; Wells Valley ch. 9 75; M'Connellsburg ch. 12 50 — 64 50

Pby. of Northumberland.

Bloomsburg ch. Fem. Miss. Soc. — 5 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Salem and Blairsville chs. 36 33; Blairsville ch. Mrs. S. J. R. Davis, 20 00; Congruity ch. 23 26; New Alexandria Miss. Soc. 16 37 — 94 96

Pby. of Redstone.

Mt. Pleasant ch. — 17 62

Pby. of Ohio.

Pittsburg, "E. M. B." 5 00; Valley ch. 9 00; Canonsburg Fem. Miss. Soc. 25 00; Monongahela City 1st ch. Sab. Sch. Juv. Miss. Soc. 12 00; Bethel ch. 6 50 — 57 50

Pby. of Beaver.

New Castle ch. — 10 00

SYNOD OF WHEELING. *Pby. of Washington.*

Wheeling ch. — 82 23

Pby. of Steubenville.

Centre ch. 1 89; Cross Cr. ch. 14 34 — 16 23

SYNOD OF OHIO. *Pby. of Columbus.*

Columbus ch. — 40 00

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Wilmington ch. 4 00; Rocky Spring ch. 9 03; do. 3 86; Greenfield ch. 29 66; Greenland ch. 5 16; Union ch. 10 44; Bainbridge ch. 6 13; W. Union ch. 5 60; Red Oak ch. for African Mission, 26 36; New Market ch. 2 47; Hillsborough ch. 198 00, (of which Mrs. Lilley, 132 70, Jas. B. Herron, 5 00, and Polly Herron, 2 00, to con. ELIZABETH HERRON l. m.) — 300 71

Pby. of Miami.

Lebanon, "a friend," 1 00; Fairfield, John Sloan, 6 00; Springfield ch. 36 72; Yellow Springs ch. 37 00; Bath ch. Mr. and Mrs. Strain, 1 00; Dayton co. mo. con. 9 50 — 91 22

Pby. of Cincinnati.

Springfield ch. — 30 64

Pby. of Oxford.

Somerville and Seven Mile chs. 30 75; Oxford ch. to ed. a boy in sch. at Futtehgurh, 18 65; do. mo. con. 3 55; Miss Caroline Neal, 50 cts. — 53 45

SYNOD OF INDIANA. *Pby. of Lake.*

South Bend ch. J. L. Jernegan, 10 00; Sab. sch. 5 00 — 15 00

SYNOD OF ILLINOIS. *Pby. of Peoria.*

Peoria, "a friend," — 5 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shelbyville ch. W. C Offutt — 10 00

Pby. of Ebenezer.

Flemingsburg ch. 32 06; H. Maltby, ann. sub. 10 00; young ladies in H. Maltby's sch. 2 25; Maysville ch. 60 00, less 6 00 for For. Missy. — 98 31

SYNOD OF W. TENN. *Pby. of Holston.*

Knoxville 1st ch. mo. con. Nov. Dec. 10 47; "a female member," 50 00 — 60 47

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Augusta, Mrs. E. Hopkins, — 8 57

SYNOD OF ALABAMA.

Coll. at Synodical meeting at Gainesville, 82 25, less disc. 36 cts. — 81 89

SYNOD OF MISSISSIPPI. *Pby. of Louisiana.*

New Orleans 1st ch. coloured people, in June, 15 16; mo. con. 50 00 — 65 16

CENTRAL BOARD OF FOREIGN MISSIONS.

Cash, per Samuel Winfree, treas. — 906 41

SOUTHERN BOARD OF FOREIGN MISSIONS.

Cash, per James Adger, treas. — 1117 51

COLLEGES AND SEMINARIES.

Princeton Theol. Sem. Miss. Bib. and Tr. Soc. — 39 70

LEGACIES.

Lebanon, O., estate of W. Henderson, dcd. 300 00, in part of 500 00, per Mr. Vhooris, exr.; Robt. Ormiston, dcd. late of Springfield, Otsego co. N. Y. per O. A. Morse and H. J. Olcott, exrs. 100 00 — 400 00

MISCELLANEOUS.

Pottsville ch. Pa. 25 00; Newark N. J., M. M B. 2 00; Hanover, N. J. Gabriel Green, 3 00; "a friend," addl. for sup. of an evangelist in France, 75 00; Newark, N. J. 3d ch. 70 00; Kingwood, Va. J. G. Howell, 1 00; Ripley ch. O. "a few members," 23 44 — 199 44

Total, $5815 65

Donations in clothing, &c.

Ripley, O. D. B. Evans, a pair of pants. for Rev. J. Porter.

Harrisville, Dorcas Society, 1 box clothing, valued at 25 72.

Mayfield 1st ch. N. Y. 1 box clothing for Chippewa Mission. acknowledged in June, 1842, as from Ivansingburg 1st ch. 86 02.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. FEBRUARY, 1845. No. 2.

REVIEW.

We give below a brief review of the operations of the Board of Missions, since the meeting of the last General Assembly, and up to the close of the last year. This review embraces the number of missionaries in the field; the extent of the field occupied; the state of the funds, with the present position, and future prospects of the work. To the patriot, and to the Christian, the cause of Home Missions is of deep and tender interest. We ask the attention of all the friends of this cause in the Presbyterian Church to this brief review.

When the year commenced, in May last, the Board had in commission *one hundred and ninety-eight* missionaries. Since that time, up to the close of the year, they have made *one hundred and seven* new appointments; so that the whole number in commission, on the first day of January, 1845, was *three hundred and five*. This is considerably in advance of any former year, and a large advance on the last year.

A considerable number are labouring in new fields, not before occupied; and a large number are *limited itinerants*,—that is, they regularly supply a number of stations, within a large but defined district. The whole ground occupied has been considerably enlarged since the commencement of the year, in May.

The Board are furnishing aid to several missionaries in the South, who are devoting a portion of their time, with great diligence and encouraging success, to the religious instruction of the coloured population; and they have recently appointed a missionary to labour exclusively among the coloured people in Halifax county, North Carolina. They cannot but view the increasing interest, which is evinced on this subject, as a token for good to our whole land, and to many precious souls.

The missionary in a new, and but partially settled country, must expect that privations and trials will attend him;—they are the almost necessary attendants of those who are pioneers in the cause of Jesus Christ: and no man is qualified to do the work of an Evangelist in our new settlements, who is not prepared to endure hardness as a good soldier of Jesus Christ. During a part of the year, which has just closed, the privations and trials of a number of our missionaries, particularly in some portions of the West, have been peculiarly great. The great floods in the West, by which a vast amount of property has been destroyed, and a number of lives were lost, and the very general and distressing sickness which followed these devastating floods, have been the sources of severe sufferings and sore trials to a number of the missionaries and their families; and the inability of the Board, from want of funds, to meet punctually the payments as they become due to the missionaries, has added no little to their heavy trials. Could the churches realize the real situation of these devoted servants of God in the wilderness, in the midst of such scenes of distress as they have been called to witness, and to pass through with their families, it would seem they could not be so slow in sending the means of relief.

The trials of the season, have, in many instances, interrupted the labours of the missionary; and other adverse circumstances have, to some extent, seriously impeded the progress of the Gospel. But while there has been much over which to mourn, there has also been much, very much, to gladden the heart of every friend of this cause. So far as we can gather from their reports, the missionaries generally have endeavoured to be diligent and faithful in their work; and the Lord has not withheld his blessing. In a number of instances he has given cheering evidence of his special presence, and the tokens of his favour are increasing;—the prospect is brightening;—the intelligence we are now receiving from all sections of the vast missionary field is greatly encouraging. The work of the Lord is reviving; and if God's people are found faithful, results the most precious and glorious may be confidently anticipated.

State of the Funds.

The number of churches which have made

their collections for this object is considerably smaller than has usually been the case at this season of the year: owing to some circumstances, best known to the churches themselves, in a number of instances this collection has been delayed. This is deeply to be regretted, as it has left the Board without the means for meeting punctually their engagements; and, as a necessary consequence, the missionaries have suffered. We take encouragement for the future, however, from this fact—that a larger number of churches than is usual at this season of the year, and churches that will not fail to do their duty in this matter, are still to make their collections for this important object; and we may, we trust, confidently hope for a large increase to our funds. And it will be interesting to the friends of this cause to know, that notwithstanding the number of churches which have as yet contributed is less than usual, the amount received thus far is *in advance* of the last year. It has, as already stated, fallen far short of what has been necessary to enable the Board to meet punctually their engagements, and prosecute their work with the vigour which the state of our country demands; still it is pleasant for us gratefully to record the fact, that there has been an encouraging increase, and, from the spirit evinced in some of our churches, we are encouraged to hope that it will be our privilege soon to report a much greater increase; and that the good work is going forward with greatly accelerated force. We have here, however, to remind our good brethren in the West, that their churches are in danger of falling behind. The cause of Domestic Missions is of too great importance to be overlooked or neglected by the churches there, and we would be wanting in faithfulness to our solemn trust, if we saw they were in danger of such neglect, if we did not kindly give them warning. In the Western Agency, thus far the collections have not equalled last year. There are doubtless good reasons for this. The churches there cannot be indifferent to a cause in which they are so deeply interested; and we notice the fact, that the pastors and churches there may have their attention called to the subject, and be roused to prompt and vigorous action. And we do hope, that no church in our connexion, in any part of our country, will be willing that the year should pass, without their doing something to spread the Gospel through our whole land.

It is important the churches should bear in mind, when they make the collections for Domestic Missions, that the operations of their Board are constantly *extending*. This, of necessity, must be the case in such a country as ours, where the population is so rapidly increasing and constantly spreading. And to enable the Board to meet the constant increase in the work committed to them, there must be a proportionate *increase* in the means at their disposal. What would have been sufficient for the last year *will not suffice for this year;* and for this plain, obvious reason—*the demand has increased since the last year.* We beg the churches, and all the friends of this cause, not to overlook this important and interesting fact.

In view of the statements we have made, and from the whole present aspect of things in relation to the missionary work in our country, we are prepared to say—while there is much cause for deep humiliation before God, that we are so unwilling to make sacrifices and submit to self-denial, and are so lukewarm in our best efforts to advance a cause involving such immense interests—there is also abundant cause for gratitude, and ample encouragement to prosecute our work with cheerfulness and vigour. We believe we may say with entire confidence, that at no former period has the church had greater encouragement in this work than at the present time; and certain we are, there never has been a time, since we were a nation, when the claims of Domestic Missions on every American, and every Christian, were more imperative than at the present moment. To meet fully these claims, will require the *united, vigorous* action of the *whole church.* "*Each for all, and all for each,*" should be our motto in this work. Let *all do something*, and, with God's blessing, the work will go forward. God will be honoured, —the church will be enlarged—our country will be blessed,—and souls will be saved.

LETTER OF THE REV. MR. MAHON.

Some time in the month of October last, the Rev. Mr. Mahon of Lawrenceville, N. J., by appointment of the Board of Missions, undertook a brief agency for the Board, in Virginia and North Carolina. The leading object of his agency was, to meet the Synods of these states, and so far as opportunity offered, the Presbyteries, to confer with the brethren, and make such arrangements as would secure attention to the subject of Domestic Missions in the churches. It is our privilege to state that Mr. Mahon was received with great cordiality, and the important object committed to him excited a deep and very general interest; and we indulge the hope, that his short visit to the South will be productive of much good to the cause.

We give below a brief account of a meeting of the Presbytery of Orange in N. C. which he attended. We think it will be read with interest by the friends of this cause.

Lawrenceville, Jan. 8, 1845.

Rev. and dear Sir,

In the course of my excursion to the South, I had the opportunity of being present during

the sessions of the Presbytery of Orange. It met at Louisburg, N. Carolina. In this Presbytery, as indeed now, happily for the cause of Domestic Missions, in all the Presbyteries of N. Carolina and Virginia, there is an arrangement by which the subject is committed to a member of the body, who feels himself responsible for its being presented in some form to all their congregations. Considering the very limited agency which the Board of Missions has in the field, this is a fact of vast importance. With such a system widely extended and in efficient operation over the whole Church, the happiest results might be expected; especially if the brethren selected for this service duly estimate their responsibility.

Judging from the interest manifested in this subject by the members of the Presbytery present at this meeting, I thought they could hardly have gone wrong in selecting. The Rev. Drury Lacy, to whose oversight the subject had been committed, submitted the following report, accompanied by some very appropriate remarks.

That since the last meeting of Presbytery he has been unable to visit any of the churches in order to present this great department of benevolent effort by personal address to the brethren, and may on that account not have awakened such an interest in its behalf as its importance demands. As the best substitute for these personal visits, he has, within the last four months, addressed a letter to every pastor or session within our bounds, setting forth the claims of the Board of Missions on the prayers and contributions of the Church.

In answer to this circular he has received substantial evidence that in several of our churches there are those who feel for the spiritual necessities of our feeble churches, and the total destitution of many of our fellow-men, who are perishing for the want of the bread of life.

But yet, by an examination of what the older and stronger churches are doing in the cause of benevolence generally, this cause is far from holding that place in the hearts and affections of the people which it deserves. And while we acknowledge with gratitude to God that many of the churches are doing something to promote its objects, many more seem to be doing nothing, and none perhaps are doing as much as they ought.

Another consideration is presented by this examination, viz. that this cause, while it is acknowledged to be intimately connected with the prosperity of every other scheme of benevolence put into operation by the Church, suffers painfully by a comparison with them, in the diminished interest manifested for it.

In view of these obvious truths, the agent submits the following resolutions:

1. *Resolved*, That the cause of Domestic Missions is entitled to the confidence and patronage of every member of the Presbyterian Church.

2. *Resolved*, That the prosperity of the several Boards of the Church is identified with that of Domestic Missions.

3. *Resolved*, That as there is, both in the tendency of the means which the Church in her missionary character employs for promoting her benevolent designs, and in the authority under which she acts, the fullest guarantee of final success, we pledge ourselves to a more zealous activity in this cause.

4. *Resolved*, That we will endeavour to circulate more extensively the Missionary Chronicle throughout our bounds.

Notice having been previously given that this subject would come up, the house was filled with attentive listeners.

The first resolution was sustained by the Rev. Mr. Anderson of Danville. He appealed to facts, some of which had come under his own observation, in proof of the need of missionary labour; and contended that having, as Presbyterians, undertaken this work, we should redeem our pledge, both because precious souls are perishing, and that our system of doctrine is best adapted, through the agency of the Spirit, to secure their salvation. Dr. Wilson, in speaking to the second resolution, argued against the too prevalent notion that Home Missions are not entitled to the same regard with Foreign, with the Education and other benevolent causes, as false in itself, and calculated to defeat the efficiency of the other schemes of benevolence.

By the courtesy of the Presbytery, I had the privilege of discussing the third resolution. Dr. Harding, urged by the impulse of his own feelings, begged the favour of adding his testimony on the whole subject.

I have hardly ever mingled in a meeting of more interest. Some of the brethren who had thought the circumstances of their congregations were such as to preclude them from doing much, went home determined to merit her commendation of whom it was said, "she hath done what she could."

CHURCH EXTENSION.

We ask attention to the following communication from Botetourt county, Virginia. It tells a very plain and simple, but touching story, of the poverty and wants of the people, and the labours, privations, and trials of their minister. But what we wish our readers especially to notice is, the call there is for just such work as that which is intrusted to our Church Extension Committee, and how much good that Committee might do, if the churches would embark in the work and furnish the requisite means. Many persons are under the impres-

sion, that the small sum of $75 or $100 can be but of little importance in the work of building a church. In our cities and towns, we are aware, such aid would avail but little, but the case is very different in our new and destitute settlements, where churches are most needed. And there are hundreds of places in different portions of our land, similar to the one mentioned here, where even this small sum will encourage them to put forth their own strength, and will secure to them a house, in which they and their families can assemble for the worship of God. But hear the brother himself.

My apology for troubling you at this time is, *my necessity*. I am labouring in this region as a missionary, have been here two years, and have scarcely received enough from all sources to pay my board. In many places I have to preach in school-houses, private houses, or in the woods,—have an exceedingly rough and mountainous country to travel over, and among a poor people. A little more than one year since, the Montgomery Presbytery, at its first meeting, organised the New Castle Church, with *fifteen* members, one of whom is since dead. These members are so widely separated, that they cannot all meet at one place of worship, but we are compelled to have *four* principal points, or places for preaching within the bounds of that Church. It now numbers *forty-two* members, scattered over a region of country from *twenty-four* to *thirty miles* in extent. In every place but one, we have either a school-house, or church to preach in. At that point, we wish to build a house of worship, but I fear are not able. I write to you for help from the *Church Extension Fund*. We need aid. I think our case a strong one. I preach now at a private house belonging to a member of our chuach. He is poor, and wishes to sell his farm and move away. There is no other house in the neighbourhood where I could preach if he should do so. Unless the person who buys would permit us still to use it, there is no other house for us. Now he offers to *give* an acre of land, and the timber for the house. And if we cannot build one, I shall probably have to preach in the woods. The people are poor, and unable to do much. I have preached there *once* in *one* and *two* months for nearly *two* years, and that has been more preaching than they have had altogether for *ten years* before. I have good congregations there. They are becoming more and more attentive and serious. *Six* or *eight* are now seriously inquiring. *Six* have joined in communion, and others are expected to join soon. On the whole, it is a promising field. They are too far from any church to go anywhere else, and the place where we propose building suits all, so far as I know. We propose building a hewed log-house, on the cheapest plan, yet sufficiently large to hold the people. They have subscribed between *eighty* and *ninety* dollars, in work, materials for building, and money. The Salem and Fincastle churches have subscribed nearly *eighty* dollars, a part to be paid in trade; and on the lowest calculation, we need about that much more to finish the house. Can we have it? *Seventy-five* dollars, or *fifty* dollars, if we can get no more, would enable us to have a house that would answer a very good purpose.

My dear sir, we ask not for cushioned seats, or a splendid house, but one that will shelter us from the storms of winter, and the heat of summer. If there are no funds at command, *can* you not, and *will* you not, ask some of God's dear people who are rich, to aid us in this matter? The sum I have named is as small, I think, as we can well get along with. But this I think will enable us to finish the house.

Letters of Missionaries.

Tennessee.

FROM A MISSIONARY IN FAYETTE COUNTY.

"*A season of refreshing from the presence of the Lord.*"

I am still endeavouring, as faithfully as I can, to perform the duties of a minister of the Gospel, in the three churches to which I am more immediately commissioned. I also preach one Sabbath in each month at a small village in Henderson county, in a very destitute region. I rejoice that I am able to say, to the praise of God's glorious grace, that my labours during the summer and autumn, have not been in vain. In each of the three churches, there is reason to believe that the seed sown has taken root, and is bearing fruit to the glory of God's grace. Especially is this the case in the B**** congregation. "The Lord hath done great things for us, whereof we are glad." From the commencement of my labours in that place, there has been a constantly growing attention to the word preached and ordinances administered. But for the last five or six months we have had a truly delightful time. It so far surpasses anything

previous, that we are bound in gratitude and joy to say, We have had, and still have, "a season of refreshing from the presence of the Lord." We think we can say in truth, He has revived his work. I do not mean that we have had a time of excitement for a few days, gotten up by management, and which usually dies as soon as the operators in the scene retire; but a work of the Holy Spirit on the hearts of sinners, which continued for months—when they were at home and when they were by the way, as well as when they were in the house of God. In July I administered the Lord's supper; at that time some were added to the church, and the Spirit's presence and power were sensibly felt. Professors of religion were evidently quickened, comforted, and encouraged. The house was crowded, and all seemed to feel that it was indeed none other than the house of God. Every circumstance was solemn, and many tears, both of penitence and joy, were shed. There was an overflowing of joy and gratitude that the Lord was giving such unequivocal tokens of his special presence. Our Presbytery held their fall meeting in that church;—that was indeed a delightful season;—we received into the church, on that occasion, *fifteen* members: others were anxious, and a number are still inquiring, in good earnest, what they must do to be saved. I hope and pray the Lord will continue his Spirit with us, and prosper his work abundantly. All things considered, the work *is* great. We ask an interest in the prayers of God's people for this little, but interesting and growing church. When I look over the whole of my field of labour, I see abundant reason to bless God for the Assembly's Board of Domestic Missions. Had it not been for the aid afforded by the Board, this field would have been a prey to ignorance, error and sin. May the Lord continue to smile upon the Board, and prosper all its efforts to build up the kingdom of Jesus Christ.

North Carolina.

FROM A MISSIONARY IN ORANGE COUNTY.

A church revived, and souls hopefully converted.

**** My field of labour has had, and still has, many difficulties; and although at times I have been much discouraged, I have never despaired of seeing the work of the Lord revived, and sinners converted to God; and it is my privilege now to inform you, that God has been pleased to visit us with a time of refreshing. I appointed a protracted and sacramental meeting to commence on Saturday before the fourth Sabbath in October, and, as is usual in this country, invited, and had the promise of several brethren to assist me; but it so happened no one came to my assistance. I felt much disappointed; but was brought to feel more fully that God was my strength, and not an arm of flesh. I appealed to the church to be importunate at a throne of grace, and preached as the Lord gave me utterance; and I soon saw signs of deep seriousness on the part of many. I made arrangements to have personal interviews with as many as could find opportunity. The meeting was continued for several days—some *eight* or *ten* professed to have hope in Christ before the meeting closed; and since that time others give good evidence of having been born again. We have recently received *nine* into the church, and expect to receive more at our next communion season. The *Church* has been refreshed and revived. The greater number of those who recently made a profession of religion, were connected either with our Bible classes or Sabbath schools. Some of the neighbouring congregations have enjoyed refreshing seasons during the summer and autumn.

Negroes.

LABOURS AMONG THE COLOURED POPULATION.

From a missionary at St. Augustine, Florida.

* * * * My congregation of coloured people has increased, so as to be considerably larger than the other. There is reason to hope that my exhausting labours, for such they often are to me, have recently been blest to the good of several of the coloured people, although we are slow about taking them into the Church, from the difficulty of forming a decided opinion as to their spiritual qualifications. My zeal is greatly kindled in the mighty work of the religious instruction of the blacks. The whole Presbytery of Georgia is warmly interested in this holy enterprise.

From a missionary in Arkansas.

* * * * I have extended my labours the present year somewhat among the coloured people. I preach once a month to three large plantations south of Red River. I trust good is done. Thus far I am greatly encouraged with the prospects in L——— P———. I preach here twice a month. About *twenty-five* in all have been added to the Church this year, and twenty of them are coloured people.

Iowa.

FROM A MISSIONARY IN HENRY COUNTY.

Settlement of Pastors.—New preaching stations.

A great amount of physical exertion is necessary to discharge with punctuality the duties of

a minister of the Gospel in this new country. This exertion cannot be made when the body is rendered infirm by disease. I have therefore great reason to be thankful that God, in his good pleasure, has restored me to health.

I have administered the sacrament of the Lord's supper at my stations since my last report. At one place we received *eight* persons into the church, at the other only one, on examination. The second Sabbath in January is appointed for my installation at Mount Pleasant, and also for our communion there. I was installed at Trenton the first Sabbath in November. The whole service, on that occasion, was deeply interesting. The fourth Sabbath in October I assisted in the installation of our brother Bell, at Fairfield, Jefferson county. From all this, you will perceive we are endeavouring to comply with the direction of the General Assembly to have the pastoral relation formed wherever it is practicable.

I have established a preaching station a few miles west of Mount Pleasant, where I preach regularly every two or three weeks, on a week night. At this place a considerable degree of interest is manifested, and I think the Lord has truly been with us. It is probable that three or four members of the family, at whose house our meetings are held, will connect themselves with the church at our next communion.

I also purpose establishing another preaching station, some eight miles east of my residence; in a neighbourhood where some Presbyterian families reside. There is a considerable population in the neighbourhood, and I think good may be done.

Houses of Worship.—Means of Support.

We have our house of worship at Trenton so far finished as to be able to worship in it. At Mount Pleasant we have made a beginning to build, but as yet have progressed but little. Should we obtain what we have asked for from the Church Extension Committee, we can proceed, but should we fail in this, the building will be retarded. The people have made a great effort, in proportion to their strength, and they will do still more, if they find they are assisted from abroad, but should they not receive aid, I fear they will drop the matter in despair.

I will endeavour to get along without a draft until the end of the next quarter, although we will need some money. We have been living entirely on our own means since our arrival here, but they are now exhausted. Perhaps we may receive a little from the Church in the meantime; this, however, is only a perhaps. The crops failing, to a considerable extent, in consequence of the wet season, renders it exceedingly problematical. I do not suppose the churches will be able to give me one half of the little they promise. My dependance will have to be principally on what I receive from the Board, and what little I can get from my little farm. With the most rigid economy, and the blessing of Providence, we may be able to live, but truly the prospect is a little gloomy; and did I not see the great field "ripe for the harvest" here, and the fewness of the labourers to reap it, I should feel inclined to retrace my steps to the East; but I must neither despond nor distrust Providence. "The Lord will provide." Duty is before me, and to it I must address myself.

Indiana.

FROM A MISSIONARY IN DELAWARE COUNTY.

Want of Bibles and other religious books.

* * * * We need in this new field a great many Bibles, and Testaments, and tracts, and Sunday school books. I have often thought of the thousands doing little more than gathering dust on their shelves in the east, and have then thought of our almost entire destitution here, and inability to procure them. If any benevolent person, or persons, desire to do good, while they remain at home, here is an opportunity afforded for so doing. I will spare no pains to make the books sent instrumental in doing as much good as possible. I am not begging, but pleading for what the cause of Christ seems to demand. "Freely ye have received, freely give."

We feel under deep obligation to the Board, for it is to the Board, under God, we owe our existence and prosperity as a church. May the blessing of the Head of the Church rest on your efforts.

Missouri.

FROM A MISSIONARY IN RALLS COUNTY.

Rapid increase in the population—Growth of the Church—Want of more Ministers.

* * * * It is now seventeen years since I came to this state. When I take a retrospective view of things in this state, I feel constrained to bless God for what he has done. When I united with the Presbytery of Missouri, then extending over the states of Missouri and Illinois, it consisted of *eight* ministers, *five* of whom resided in Missouri, and *three* in Illinois; now, we have, in connexion with the General Assembly, a Synod in this state, embracing *five* Presbyteries, *thirty* ministers, and *fifty-eight* churches. At that time the population was sparse—here and

there a settlement scattered over this broad state. Now, in many portions of the state, in travelling, you are not out of sight of plantations; cities and flourishing villages occupy what was then a barren waste. At that time this state had but *one* representative in our national legislature; now, with an increased ratio, we have *five*. Yet there is much land to be occupied. I can scarcely believe my own recollections.

During all this time, Presbyterianism has been steadily advancing, and never was there a time when it was in a more healthy condition than at the present. We need, and must have the assistance of your Board, in furnishing us ministers, and means to support them. We need at this time *five* more efficient men in our Presbytery,—there are that many openings now, which should be occupied without delay.

* * * The Presbyterian Church, I am more and more fully convinced, has a great work to do in this Western Valley. The King and Head of the Church seems to be putting us forward in the "*great battle.*" The temporal, as well as the spiritual well-being of this country, by the grace of the Lord Jesus Christ, depends essentially on her movements. If our Zion remains firm and true to her King, the country is safe; but if she is disloyal, farewell to *liberty*, and everything in it worthy of the name. This truth should be told to the Church, and to the world.

Arkansas.

There is probably no section of our whole country, in which intelligent, devoted missionaries are more needed than in Arkansas; and in a number of places in the state, the people are exceedingly anxious to obtain such missionaries. Ministers who go to Arkansas, must be prepared to make some sacrifices, to exercise some self-denial, and to labour hard; and for a time, they must be dependent for a part of their support on the Missionary Board. But they will find a people greatly needing their services, and ready to welcome them; and if their sole object is to honour Christ, and save souls, they will not fail to do good, and their reward will be sure and sweet. We give below brief extracts from reports of missionaries labouring there.

FROM A MISSIONARY IN YELL COUNTY.

There has been an unusual amount of high water in this county the present season, which in several instances has prevented my fulfilling my regular appointments; and since the streams have subsided, there has been a great amount of sickness, more than has been before for several years; almost every family has been visited by sickness of some kind, and more particularly bilious fever, which has greatly prevailed. My own family have had their share in this trial; but thanks to a kind Providence, there is now a general improvement in the health of the county. In regard to our affairs here, there is a gradual yet constant improvement in morals generally, and increasing attendance on public worship, and a much greater reverence for the Holy Sabbath. The population is steadily growing, and the county must, in a very few years, be filled up with moral and religious people. There is one thing here very much to be lamented, and which prevails in all this region of country, and that is a want of instruction among the youth; the rising generation here is rapidly growing up without the means of instruction. The county is so thinly settled, the people so poor and indifferent to education, that the children are almost entirely neglected. Many, very many, are growing up, men and women, and not able to read a single word. In such circumstances, it is a difficult matter to benefit the young with the Gospel. They must read before they can understand. The mind must be enlightened, before we can reasonably hope that truth will produce its full effect on the heart. Sabbath schools, Bible classes, and catechetical instruction can do comparatively little, while this state of things continues. I see in several periodicals accounts of donations from the Board of Publication to feeble congregations, and would, through you, present the claims of this congregation. It is poor and feeble, but anxious to grow in the knowledge of the truth; and the publications of the Board would greatly assist in the accomplishment of this object. We are anxious to learn and teach our children the precious truths taught in our own excellent standards, and the valuable books of our own Board. And if there should be any benevolent individual, or individuals, who have such a regard for the followers of the Good Shepherd in these ends of the earth as to present them with this gift, it would indeed be most gratefully received.

From a Missionary in Pulaski county:

**** The Arkansas river has been higher this season than it has ever been in the recollection of any of the present inhabitants. It has occasioned an immense loss of property. Not only are the crops destroyed, but many of the farms are utterly ruined, by the deep deposits of sand that are left upon them.

My congregations in my own neighbourhood are gradually increasing, both in numbers and in interest. There is much vagueness in the statement of the method of salvation by the preachers of most of the religious denominations in these western and south-western regions. The great doctrine of justification by faith, which Luther justly termed "Articulus stantis, vel cadentis Ecclesiæ," the grand article of a

standing or falling Church, I know not that I have ever heard stated fully and clearly. The inquirer is left to gather it from disjointed parts or learn it elsewhere. I have every reason to hope that my labours are exerting a happy influence on the minds of many.

It is greatly to be desired that some young men could be induced to come here, and enter on something the nature of a circuit. Their labours are greatly needed.

RECEIPTS IN THE TREASURY AT PHILADELPHIA

IN DECEMBER, 1844.

SYNOD OF ALBANY. *Pby. of Albany.*

First ch. Albany, per Peter Boyd, Esq. 210 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch. N. Y. per Rev. Adam Craig, 6 14; Sparta ch. N. Y. 13 00. 19 14

Pby. of Wyoming.

Bethany Centre ch. N. Y. per Rev. Benjamin Holmes 7 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Scotchtown ch. N. Y. 50 00; Hopewell ch. N. Y. 6 00; Deerpark ch. Mt. Hope, N. Y. 12 31 68 31

Pby. of North River.

First ch. Newburgh, N. Y. coll. on Thanksgiving day 11 72

Pby. of Bedford

Mount Pleasant ch. N. Y. 21 50; Gilead ch. N. Y. 2 06 23 56

Pby. of New-York.

Brick ch. N. Y. in part, 424 60; Sab. Sch. Assoc. of Duane-st. ch. N. Y. 100 00; Duane-st. ch. N. Y. per H. Auchincloss, Esq. 457 50; Brick ch. N. Y, addl. 6 00; Jamaica ch. L. I. 12 27; Thomas Bayliss, Brooklyn ch. N. Y. 20 00 1020 37

Pby. of New-York, 2d.

James Morrison of Scotch ch. N. Y. 5 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Rahway ch. N. J. 70 00, of which 50 00 are to con. Mr. Aaron Tucker an h. m. per Rev. C. R. Imbrie 70 00

Pby. of New Brunswick.

Fem. Miss. Soc. of Princeton, N. J. per Miss Sarah J. Miller, sec. 17 50; Shrewsbury ch. N. J. per Rev. Rufus Taylor, 75 00; Village ch. Freehold, N. J. per Rev. D. V. M'Lean, 48 00; Mapleton Sab. sch. Kingston ch. N. J. 6 50 97 00

Pby. of Newton.

Lower Mount Bethel ch. Pa. for Missionaries in Iowa, per Rev. A. Tully, 10 00; Hackettstown ch. N. J. per Rev. J. H. Townley, 50 00; Joan Wilson of Allen Township ch. Pa. 4 50 64 50

Pby. of Raritan.

Amwell 1st and 2d chs. per Rev. Jacob Kirkpatrick 50 00

SYNOD OF PHILADELPHIA. *Pby. of Philad.*

"An individual in the 6th ch. Phila." per Capt. Henry Lelar, 5 00; "a member of the 7th ch. Phila." 100 00; "a member of the 6th ch. Phila." per Mr. John M. Harper, 10 00; 10th ch. Phila. addl. S. Hildeburn, 50 00; do. Miss Hoopes, per Dr. A. W. Mitchell. 1 00; do. Thomas Jones, 5 00; (amount 10th ch. addl. 56 00;) Central ch. Phila. cash coll. 80 98; A. Henry, Esq. 100 00; A. Jones, 1 00; Mrs. Ricketts, 1 00; Wm. M. Rice, 1 00; Mrs. S. 3 00; Rev. Dr. John M'Dowell. 10; "a female member," per Rev. Dr. John M'Dowell, 5 00; Theodore Davisson, 5 00; John V. Cowell, 10 00; F. V. Krug, 10 00; H. J. Hartwell, 3 00; F. N. Buck, 50 00; R. B. Potter, 20 00; Mr. and Mrs. S. Colwell, 20 00; Miss Greenleaf, 5 00; E. R. Johnston, 3 00; David Gibb, 2 00; Miss Mary H. Taber, 2 00; Mrs. Haworth, 50 cts.; J. Sibley, 10 00; (Amount received from Central ch. thus far, 341 78 512 78

Pby. of Philadelphia 2d.

Bridesburgh ch. Pa. per Rev. Benj. F. Stead 42 50

Pby. of New Castle.

First ch. Wilmington, Del. per Rev. S. R. Wynkoop 72 00

Pby. of Donegal.

Chesnut Level ch. Pa. per L. C. Rutter 10 00

Pby. of Carlisle.

Chambersburgh ch. Pa. per Rev. R. Happersett, in part, 102 00; Greencastle ch. Pa. in part, per do. 67 00; Williamsport ch. Md. in part, per do. 10 00; Hagerstown ch. Md. in part, per do. 11 00; M'Connellsburgh ch. Pa. per Rev. N. G. White, 12 50; Derry ch. Pa. per Rev. J. H. Rittenhouse, 30 00 232 50

Pby. of Northumberland.

Warrior Run ch. Pa. per Rev. Saml. S. Sheddan 32 50

SYNOD OF NORTHERN INDIANA.

Coll. in the Synod at last meeeting 15 25

SYNOD OF VIRGINIA. *Pby. of Greenbriar.*

Point Pleasant ch. Va. per Rev. Robert Osborne, 7 00; Rev. Jos. Brown, treas. of Pby. paid to a missionary, 10 00 17 00

SYNOD OF NORTH CAROLINA. *Pby. of Orange.*

Through the treas. of Pby. Rev. Drury Lacy, viz. sundry individuals, 4 86; Newbern ch. 20 00; Raleigh ch. 61 10; Greensboro' ch. 20 10; Nutbush ch. 19 00; Shiloh ch. 16 75; Clarksville ch. 20 00; Danville ch. 27 00; New Hope ch. 11 58; Little River ch. 5 75; Springhill ch. 3 00 209 14

Pby. of Fayetteville.

Donations from sundry persons in Wilmington, N. C. per Rev. Joseph Mahon, agent 71 25

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch. Tenn. "a female member," through the Mission House, N. Y. 50 00

MISCELLANEOUS.

Miss Elizabeth Scott, per Peter Boyd, Esq. in full, to con. 2 h. m. 50 00; pro rata dividend of interest, account and special fund, per M. Newkirk, Esq. treas. 404 03; "a friend," through the Mission House, N. Y. 8 00; Jubal Terbell, to con. himself an h. m. in part, 25 00; Mr. Gabriel Green's don. 3 00 490 03

Total $3401 55

Clothing, &c.

From the ladies of the 1st ch. of Somers, N. Y. a box of clothing, valued at 84 25

From Miss Deare of New Jersey, a small bundle for the Rev. Wm. J. Murphy.

For the Church Extension Fund.

"L. M. S." through the Mission House, N. Y. 100 00

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN DECEMBER, 1844.

SYNOD OF PITTSBURGH. *Pby. of Ohio.*

First ch. Pittsburgh, Pa. M. Allen's, Esq. don. 100 00; 4th ch. do. per Mr. Day, 40 84; 1st ch. Allegheny city per Mr. Cameron, 93 03; Bethel ch. Pa. per Rev. Geo. Marshall, in part, 20 00 — 253 87

Pby. of Erie.

Neshanock ch. Pa. per Rev. Wm. Annan — 26 60

Pby. of Beaver.

Little Beaver ch. Pa. Young Ladies' Miss. Soc. per Mr. Eckis, 10 90; Pleasant Valley ch. Pa. per do. 3 87 — 14 77

Pby. of Blairsville.

Blairsville ch. Pa. O. Livermore, per Rev. G. Hill — 1 00

Pby. of Clarion.

Clarion ch. Pa. per Rev. James Montgomery — 8 19

SYNOD OF WHEELING. *Pby. of Washington.*

Pigeon Creek ch. Pa. in part, per Mr. Riddle — 70 00

Total, $374 43

J. D. WILLIAMS, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE

IN DECEMBER, 1844.

SYNOD OF CINCINNATI. *Pby. of Chilicothe.*

Hillsboro', in part, per Rev. John C. Eastman, 34 20; New Market, per do. 4 58; Rocky Spring, per do. 8 85; do. per do. 3 15; Pisgah, per do. 2 75; Washington, per do. 4 78; a little boy, 4 cts.; Greenfield, per do. 5 10; Concord, per do. 13 00; Bloomingburgh, per do. 6 71 — 83 16

Pby. of Miami.

Dayton, in part, cash and mdze. 17 50; balance of legacy of late Wm. M. Henderson, Lebanon, Ohio, per D. Voorhis, exr. 200 00; bal. Yellow Spring, 3 00 — 220 50

Pby. of Cincinnati.

First ch. Cincinnati, in part, ann. con. 26 00; 5th ch. do. 10 30; Central ch. do. 16 54; Goshen, per Rev. J. C. Eastman, 5 91; Williamsburgh, per do. 93 cts. — 59 68

Pby. of Oxford.

Cambridge city, bal. — 1 00

SYNOD OF INDIANA. *Pby. of Madison.*

New Lexington, per Rev. Mr. M'Kee, 3 12; Poplar Ridge, do. 1 15 — 4 27

Pby. of Crawfordsville.

Hopewell, 1 75; Frankfort, per Rev. S. Taylor, 20 84; Prairieville, per do. 50 cts.; Rockville ch. per do. 10 20; Rev. John C. Eastman, 5 00 — 38 29

Pby. of Indianapolis.

Indianapolis, in part 30 00; Sand Creek and Greensburgh, bal. 1 25; Knightstown per Rev. J. C. Eastman, 2 25; do. paid to a particular miss. 18 43; Hopewell, per Rev. D. V. Smock, 18 10 — 70 03

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Rev. W. W. Hill, 10 00; 3d ch. Louisville, bal. in part, 21 00 — 31 00

Pby. of Muhlenburgh.

Bowling Green — 12 90

SYNOD OF WEST TENNESSEE. *Pby. of W. Tennessee.*

Zion, in part, including 90 00 paid to a particular miss. 205 67; Mount Pleasant, in part, 17 00 — 222 67

Pby. of Nashville.

Nashville, paid a particular miss. — 125 00

MISCELLANEOUS.

Avails of Miss. Depot, 71 53; do. 3 62 — 75 15

Total, $943 65

Mr. C., Cincinnati, 1 ream paper; ladies of Shelbyville, Ky. 1 box clothing, valued at 35 00; 2 boxes clothing, books, &c., from the office at Phila. value not known, no invoice.

WM. GARVIN, Treasurer.

LEGACIES, OR BEQUESTS.

This Board has now an incorporated Board of Trustees, entitled "The Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America." To this body all Legacies or Bequests for the Board of Missions should now be given. We subjoin a form.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions, are requested to be careful in adopting the above form.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. MARCH, 1845. No. 3.

REMARKS

ON THE MODE OF OBSERVING THE MONTHLY CONCERT IN PRAYER.

BY SAMUEL MILLER, D.D.

No. III.

(Continued from last number.)

As the Monthly Prayer Meeting is an observance devoted to the great interests of the revival of religion, the spread of the Gospel, and the conversion of the world to God, it must, of course, be considered as including every thing that is necessary to the great work of evangelizing the population of our globe, and preaching the Gospel to every creature. Among these it is evident that CONTRIBUTIONS for sustaining the expense of Missions must ever be comprehended. This accompaniment of the exercise, is, by many churches, wholly omitted. This omission, however, ought never to be allowed. Prayers and alms ought ever to go together. When we assemble to implore a blessing on the means employed for sending the Gospel to the dark and destitute nations, what can be more obvious and reasonable than the duty of furnishing our proportion of the means for carrying on a work at once so expensive and so precious?

We sometimes hear surprise expressed, even by some of our pious people, that so much is said at our Monthly Prayer Meetings about *money*. That we scarcely even pass such a meeting without hearing the duty of *contributions* at least hinted at, if not urgently pressed. But does not this surprise result from the want of consideration? Is any Christian man, however heavenly-minded—however weaned from the world, able to live himself, or to feed and clothe his family without expense? If the Pagans knew the value of the Gospel, they would be willing to sustain and even liberally to compensate those who carry it to them. But they do *not* know its value; and of course, those who bear to them the bread of life, must be sustained by those who send them. And is this to be done without funds; and if the number sent be considerable, without *large funds*? Can Missionaries and their families live upon air? Or can we expect them to be supported by miracle? We don't expect our own families to be sustained without money, and we are willing to bestow it for their comfort. Ought we not to be quite as willing, nay more cordially zealous in aiding to support families who are devoting their time, and all their powers to the advancement of the kingdom of Christ? What strange forgetfulness and want of practical consideration blind the minds, and affects the judgment of thousands who seldom fail of judging correctly where their supposed interest is not concerned! Alas! that the children of this world are apt to be so much wiser and more considerate in their generation than the children of light!

If we examine the annual statistical reports of our Church, the mortifying and wonderful fact is disclosed, that nearly, if not quite ONE HALF of our congregations contribute ABSOLUTELY NOTHING to the treasury of the Board of Foreign Missions; and quite as many, if not more, who contribute nothing to Domestic Missions. How many of these churches pay any attention to the Monthly Prayer Meeting is altogether unknown to the present writer. How much they may *pray*, either in public or private, for the extension of the Redeemer's kingdom, no ecclesiastical records within reach manifest. But, surely, they give little evidence that their *hearts* are in these prayers, even if regularly offered up, when so little practical fruit of love and zeal are permitted to appear. This is what the spirit of inspiration calls "loving in words only, and not in deed and in truth." We contended, for a long time, and against much opposition, for the privilege and the opportunity of conducting Foreign Missions, as a Church. Now that we have gained our object, shall we give occasion to the religious public to suppose that we were more anxious to gain the victory over opposers than to be empowered to perform the great work for which we professed to contend? Surely the history

of the conflict by which, under the blessing of God, we attained the position which we now occupy, is deeply interesting, and greatly increases our responsibility. Our opposers in that conflict predicted, that it would be found that we had neither life nor zeal enough to carry on to any advantage the work which we undertook. How unhappy if this prediction should be verified! Surely every consideration of worldly consistency, as well as of sanctified principle, calls upon us to arise in all the strength that God may give us, and to pursue in good earnest the object which we profess to love, and which we have solicited the power of pursuing.

It is not uncommon, indeed, to hear the remark, that some congregations are so small and so poor as to be scarcely able to support a pastor; and that such ought not to be called upon, or expected to contribute to the missionary treasury. This doctrine I am bold to say, has no foundation or countenance in the word of God. No church was ever so feeble or impoverished as to make it improper to call upon its members to contribute to the cause of Missions. If I were asked how a church, however small or poor, would be most likely to rise and grow; what would be the surest means of attaining edification and strength, I would say with confidence —Let it begin in good earnest to pray and exert itself for sending the Gospel to the benighted and perishing. However small its strength, let it rouse that little, such as it is, and engage with fervent prayer, and with heartfelt love for souls, in contributing to the Lord's treasury, and the very effort would tend to enlarge and build it up. A small church, or a sickly Christian, may fitly be compared to an individual long enfeebled by disease, who is beginning, in the commencement of convalescence, to employ muscular effort in exercise in the open air. Every effort adds to his strength. He may be so feeble as to feel as if he could scarcely move a limb; but every movement is salutary and invigorating. So that instead of saying, his weakness forbids him to take exercise; he may rather say, that he cannot regain his health without it. In like manner, a small and feeble church, instead of being able with propriety to say—"We cannot afford to give alms with our prayers for the extension of the Redeemer's kingdom,"—ought rather to say—"We cannot afford to live without *doing something* as well as *praying* for the salvation of the benighted and perishing." There is no case in regard to which the proverb of the wise man is more applicable than here—"There is that withholdeth, but it tendeth to poverty."

Nay, if I were a pastor, and were engaged in collecting the contributions of Christian liberality toward the missionary cause, I should never think of passing the door even of a *pauper*, whose whole support was derived from the charity of the church. If, indeed, I were soliciting donations for completing the salary of the pastor, or for repairing or rebuilding the house of worship, I should never think of applying to such for aid; but if the object were to send the Gospel to the poor and perishing, as an accompaniment of prayer on their behalf, I would not deny, even to the poorest, the opportunity of contributing their cent or half cent per month, which if they had a proper spirit, would be regarded as a pecious privilege, and which, when pious wishes and prayers went along, would be accounted, in the sight of the great Searcher of hearts, a more truly acceptable offering than thousands of gold and silver from the overflowing abundance of the rich. The poor widow commended by our Lord, who cast "two mites which make a farthing," into the Lord's treasury, is represented as having cast in more, in the divine estimation, than all the other contributors, however liberal. A pious, but deeply indigent widow, in handing her *sixpence* to the collectors for the missionary fund, said, with a starting tear —"This is all I have to give; but I give it with my whole heart, and am desirous it should go, with my hearty prayers, to the poor heathen."

There are those who are heard to complain, that collections taken up every month, for the support of missions are too frequent; and especially when taken in connection with the contributions for other purposes called for at intermediate seasons. Surely such complainers have read the records of the people of God, at different periods of the churches' history, with little profit. Under the Old Testament economy, every member of the Jewish commonwealth was required to pay two tythes, or one-fifth part of all his income, for the support of the ministers of religion, and the expense of the daily sacrifices. And, indeed, little, if any less than one-half of each individual's income was required to meet all the demands which arose under the theocracy. What would be thought of requiring such a proportion of income for the support and spread of the Gospel now? and yet that amount of contribution was fixed by infinite Wisdom, who perfectly understood what was reasonable and for the good of the people. Let us also call to mind the large and almost boundless charities of the early Christians. The system of *tythes* was done away when Christ came. No specific assessment was proclaimed by his inspired teachers. The "law of love" seems to have been made the rule for its almost limitless liberality. Let the advocates of modern parsimony read the record of their contributions and sacrifices. Think how they braved dangers and denied themselves, and poured out their property, and even their

blood, "like water," for spreading the Gospel. Yes, amidst all poverty, and privations, and persecutions under which they laboured, they brought offerings for sending the Gospel of salvation to others, truly wonderful in the amount. Nay, they not only gave their substance—sometimes to the last farthing—to this object; but they counted not their lives too dear to be made an offering for the promotion of the Redeemer's kingdom and glory. In short, for several centuries after the resurrection of Christ, they devoted themselves to the support of the missionary cause with a universality, and to an extent, to which, as far as I know, there is now no parallel. Let the professing believers in Christ of the present day read this record, and then say, whether those who talk of giving only what is "convenient" for the spread of the Gospel, nay, who appear to grudge the sacrifice even of the smallest luxury, either in unnecessary dress, or in injurious feasting, can be considered as belonging to the same body, or as animated with the same spirit, with those primitive disciples?

I know one church (not in our connection) by no means wealthy, which has been long in the habit of contributing *fifty dollars, every month* for the support of Missions, besides all other claims for the work of benevolence. I am acquainted with another church, also of medium character as to wealth, and I am sorry to say, not belonging to our body, which never fails to raise one hundred dollars every month for the same cause, in addition to large liberality toward other objects of charity. Happy should we be if a similar spirit pervaded *our* churches! If all the members of our churches could be prevailed upon to contribute *twenty-five cents* at each Monthly Prayer Meeting, or even *half that sum*, in addition to the aid which hundreds, not members, would be ready cheerfully to give—the Boards to whom we have entrusted the missionary work, would have great sufficiency for carrying into execution all their wise plans. But how distressing to know that even this pittance is more than the great majority of our members can be prevailed upon to give; and that many even of those who profess to come together to pray for the spread of the Gospel, while in their addresses to the throne of grace, they say to the heathen, Be ye warmed and filled, yet contribute nothing toward sending to them the bread and the water of life.

Let every professing Christian be asked—Does any month in the whole year pass without bringing many *mercies* to you and yours? Health, reason, food and raiment, domestic comforts, and above all, the privileges of the Gospel are among the number which unceasingly call for a grateful acknowledgment and return. Do you owe nothing to the king of Zion for these mercies? Do you owe nothing for your Bibles, your Sabbaths, your open sanctuaries, your sacramental tables, and all the humanizing, regulating and sanctifying effects which these things are constantly diffusing around you? You are not slow to confess that all these institutions exert an influence to make your children more orderly, your families happier, and the whole aspect of society more regular and blessed?

When the Monthly Prayer Meeting returns, have you the heart, O Christian, to turn your back upon it; and, if you go, to grudge at least a few cents as a thank-offering to God, and for imparting the same privileges which you enjoy to those who are perishing for lack of them? Think—think again of your own mercies; and then if you can trample on the obligations which bind you to plan and provide, as well as pray, for the temporal and eternal welfare of those who are destitute of these mercies, how can you dare claim to be the disciples of Him who has said—"It is more blessed to give than to receive," and who came to "seek and save that which was lost?"

We cannot reasonably expect *every one* who is friendly to the cause of Missions, to be *always* present at every Monthly Prayer Meeting. Bad weather—sickness—domestic cares—and many events, incapable of being specified, alas! perhaps, at some times, even spiritual indifference, will keep *some* at home. But there is no need that obstacles of this kind should prevent any one from forwarding his monthly contribution. He may send it by a son, or daughter, or neighbour. And if, for the accomplishment of this object, he should employ one who has no taste for attending, and who is not accustomed to be there, he may be the means of putting a beloved friend, without seeming to design it, in the way of receiving the richest of all blessings; a new heart and a right spirit—an introduction to that kingdom which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Are any ready to ask, How much is it the duty of each one, on the return of this monthly service, to give for the great purpose of spreading the Gospel? "It has been frequently wished by Christians," says the excellent Dr. *Payson*, "that there were some *rule* laid down in the Bible, fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father, and say, "Father, how many times in the day must I come to you with some testimonial of my love? How *often* will it be necessary to show my affection for you?" The father would, of course, reply—"Just as often as your feelings prompt you, my child, and no oftener." Just so Christ says to his people—"Look at me, and see what I have done and

suffered for you, and then give me just what you think I deserve. I do not wish any thing *forced*."*

Perhaps a better answer could not be given, when addressed to a gracious and truly grateful heart. But, alas! how inadequate a rule when presented to the mass of Christian professors! If *present inclination* were the only guide, what stinted and miserable results would, in a multitude of cases, appear! An indication of the divine will still more definite and intelligible to all must be summoned to our aid. True, the demand of a *tenth* part of our income, as before stated, is no longer in force, in so many words, under the New Testament economy. And yet, can any one read the New Testament without perceiving that all this, and even more is virtually demanded?—That, as the Christian dispensation is one of more light, less servility, and much larger privilege; so it brings with it more extended obligations, and offers excitements to spiritual enterprise and usefulness incomparably greater. I should say, that every Christian, if he duly contemplated his privileges and his obligation, would feel himself bound to go beyond rather than fall short of that which was binding under the system of tythes. Under this system, the pious Jew, in the scope of his benevolence, was confined to the limits of his own nation. It appeared to be the will of God that up to the coming of the Messiah in the flesh, a single nation only should be the depository of his truth, and the conservators of his laws. But now, the Christian, with a vast enlargement of his own mercies, privileges and hopes, beholds a world lying in sin and misery before him, to every part of which he is commanded, as far as his ability extends, to send the glorious Gospel. Will not every enlightened believer, in these enlarged circumstances, feel himself called upon for greatly enlarged desires, efforts, and contributions for the relief of a dying world, committed as it were, to the care of each member of the Master's body, and for the extension of the kingdom and glory of that Master?

Each individual Christian must of necessity be left to himself to decide how much he will contribute, from year to year, towards sustaining the Church in her efforts to convert the world to God. It is in this case as in a multitude of others. The precise path of duty cannot be prescribed to each individual in every case without encroaching on the province of miracle. It is plainly made our duty by the word of God to "visit the fatherless and the widows in their affliction;" but *how much* of our time shall be devoted to this object must, of course be left for each one of us to judge for himself; and it is evident that the *same portion* of time is not, and cannot be required of all. Again; it is the duty of all to spend a portion of every day in prayer and reading the Scriptures. But *how many hours* of each day ought to be thus spent, must, of course, be left to the occupation and the circumstances of each person. Some ought, undoubtedly, to spend more time thus than others. In like manner, what shall be the annual amount of the contributions of each one who calls himself a Christian to the cause of Religion, must be left to his own conscience. No other mortal has a right to decide it for him. But is there no other tribunal where his decisions on this subject are to be reviewed, and, if erroneous, condemned? Certainly there is; and therefore, the parsimonious giver, and he who refuses to give, under the impression that he is left at liberty by the Head of the Church to judge for himself, is placed, in the new economy, in circumstances of responsibility which he too often forgets. There is such a thing, O professing Christian! as ROBBING GOD under the New Testament dispensation as really as under the Old. The difference is, that *now* the duty of paying what he demands is not fenced round with the same rigor of servility as it once was; but that *delinquency* is attended with more resistance of light and mercy, and is, of course, likely to be visited with a severe penalty.

The great subject, then, of which we speak is by no means left in that indefinite posture in the word of God, which many imagine. When, therefore, he who is in the receipt of a comfortable income for the support of his family, is reluctant, and thinks it hard to devote a *tenth* —or a *twentieth*—nay even a *thirtieth* of his revenues for the spread of the Gospel:—when he who is master of great wealth, and lives in the enjoyment of every luxury, is unwilling to lop off any portion of his vain show, or to abridge a single luxury, for the sake of promoting the kingdom of Him who gives him all that he enjoys, and to whom he professes to be indebted for every hope: when he who, on the recurrence of *hard times*, which call upon him to retrench—begins retrenchment first with his God;—these individuals, and many like them, may confidently call themselves Christians, and may imagine that there is none to review and set aside their judgment. Of their fellowmen, indeed, there is none. No man, or body of men, has a right to say to such an one—"Why doest thou so?" But there is ONE who *has* this right, and who will assuredly *exercise* it. The God who made us, and who has given us all our possessions, has declared, that we are not our own; that we ourselves, and all we possess, are *his property;* that we are bound to "seek FIRST the kingdom of God, and his righteousness;" that the love of Christ ought ever to "constrain us to live not unto ourselves, but to Him who died for us, and rose again;" and

* PARSON'S Memoirs, p 361.

that "HOLINESS TO THE LORD" ought to be inscribed upon every article of our property, as well as upon every affection of our hearts. This is the law of Christ—not of the ceremonial economy—but of his New Testament kingdom; and he will hold us to it. If we entirely reject this law, it only shows that, whatever name we may bear, we have "no part nor lot in his salvation." But if we acknowledge and desire to be governed by it, and yet frequently altogether lose sight of it, the probability is, that judgments *in kind* will be sent upon us for our correction. There is reason to believe that many a man who refused to answer the claims of his heavenly Benefactor has had that taken away from him which he thought to lay up. A venerable minister of the Church of England, long since deceased, used to say—with as much justice as precision—"Let me proportion my giving to my income, or God will proportion my income to my giving." The late *John Thornton*, of London, of the same church, so eminent for his religious charities, on hearing of the loss of one of his ships, by which many thousand pounds were unexpectedly taken from him—said—"It is because I have lately given less than I ought to the Redeemer's kingdom; I must give more while I have it to give." But what is more conclusive still. The Spirit of God, speaking by the prophet *Haggai*, teaches the same doctrine. Remonstrating with those in his day, who neglected the building of God's house for the sake of attending to their own houses—he says:—"Ye have sown much, and bring in little; and he that earneth wages, earneth them to put into a bag with holes. Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste; and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit—and I called for a drought upon the land, and upon the corn, and upon the oil, and upon that which the ground bringeth forth, and upon all the labour of your hands."—*Haggai*, i. 6. 9. Ah! God is the most fearful of all creditors. We may defraud other creditors, and they may have no remedy: but when we are deaf to the claims of Omnipotence, we forget our own mercies, and are in Hands from which there is no escape.

There is *wisdom* as well as *convenience* in *stated, systematic* giving. An inspired apostle enjoined on the Christians of his day to lay aside something on the *first day of each week*—something for the Lord's treasury; and the measure of their contribution which he assigned was—"according as the Lord had prospered them." Most people give at random; without calculation; without a plan. This is attended with multiplied evils. Whereas, if the Christian, under a deep sense of his obligation to that God who has given him all that he possesses, deliberately settles in his own mind what he ought to give to the Redeemer's kingdom, and conscientiously lays it by as a sacred deposit;—he will know *how much* he gives, which many, for want of this arrangement, greatly mistake. He will come to this fund, when each successive application is made, and take out of it *without a prejudice* and without a *grudge*. He will no longer be harsh to those who crave his liberality. He will not be so ingenious, and much on the alert as many now are, to evade an appeal. He will allow to every case which presents, the amount of support which it seems to demand; and he will meet the claim, not with reluctance or with frowns, but with the promptitude and cheerfulness becoming a Christian giver. How sweet the privilege of, every week or month, devoting something to the kingdom and glory of Him to whom we are indebted for all we enjoy, and that we hope for!

O, if our Monthly Prayer Meetings were strongly marked with this spirit; if we came to them with hearts filled with love to the Saviour and his cause; if, while we pray in word that "the heathen may be given to Him for an inheritance, and the uttermost parts of the earth for a possession"—our whole souls sincerely responded to our petitions, we might expect to see the Lord's treasury filled to overflowing, and a blessing poured out upon all our churches, until there should be no more room to receive it."

To be concluded.

Board of Foreign Missions.

Furrukhabad Mission.

FIFTH ANNUAL REPORT OF THE FUTTEHGURH ORPHAN ASYLUM. ALLAHABAD: PRESBYTERIAN MISSION PRESS, 1844.

The Missions of the Board in North India are three, and they are designated by local names, agreeably to the common and scriptural usage of our Church as to the names of churches and church courts. The Lodiana Mission in the north-west, and the Allahabad Mission in the south-east of what is rather vaguely called Upper India, have been already noticed; see pp. 5. 37.

The Furrukhabad Mission occupies the country lying between the provinces in which the other two missions

are established, and receives its title from the city of that name, which is situated in lat. 27 deg. 24 min. N., and lon. 79 deg. 27 min. E., at a short distance from the west shore of the Ganges. Hamilton's Gazetteer states the distance of this city from Calcutta at 755 miles. Its population has been estimated at from 100,000 to 120,000 souls. Futtehgurh, the station first formed in this mission, is on the Ganges, a few miles eastward of the city of Farrukhabad, and Mynpoorie, the latest formed station, is a town of about 12000 inhabitants, distant forty miles south-west from the same city. Parts of the provinces of Agra, Delhi, Rohilcund, and of the semi-independent kingdom of Oude, may be considered as included in the sphere of this mission—an extensive territory, containing many large towns and cities, and a population of several millions.

Furrukhabad and Futtehgurh were recommended to the Board as a missionary field in 1835, by the Rev. Messrs. J. Wilson and J. Newton; but no station was formed until near the end of 1838, when the Rev. Henry R. Wilson, Jr., and Mrs. Wilson, were led by providential circumstances, to occupy the latter place. In 1839 the Rev. James L. Scott and Mrs. Scott reached the same station, and continued there until 1843, when it was judged expedient to form a new station at Mynpoorie, where they have since resided. In 1841, the Rev. Messrs. John C. Rankin, and William H. M'Auley, and their wives, and Miss Vanderveer, a teacher, joined the mission; and in 1844, the Rev. John J. Walsh and Mrs. Walsh reached Futtehgurh, at which station Messrs. Wilson and Walsh now reside. Messrs. Rankin and M'Auley have their houses nearer the city of Furrukhabad; and Miss Vanderveer has become connected with a mission school at Allahabad. Gopee Nauth Nundy, a licentiate preacher of the Presbytery of Furrukhabad, is stationed at Futtehgurh—see page 5; and other native assistants are connected with the mission.

The missionaries are actively engaged in the usual duties of their calling—preaching the Gospel at their stations, and on tours made for that purpose, distributing the sacred Scriptures, and taking the charge of schools at all the stations. Their labours have not been in vain. The seed of the word has been widely sown, and it has already yielded visible fruit; the church at Futtehgurh, besides the missionaries, contains several native members; and some have departed this life, in the sure hope, it is believed, of entering into the Saviour's immediate presence.

Among the educational institutions of our India Missions none is more interesting and important than the Asylum, from whose Fifth Annual Report we make the following extracts. Its germ was planted at Futtehpore, a city between Allahabad and Cawnpore, by a benevolent English surgeon, Dr. Madden. On the failure of Mrs. Madden's health the school at Futtehpore was disbanded, and some of its pupils were transferred to Futtehgurh, under the care of the Rev. H. R. Wilson, Jr., when the station at that place was first formed. The number of orphans admitted to the Asylum was afterwards largely increased, and a great interest has always been felt in its prosperity by English residents in the upper provinces, who have contributed most liberally of their pecuniary means to its support. A convenient allotment of land was made on generous terms by the government, on which those of the orphans who have become married are settled, and where they can now support themselves by the skill in manufacturing carpets, tents, &c., which they acquired in the Asylum. The report, of which the title is prefixed to this notice, was drawn up by the Rev. H. R. Wilson, Jr., who has always had the superintendence of this Institution, and to whose energy and devotedness it is chiefly indebted, under the blessing of God, for its success. The extracts will speak for themselves.

Course of Studies—Number of Pupils.

The following studies have been attended to, by the different classes—viz. Girls' School—1st class, in Hindu, the New Testament; in English, ditto translating it into Hindu as they read, writing on paper, Arithmetic, fine needle and worsted work. 2d class, Hindu, the Gospels of St. Matthew, Mark and John, writing in the native character, Hindu Arithmetic, plain sewing and fancy work. 3d class, reading Gospel of St. Luke, Catechism, Multiplication table in Hindu, Plain sewing and knitting. 4th class, Spelling and reading easy sentences in Hindu, Sampler work and plain sewing. Boys' School, 1st class. In Hindu, all the books of the Old Testament. Ordoo, Leslie's Truth of Christianity and all of the New Testament. Persian, the Acts of the Apostles. English, New Testament and Blair's reading exercise, Goldsmith's Geography, together with the use of the Globes, Murray's Grammar revised, and Arithmetic as far as the Double Rule of Three, also Composition in English. 2d class, Hindu New Testament, Ordoo Acts of the Apostles and the book of Genesis. Commencing to read Persian. In English No. 3 of English Instructor and the Gospel of St. Mark, writing in Hindu and English. Arithmetic, Addition and Multiplication. 3d class Hindu Old Testament as far as Judges, Ordoo New Testament, writing in Hindu. 4th class, Hindu, The Gospels, Acts and Psalms. Ordoo, The Acts of the Apostles, writing in Hindu and learning the Multiplication table. Two of the larger boys, now act as assistant Teachers, and within the last few months, a converted Brahman has been employed as teacher in the Hindu department. We look forward, with much interest to the time, when from this school, we shall be furnished with Christian teachers for our bazar and village schools, instead of the

Heathen and Mohammedan teachers now employed.

Within the last year 12 pupils have been admitted to the Asylum, 4 have died, 2 ran away, and 2 have been married and settled in our Christian village. This leaves the present number of beneficiaries 104, being 4 more than we had last year. Pp. 4–6.

Business statement and prospects.

The financial report shows a considerable increase in the profits arising from the carpet factory; but this is not fully exhibited in the Report; as a number of carpets lately sold, have not been paid for, and we have now on hand an unusual amount of wool and other materials for carpets, the cost of which swells this item of expenditure. It will also be seen, that the little girls have not been idle, having earned (exclusive of their spinning for the carpet factoy,) Rs. 1000, nearly one-third more than during any former year.

To the carpet manufactory has lately been added the Tent making business, for which Futtehgurh is so celebrated. Tents of all sizes and descriptions will be made to order, warranted to be of the best materials and workmanship, and at the usual price. This branch of handicraft has been added, to secure employment and maintenance for our little colony of married Orphans, which is increasing, and may be expected to increase yearly.

The question has been asked, "When will this institution be able to support itself, without pecuniary aid?" Were the blind and helpless taken off our hands, and our doors closed against the reception of other applicants, we could safely promise that such an end would soon be attained. But it should be borne in mind that our doors are never closed against the miserable and helpless Orphan, as can be testified, by magistrates and others, in different sections of the country, who have frequently made application to us, in behalf of parentless or deserted children, and sometimes for those who have been rescued from slavery and infamy. The labour of such as are generally admitted to the Asylum is not for months and in some cases, for years, equal to the waste of materials they occasion, in learning the art, and much of the time of those, who are able to earn something by their labour, is necessarily occupied in looking after and instructing the little boys. This much may be said, that we have no child of 14 or 15 years of age, in the possession of sight and health, who cannot (if not hindered by instructing the younger ones) support himself or herself. And all those who have been married and settled in our Christian village, are actually supporting themselves and their families, in comfort and decency, while their places on the list of beneficiaries are left to others, as helpless as they themselves were, when admitted to the Asylum. Pp. 6–8.

The "financial report," above referred to, acknowledges Donations and Monthly Subscriptions from numerous English friends, in sums varying from 600 Rupees to 10 Rupees, amounting in all to 3365 Rupees, or about $1600; 3459 Rupees were received for carpets and fancy work sold, and 330 Rupees from land under cultivation and interest. The total expenditures, not including the support of missionaries and assistant missionaries, amounted to 5585 Rupees; and the balance in hand, including the balance from the preceding year, was 4961 Rupees—a very satisfactory exhibit.

Encouraging Facts.

The blessed effects of Christianity have been exhibited in the happy deaths of some who have been taken from us, as well as in the lives of some who are still under our care. A little girl of 9 years old, who was admitted to the Asylum in January of 1843, labouring at the time under an incurable disease, died in the month of July following. She had been for some time previous, in the Agra Asylum, where she enjoyed the Christian instruction of the pious and devoted Missionaries of the Church establishment. Whether the foundation of her faith was laid there or here, we will not pretend to decide. The work was God's, and to Him be all the praise. She learned to read the word of God, and was taught, as we hope, by the Holy Spirit, "the fear of the Lord, which is the beginning of wisdom." Her disease was painful and protracted. For some time previous to her death, she was not able to raise her head from her pillow, nor to speak in an audible voice; but in the afternoon of the day on which she died, she arose in her bed—called the other girls around her—spoke to them affectionatcly—told them she was going home, to her Father's house. She then, in a clear and distinct voice, sung a hymn and offered up prayer, whilst the other girls kneeled aroun her charpoy. She then laid down and begge one of the girls to pray for her, which was don and during which time, her spirit, took (may not say) its *upward* flight, to the presence o the blessed; and when her companions arose from their knees they found that tongue, which but a moment before was engaged in the fervour of prayer and praise, cold and silent in death.

The second incident, worthy of notice, is the death of one of the Orphan girls, who had been married a few months before, and taken up her residence in our Christian village. Her disease was also painful and of long continuance, but she was sustained throughout by the

comforts of religion. Her bible was her constant companion, and when no longer able to read it herself, she still kept it by her side; and when any one approached her, who could read, she almost invariably asked them to read and pray with her. She expressed the delightful hope, that her peace was made with God, through the blood of the Lamb, and that, however unworthy in herself, a mansion was prepared for her, in heaven. Her pious conversation and death were, we believe, made the means of awakening some of the other girls, to serious reflection.

The last statement of the kind, which we deem it proper to make, is the fact, that within the last six months, ten of these Orphans have given evidence of a change of heart—made a public profession of their faith in the Son of God, and been admitted to the holy sacrament of the Lord's Supper. Five of these are members of our little Christian colony—three of them belong to the male, and two, to the female department of the Asylum.

For these mercy drops, we desire to bless the Author of all good, and to go forward in our humble efforts to instruct and Christianize those committed to our care, knowing that "If we faint not, we shall reap" more abundantly, "in due season."

Pp. 9–12. H. R. WILSON.

Iowa Mission.

The Mission among the Iowas was formed in 1835. Its early history was connected with that of the mission among the Weas, which was established in 1833, prosecuted with fidelity, and not without success—a church of twelve native members having been organized, but relinquished in 1838 for satisfactory reasons, which are stated in the Annual Report of that year. The Rev. Joseph Kerr, of the Wea mission, was expected to have taken the supervision of the Iowa station, but the failure of Mrs. Kerr's health compelled them reluctantly to leave their field of labour. Mr. A. Ballard and his wife commenced the first efforts among the Iowas, having charge of some scholars, but obtained a dismission from the service of the mission in 1837. In the same year the Rev. William Hamilton, and Mr. S. M. Irvin, teacher, and their wives, joined the mission, and are still connected with it. Mr. H. Bradley, of the Wea mission, was for some time at the Iowa station, but was afterwards transferred to the Chippewa mission, where he is now employed as a teacher. Mr. F. Irvin, farmer, joined the mission in 1841.

This mission is intended to exert an influence on the Sacs and Foxes, who are a kindred tribe, and virtually the same people, settled on lands adjoining those of the Iowas, in the northern part of the Indian Territory. In the Documents accompanying the President's Message to Congress at its present session, the number of the Iowas is stated at 470; of the Sacs and Foxes of Mississippi, 2348; of the Sacs and Foxes of Missouri, 414. Besides these, there are nearly 5000 Sacs now in Iowa Territory, who will eventually be removed to lands in the Indian Territory, and united with their brethren. The United States Government holds $157,500 of moneys appropriated by treaty to the Iowas; $157,400, to the Sacs and Foxes of Missouri; $200,000, to the same Indians of Mississippi—the interest of which sums at five per cent is paid to them annually; besides annuities and payments for mechanics, &c., to the Mississippi Sacs, which amounted last year to $35,540. The Iowas have a reservation of 128,000 acres of land in the Indian Territory; of the number of acres belonging to the Sacs, we have not met with any statement. The possession of such large territory gives a deep interest to the future condition of these Indians, and particularly of the Iowas, who are so few in number. If they do not become civilized, they will probably become extinct as a people before many years. If their existence as a tribe is preserved, and they still continue uncivilized, it will require much energy and moral principle on the part of the General Government to secure to them the enjoyment of their lands. They once possessed a large part of the states of Illinois and Missouri; but even their present comparatively small country will be coveted by unprincipled men, whose clamour will find demagogues in high places to encourage it. This danger will be the greater, and will arrive the sooner, because their reservation lies in such near vicinity to lands which are destined to be filled up rapidly with a white population. If, again, they become a civilized, but not a Christian people, they will have ample means to exert a disastrous influence upon other Indians and upon our countrymen. How earnestly should we pray that the only and the best alternative may be realized, through God's blessing on the benevolent provisions of our Government for their welfare, and on the labours of our missionary brethren, that they may become *a civilized and a Christian people!*

The mission has a school of about fifty scholars under its care, and a small printing press. Recently it has been resolved to establish a Manual Labour Boarding School at the station. This measure has received the approval of the Chiefs, and the sanction of the U. S. Government, from both of which sources funds have been granted for the erection of buildings, besides an annual payment of $770, assigned by each tribe, out of their school funds, for the support of their children in the school. Active efforts are now in progress for the complete establishment of this institution, which it is expected will be opened during the present year.

We now insert several papers from the Documents accompanying the President's Message, already referred to, which throw much light on the present position and the future prospects of this mission. The first we shall select is the Report of the Missionaries, the Rev.

W. Hamilton and Mr. S. M. Irvin, addressed to Major Richardson, Indian Agent, made in accordance with the rule of the Indian Department; see Documents, &c. pp. 363, 364.

Iowa and Sac Mission, Sept. 30th, 1844.

SIR,—Time in its rapid and ceaseless progress, has brought us to the period in this year at which it is necessary, in compliance with given instructions, to submit to you a report of the school, together with some things of general interest connected with our station. The school remains much as heretofore. We have between fifty and sixty children of a suitable age to receive instruction, but who, though they manifest no hostility to learning, are nevertheless so indolent, and they put so low an estimate on learning, that, in their present situation, they cannot be induced to make the application necessary to advance rapidly in learning.

Owing to their irregular attendance at school, and the impossibility of exercising, as they are now situated, a necessary government over them, together with an expected change in our mode of teaching, the school has not received that attention which it otherwise would, and which it did receive in former seasons. Several years' experience has led us to hope that a boarding-school, conducted on correct principles, would be a great aid in our work; and after much delay, on account of inadequate means, the Board has, with the aid and co-operation of the Government, resolved to form a "manual labour boarding-school" at this place. Preparatory to this, upwards of seventy acres of land have been fenced and part broken; a contract for making 200,000 brick has been let, and 100,000 are now ready to lay up, and the remainder will be made at least as soon as needed. Hands are employed to commence the foundation, forward stone, &c., so that we hope to be able to get the main building up the coming summer.

Besides attending to this business, the printing press has drawn largely on the time which otherwise would have been given to the school. We have printed one elementary book 101 pages, 225 copies; one hymn book of 62 pages; 125 copies; one prayer book of twenty-four pages, 100 copies; one question book, in press, thirty pages, two hundred copies. The New Testament, we expect to commence shortly. These books will be a great aid in the contemplated school; with them the children will soon be able to read in their own language; which will in some degree remove the formidable appearance of the English. This school is intended mainly for the benefit of the Iowas and Sacs, but will be open to neighbouring tribes, that they may assist in and derive the benefits of it. Our Board is cramped for means to carry on this improvement, but we rely much on your influence with the Government for assistance; and we are not a little gratified and encouraged by the generous donation from the Iowas of more than $1,400 for this purpose. From this evident mark of their friendship to this institution, we cannot but think that if they were properly treated they would be willing to comply with any reasonable request of the Government, and do much for the benefit of the rising and succeeding generations. This donation we appreciate the more, in view of their needy condition the present year; for, besides a heavy debt and the loss of crops by the high waters last spring, $1,500 of their present year's annuity has been withheld to psy for the "killing of cattle," as it is called, seven or eight years ago. The act of Congress authorizing such a draught on their annuities is much to be regretted. The least we can say with regard to it is, that further information should have been sought before the act was passed. . . . .

The next is an extract from the Report of W. P. Richardson, Esq., of the Nemaha Sub-Agency, dated Oct. 6, 1844; see Documents, &c., p. 447. The friends of the Board are deeply indebted to Major R. for his cordial interest in the prosperity of the mission, and for his efforts to establish the manual boarding school above noticed. His opinion of the importance of this school to the Iowas, will not fail to be weighed with deep interest.

I do not wish to speak too confidently about the benefits which I think will result to this nation, as well as to the Sacs and Foxes, from the establishment of a manual labour boarding school, as contemplated by the Presbyterian Board of Foreign Missions. I cannot, however, neglect the opportunity of congratulating the Government and the benevolent individuals who have co-operated with me in bringing this desirable object to a close. It is now a settled matter, that the manual labour boarding school will go into operation as soon as suitable buildings can be erected for the accommodation of the children.

I take pleasure in bearing my humble testimony to the qualifications and entire fitness of the individuals who are to have the charge of this institution. If a knowledge of the Indian character and language, and devoted piety, are considered requisite, they certainly possess them in a pre-eminent degree. I feel well assured that the Government will never regret having contributed to the building up of this institution, but will be very soon induced to give more for the support of the school. I have ever considered this as the last hope of these unfortunate children of the forest; and I now feel more than ever convinced, that if this plan fails, their

case is hopeless indeed, and beyond the reach of remedy.

A heavy outlay will be required in erecting suitable buildings for the school; but it is altogether better that the Indians should have their children educated in their own country than to send them to any school in the States, even were they willing to send them abroad; and in the end it will be attended with much less expense. The children will thus receive a far more valuable education, without being separated from their tribe, or exposed to influences which unfit them for their future lot amongst their own people. Our readers will observe therefore, with thankfulness, from the paragarphs which follow, that funds have been provided for the establishment of this school. We quote these paragraphs from the Report of the Hon. T. H. Crawford, Commissioner of Indian Affairs, under date of Nov. 25, 1844; see Documents, &c., pp. 314, 315.

The Presbyterian Board of Foreign Missions has determined to establish a manual labour school in the country of the Iowas, south-west of the Missouri river. This meets the entire approbation of the Iowas and of the Sauks, or Sacs and Foxes, of Missouri, who live immediately south of them. The latter have appropriated $3219 05 of their funds; and, so long as they occupy their present location, the sum of $770 accruing to them annually, to aid in the erection of buildings and the support of the establishment. The Iowas have also presented the sum of $1456 62 for the same laudable purpose.

The sums thus bestowed I have increased by a donation of $2000. These contributions, added to the means of the Missionary Board, will, it is hoped, place the school upon a footing of permanent usefulness. The work will be prosecuted with vigour, and the institution go into operation in the course of next year. It will, I trust, become eminently efficient in reclaiming the Indians, and make its full contribution to the result to which so many efforts of the good and benevolent are directed.

We add an extract from the Report of T. H. Harvey, Esq., Superintendent of Indian Affairs, dated at St. Louis, Oct. 8, 1844; Documents, &c., pp. 435, 436. We might say much of the place occupied by missionaries in the system of means by which the condition of the Indian Tribes is to be improved; but the subject is a large one, and want of space forbids our entering on it. From their official position, the opinions of such men as Mr. Crawford, in the preceding extract, and Mr. Harvey, in the paragraph annexed, will have the greater weight with all our readers.

In my visits, to the Indians, I have taken much pains to inform myself in relation to their capacity for moral and mental improvemen and I take pleasure in admitting from the b information I could collect from school teache missionaries, mechanics, traders, and others w have been much among them, as well as fr my own observation, that they are susceptil of high improvement, and that circumstanc and education alone make the difference b tween them and the whites. Those India who have made but little advance in civili tion, require great caution and prudence in th management. They may be aptly compared children, in regard to the arts and usages of vilized life. It is as necessary to take as mu pains in their improvement as in the teachi of children the elementary principles of edu tion. Hence, I fear that many who have e barked in the laudable enterprise of Indian i provement have expected too much in a sh time; their impatience of success has disco aged them, and they have abandoned their l bours in despair.

All the tribes that I have met admit the n cessity of their speedily adopting the hab of civilized life. They say (those who re mainly on the chase for a living) that, fro the nature of things, the buffalo must soon b come scarce, and that they will be compelled farm in order to obtain a support. An imp tant inquiry here presents itself, with regard the course that should be adopted as most like to produce the desired improvement. It scarcely to be expected that many of those I dians, who have grown up to manhood, a been taught to believe labour a disgrace, a to look upon the buffalo chase as one of t highest enjoyments, can be induced to take h of the plough. We must look to the ris generation as the subjects for improvemen they must be improved by manual labour scho where they should be taught letters, farmi mechanical arts, and all the necessary art husbandry and housewifery, and the *Chri religion*. These schools or institutions sh invariably be entrusted to missionaries. I b that persons, who go into the Indian cou for the purpose of improving the moral co tion of the Indians, should be influenced higher considerations than dollars and c Around these schools a society of educate dians would soon grow up, that would give to a still greater number. I have seen but good grow out of educating Indians ou their nation; they have probably, in a maj of cases, assumed the blanket, and studie forget their improvement; and to show sincerity in their change of habits, have come, if possible, wilder than the wilde can conceive of nothing much more cruel to educate an Indian girl in the arts and finements of civilized life, and then turn adrift among her wild friends; she must s

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ge which promise to do much good. I can
peak from personal observation of those I have
visited. . . . .

Siamese Mission.

JOURNAL OF THE REV. W. P. BUELL.

[Continued from page 24.]

Siamese plan of making salt—The people not free—Meklong; notices of missionary labour; a dying Chinese—The mother of the Siamese Twins.

Dec. 6.—Being told that the place where salt was manufactured was just back of the village, we went to see *how* it was manufactured; if indeed it can be called *manufacturing*. Acres and acres of this alluvial soil are closed up; and divided off into squares of about the eighth of an acre each. These are surrounded by a low embankment some eight inches high; with a small trench just inside of it. The surface of each square is made as even as a floor, by one person rolling a large heavy wooden roller over it, when it is wet and soft. The surface being thus made even, stands exposed to a baking sun, when it becomes very firm indeed. Pure sea water is then let into these squares to the depth of a few inches. Here it is confined; exposed to the action of a most powerful sun, which produces on the top a scum of the sulphate of soda, or an inferior quality of *glauber salts*. This is removed, and the water in the squares soon evaporates, and leaves, precipitated at the bottom, a crust of muriate of soda, or *common salt*. This is of course, not, in that state, of a fine quality. It is the cake or rock salt. In using it, our cooks take it and boil it over, and clarify it. When this is done, it is as good as any table salt I ever saw in market in America. This is the only way that salt is procured here; and it is a great saving of labour, fuel and other expenses. There is an enormous amount of this salt in the Bangkok market. Indeed I never saw but this one kind, and all procured in this simple way. But to return.

We left Ban ka long at 3 o'clock this afternoon on our way to Me klong, having been able, through the kindness of the tax-gatherer and the promise of a small remuneration, to send letters back to our dear wives.

We are now running through a long stretch of uninhabited country, the canal running through it, having not less than thirty-two bends in it, as we were told. The first hour of our ride from the last village, we were amused at seeing the monkeys sporting in the trees. As we looked at them and passed on, I thought to myself, how much more untrammelled and free were they, and how much less harrassed with care and oppression, than the poor people of their wide forests.

The Siamese call themselves, "*The race* or *company of Freemen.*" And their country, they call, "*The country of the Free.*" (*Siam*, pronounced Seam, is, by the way, only *the sacred* name, so to speak, of this kingdom. It is of Bali origin, and its orthography is most correct, when written *Sayam*; the first *a* being pronounced as short and quick as possible. This item of information has been given me time after time, by my teacher, *Mr. T'at*, who is a learned man for Siam.) As a nation, the Siamese are no longer subject to Laos, but are a distinct people, which fact, some have thought to be the origin of the title. In this sense, which is but a restricted one, they may be *free*; but all our acquaintance with this people confirms us in the opinion that in *any* and *every* other sense, the title is a *misnomer*. They are the slaves of their king, first; and, then, of their masters or nobles. As for religion, they are afraid, in the main, to think for themselves. Others *think* and *believe* for them, too. A mere report is enough to terrify and keep them from "searching the Scriptures," which alone can point them to "eternal life." O, the hard bondage, both temporal and spiritual, under which this people are held! The pious heart sighs at their deplorable condition. O, that, in their wretchedness, they did but know and love Jesus! Then, indeed, they would be "*free.*"

Dec. 7th.—This morning we find ourselves at the town of *Me klong*. We arrived here last night at 9 o'clock, which makes *six hour's* travel from Bang ka long, or about eighteen miles. We got to the Me klong gardens at seven o'clock; which will give six miles of cultivated land before reaching the town. From Bang ka long on to these gardens, a distance of twelve miles, there are scattered here and there, towards the latter point, one, two, and five houses.

In coming on here this last stretch, we were annoyed by boat load after boat load of rotten fish, going on to Bangkok. They are sold there to the cultivators of the *sere vine* for manure. The purchasers put them away in large jars sunk in their gardens; and keep them there until they are entirely decayed. They then open the jars which have been sealed up; and take them out to manure the vines. As a manure, they certainly do exceed any thing I have seen in this country. The gardeners think that it is almost useless to attempt a crop without this manure. . . . .

After breakfast, we assembled for worship. As we were singing a hymn in the native tongue, Siamese and Chinese came on board, sat down and listened until we had finished the hymn. They then exclaimed, "It was very melodious!" "It was very fine." They doubtless had never heard a Christian hymn or tune sung before. My friend then read the third chapter of John, in part, and commented and prayed. They sat still in our boat, occasionally interrupting us a little by their questions or remarks. Worship being ended, we took our portions of Scripture and tracts with a couple of boatmen as porters, and went out, to talk to the people and distribute them. Some received us very respectfully; and, at a number of places, with little groups around us, we entered pretty fully into the plan of salvation. Others, quite intoxicated, even at so early an hour, were boisterous and disrespectful. We spent the morning on the left side of the canal; for the town is divided by it; labouring till about half-past eleven o'clock. During this time we went to a wat back up the canal, a short distance; and attracting the inmates around us, we began to tell them of the great Creator; man as his workmanship, and therefore his rightful property. In the midst of the discourse, there was, generally, marked attention. Some, however, manifested an indifference, at times, by feeling the thickness of our clothes, &c. We told them quite pointedly of their total depravity; and of the plan of a *vicarious substitution*, in the person of Jesus Christ; remarking thus: "Now you, Siamese, say; we have a religion of *our own*; and it is the best. Suppose we place before you *two* kinds of fruit, and you taste only *one*; how can you tell which is best? As to the religion of Christ, you have no knowledge of it. Of the peculiarities of the two, you are unable to decide. How can you say that yours is better than His? You have never tried the sweets of His religion. Just try this once, for yourselves; and then if you can decide that Buddhism is the best, hold on to it. We have been carefully examining your system for several years; and the more we examine it, the more are we persuaded that it is not the true religion." They were apparently much surprised at our boldness, and took our books. In our ramble, we found a poor Chinaman, near the point of death; who had been placed on some mats on the damp ground, with a very poor shelter over him, made simply of atap and cocoa branches, and not sufficient to keep off the sun well, and the rain not at all. He had come from China, most probably; and having no relations here, he had been thrown away to die there. Truly, "the tender mercies of the wicked are cruel." We went and spoke to him; but he either did not understand Siamese, or else he was beyond speaking. He seemed to take no notice of us but groaned most heavily and pitifully. Poor fellow! How pitiful his condition! We could not point him to Christ, either, which made it very distressing.

In Bangkok, itself, the poor who have no relations to look after them when sick, are generally thrown away, in some of the open buildings at the temples, to die. Sometimes they are obliged to go there themselves, as their last resort. Here, as an act of very great merit, a little rice may be given them. O, it is awful to be taken sick, *a stranger*, in such a land! The Gospel alone says, "Be careful to entertain strangers." And where the Gospel is not known, this principle is wanting; *selfishness*, no benevolence nor hospitality, is the leading feature of every false system of religion.

We were grieved, too, to see the amount of *intemperance* at this town. O, what shall become of this people, if the Gospel does not rescue them? They will soon become ruined. Early in the morning, we handed out a few temperance tracts, accompanying therewith a few remarks. There were a number who seemed to be anxious to show their disrelish for our principles, by drinking freely before we commenced our work generally. It seemed as if they wished to harden themselves against us by drinking well before hand. The Siamese are very easily unmanned by liquor.

At Meklong the missionaries met the mother of the Siamese twins. She manifested much interest in her children, who it is said are married, and living in the state of North Carolina. She made various inquiries concerning them, and expressed a strong desire to see them again, it being now about fifteen years since they left Siam. On leaving her, Mr. Buell said to her:

"Well *Yai*, you have now, in all probability but a short time to live in this world. You are far advanced in life, and must soon go the way of all the earth. Our object in coming to Meklong has been to tell you all how to be happy after death. Jesus Christ the Son of God the Great Jehovah, has loved sinners so much as to die for their sins; and now whoever will take Him for their sin-substitute, may escape

hell and rise to heaven. I invite you to seek after this Saviour, and should you leave this world soon, you may go where you and your children may meet and be forever happy together; provided they also love this same Saviour; and as they now live in a Christian land, I hope they certainly will become the friends of Christ; if they have not already. Seek then to prepare yourself for death, by receiving Jesus Christ as your Saviour." She took my remarks kindly and we left, promising to call a few moments as we returned from our tour. Leaving the old lady, we wound our way down the bank of the canal, amongst crowded houses, hogpens and duckpens, each of which last contained from 300 to 500. They were, many of them, very large and fat; but the meat is never good until they are fed a while on rice; being fattened solely on fish.

Interview with priests in a temple; the Saviour rejected—Recollections of a former visit.

Down near the mouth of the canal on the right, is a large wat. Into this we went, and found the priests engaged in light kinds of carpenter's work; being now vacation in all the wats in the kingdom. We remarked immediately on entering, that we had come to distribute books, which told us what was wrong and what was right; how we should live to secure heaven and how we could escape hell. Then explaining the nature of different books, we told them of Jehovah, the God who had created the world, and of Jesus Christ who died to redeem it. The Siamese, said I, even though they deny that the world was created, but say it sprung up of its powerful *merit*, yet daily say, "*If there be no cause, there can be no effect.*" Now this temple sprung up here of its own accord. This book, in my hand, came of itself. No one made either of them. Do you believe this? "No! no!" said one and another. But you say that this world came of itself, or on account of its own merit. No one created it. Now how is this? They were silent. I then remarked, "Now this world is an effect; it is something *produced*. Where is the cause? *Who* produced or created it? It must have a Creator. This Creator we call Jehovah; God. If then He is the Maker of the world, we attribute the origin of man to Him, also. This God, then, is our God. We *all belong* to Him by right of creation. Do not say He is the God of foreigners only. As the world had but one Creator, so the family of man had but one common origin, as is evident in our common nature. The God who created the world is, therefore, *your* God as well as *ours*. When He created us as a race, he created our first parents holy; but they sinned, and we their posterity have sinned like them, until the whole race are exposed to hell." Here one of them interrupted me, saying, "What do you call sinful?" "Sin," I replied, "is committed in many ways. Theft, hatred, murder, adultery, intemperance, *all* are sins; but especially the want of love to God, the Creator, and to Jesus Christ. Now when all men were exposed to hell, Jesus Christ so pitied and loved them, as to take their place, and die as a substitute for them. If we love not this Saviour of men, we are great sinners; and though we do penance and rove in the wilderness to learn mortification, it will profit us nothing." "Is it of profit to enter the priesthood?" asked one. "If one's heart be pure and right before God, our Maker," said I, "though we never enter the priesthhood, it will not matter. If we enter, and our hearts be wrong, it is of no profit. If you enter, and they are *right*; if you follow some of the morals of your system, it will be well. But the putting on of *yellow robes* will carry no one to heaven. Your king says in his proclamation, respecting the priesthood, that a good priest is a *rare thing*; and I am afraid that his remark is too true." They looked significantly at each other, and said nothing. Most of them took books, but one who seemed to be the oldest amongst them, made rather obstinate objections. We offered him a bound copy of the Scriptures. He refused it, saying, "*The Lord Jesus, I will not accept, I do not know him.*" "Because you do not know him," said I, "we have come to tell you of him." "*I will not accept, I will not accept, I know him not,*" was the reply of his stubborn heart. "A religion of our own, we have already. Our religion is better." "Of this you cannot judge, until you have tried the worth of ours also," I replied. "No! *I'll have* nothing to do with it," was his reply. "Your grace," said I, in the custom of the country, "must soon, in all probability, leave this world: for you are now aged, and we are truly sorry that you are to be such a great loser." He seemed almost cordially to despise us for daring to question the superior excellency of his religious belief. We left them, feeling that this man was the most bigoted one we had yet met with, and feeling also that we had tried to do our duty in declaring the counsel of God whether they would hear or forbear.

On returning to our boat, which had gone on before us, we found it moored just where it was, more than three years ago, when the interesting Chinamen spoken of then, rushed down into the mud to beg a book,* and where I sat, then, and had sweet intercourse with my now departed friend and brother, the Rev. Mr. Slafter. In thinking of former times, and of his being called home to heaven, I felt solemn at the thought, that, perhaps, before another three

* See Chronicle, vol. ix. page 269.

years shall have rolled around, most likely one or both of us, like him, might be called to leave this world, and these dying people, and go hence to render up our account. How little do we know of the future! My friend, in this very spot, was planning with me, schemes for the good of this people, and prophesying of the time, when *this wat* might become a temple dedicated to the worship of the one, only, living and true God. But blessed be his name, the death of *one*, nay nor of *a thousand* of his missionary servants, shall be enabled to retard *the fixed, the set time*, for the salvation of these poor Siamese. Whatever, therefore, may become of either or both of us, is comparatively of but little moment. God's plans of mercy, for this people, will move on undisturbed to their glorious accomplishment. We would leave the future with Him.

After dinner, we went forth again to try and complete our labours here, by evening; having by that time spent one day and night at this place. We talked and gave books until near six o'clock, P. M., some receiving them with respect and apparent thankfulness. Others, being full of strong drink, followed us about, hollowing, "Jesus Christ! O, Jesus Christ! give us *many* books. Give us *large* ones. We hold to—we believe in the Lord Jesus already." While some thus mocked and reviled, as in the times of our blessed Master, and of his apostles, we were happy in having it in our power to testify of Him and in bearing reproach for Him, and for the good of some, yea, many who seemed anxious to hear us preach, and get our books.

There is a little more visiting which we wish to do, on our way back, and when done, we shall be able to feel that we have done our work thoroughly, and sown much precious seed in this wicked and heathen town.

As to a description of this place, I have given that quite minutely in an account of my trip here in 1840.† I see no reason to change my views materially from those then expressed, except that I think the place has improved since, and that there is rather a more dense population on the river, below the mouth of the canal, than we formerly estimated; there being some houses below the fort, too, which we did not formerly observe. In 1840, we estimated the entire population of the town at about 7000, as well as I remember. Perhaps it would be more correct now to estimate it at about 8000 inhabitants, including, as before, what might be called its floating population, or those who live chiefly in boats.

Leaving Meklong, and crossing the bay in order to enter the Pechaburi river, after being left all night on a sand-bar by the falling tide, they reached the village of Yi San on the 8th of December. This village is situated on a river, or canal of the same name, which has no connection with the former river except during high tides. Proceeding a few miles up the Yi San, they found but a few houses, and returned to the village, of which Mr. B. gives the following notice:

Yi San.—On the left is a wat. We visited it, talked to the priests and their pupils; supplying them with books. Crossing over to the right side, as you come down, we, by counting each house as accurately as we could, made out 126 houses; and allowing five to each house, it makes a population of 630. On the opposite side, there are fifty houses, and four to the house gives 200. These last are Chinese and their Siam-Chinese families. The other and largest part of the population is Siamese. This village then, may be said to contain, at the least calculation, a population of 830 souls. They told us that a white man had never been seen here before. They were generally very respectful, but often timid and fearful about receiving our books. We talked to them a good deal on the nature of our holy religion, and left in the village many tracts, and portions of the Sacred Scriptures; but suffering from head-ache, I was unable to enter with my usual interest into labours here. We can but hope and pray, however, that some precious seed may have fallen here, which will hereafter prove productive.

Just before getting to the village, you see to the right, another canal, bearing at its mouth N. E. half N. This is nearly as large as the main one. They said it led off to the Meklong gardens, on this side of the river. We have heard the natives speak of a communication between this place and the village of *Bang Chang*, three miles above the town of Meklong, on the river. If this be a fact, it would facilitate the intercourse of a missionary very much with many villages through all this wide spreading valley. We had not time to explore it ourselves.

The wat on the hill, at first mentioned, was visited by my friend, Mr. H., who gave quite an enthusiastic description of the scenery. He had not, however, seen or been near, even, a hill before, since coming to Siam. The priests treated him respectfully, and heard him converse and received his books. May his labours there be but a fulfilment of Ps. lxxii. 16, and prove indeed as the "handful of corn." We left this at one o'clock, P. M. on our projected journey.

Leaving Yi san, they entered the Klong lat, or "short creek," which is navigable for small boats, and "cuts off a long distance in going from Meklong to Pechaburi." They soon came to

Ban p'a fun, i. e. *a village to cut wood.* Here, as at all the *Peguan* villages where we have stopped in this tour, the inhabitants live by

† See Missionary Chronicle, Sept. 1841; also Mr. Orr's Journal, Miss. Chron. Nov. 1840.

ing wood for sale. It consist of only thir- houses or about forty inhabitants. We d to them a little while on the subject of ion, and they listened for a while very at- ively. One of them, as the spokesman, solicitous that we should tell them how could get a great deal of money. We much pains to show them that "a man's consisteth not in the abundance of the gs which he possesseth." We offered them s, but they said that none of them could , which we doubted, and that they had e of them ever been at a wat to receive an cation. To this village, the canal generally n S. E. and the rest of the way S. Along we have continued to see our objects of sement, the monkeys. They seem to und all through this low marshy wil- ness.

ntering, next, the Bang ka bun canal, or creek, they came to a village of the same name, containing ut forty inhabitants; and at the distances of five s, and then two more, they passed the villages of g daan, with about sixty souls, and Ban sha me chai, ch is still smaller. Three miles more brought them Wat Kau, or Mountain Temple, a place of some note a land-mark. At most of these places, efforts were de to promote the knowledge of salvation through rist.

t the last mentioned place one of the native boatmen s taken ill, and believed himself possessed of an evil it, but seemed unable to withstand the ridicule of employers. Mr. Buell mentions in this connection desire to see a short and perspicuous Tract on the ession of Devils, as spoken of in the Gospels and o; a well written Tract, also, on the existence of d, the First Great Cause, in opposition to Buddhism, t R. thinks would be of great service in Siam. Com- nding these suggestions to the consideration of our ders, we resume the journal on the 9th of Dec. at

Ban krok.—*Ban* signifies *a village;* but this s rather a continued *settlement* for some dis- nce. It was a continuation of betel and co- n gardens. We distributed books along to e people, and conversed also, as we could nveniently. The houses, often, were very ficult of access to us in our large boat, and a high tide; we could not walk about very ch at the time. A small boat would greatly viate the difficulty, but we had none along. s far as we could mingle with the people, we und them to be plain and kind, and, most nerally, able to read our books. This canal ng here, and generally, is very winding. Its neral course, however, is *southerly.* About w miles from the Mount Temple, we entered *Pechaburi River*, a description of which I ll reserve until I have seen more of it.

The Bang ka bun canal, at its junction with he river, bears S. Just above, on the right, is a temple where we stopped, talked to those near the shore, and gave a few books, hoping to call on our return. From the Me klong to this junction of the Ban ka bun canal with the Pechaburi River, it is about 28 miles.

Just above the junction is the settlement of *Ban Mai.*—This extends up for two miles or more on both sides of the river. At the lower end, the inhabitants are almost exclusively *Malay;* and they have a small mosque building, yet now incomplete; it is a plain frame building. We saw the priest. He was very agreeable, and very anxious, with all his people, for Malay books; but we were sorry to tell them we had none.

About a quarter of a mile further, commences the settlement of *Ban kum.* This, like the former, lies on both sides of the river. It is also some two miles in length as we judged. The people in both these settlements, are chiefly Siamese; there being some Chinese, and, as before stated, some Malays at the lower end of the first one. We laboured along up the rivers, sometimes on one and then on both sides; talking to the people, explaining our holy religion and giving books. In a few cases, we met with as much enmity of heart, as we had ever seen at home in similar labours. One man, especially, in this upper settlement and on the left side, treated me with the most sovereign contempt. He would not pay me as much respect as his dog or his ox; for he turned from me with disgust, to attend to his latter beast, and boisterously ordered his servant to bring him a cigar, and did all he could to drown my voice. He turned his back on me in displeasure, at least *three* times; determined to scorn both me and my books. But, oh! he felt worse than I did. He showed it plainly to all around him. Before them all, in mildness and kindness, I offered him salvation. If he rejected it, they saw the spirit in which the offer was made, and I hope it may do them good, though it will aggravate his guilt.

From these settlements may be seen, on the right side of the river, and at a distance of four or five miles, a chain of mountains. The sight was most agreeable. From Bangkok, not a mountain or even a hill can be seen, unless it be in one direction down the east coast of the gulf, and even the sight of this is so indistinct as to be almost devoid of its interest.

At the upper end of Ban kum settlement, is *wat kut.* It lies chiefly on the left. A high bridge here is constructed over the river, and connects the temple and settlement on the right side of it.

About a mile more brought us to *wat tong*, on the right. Here we stopped for the night; really thankful that after a week spent in arduous and exciting labours, we were now on the eve of a *day of rest.*

To be concluded.

Selections.

EDUCATION IN INDIA.

In most countries, and certainly in India, Idolatry and Ignorance are fast friends. Let the latter give place to correct knowledge, and the former will assuredly fall. Put a common school atlas into the hands of the children, and a million of people will not come together at the bidding of the priests, to avert an eclipse of the sun, by religious observances on three successive days. But it requires strong motives to stimulate the apathy of the Hindu mind, and powerful efforts to spread knowledge among dense masses of debased people, living most of them down nearly at the lowest point of human subsistence. Hence the importance of every Government movement on this subject. For a long time the British India government patronized Hindu and Mohammedan systems of learned error and absurdity. During the last ten years a change has been made. 'Orientalism' has been laid on the shelf; English schools have been encouraged; Vernacular studies have been promoted; the change is in the right direction. Its benefits, however, were but partially distributed. Government stations, though only subordinate ones are open to the natives, are the prizes, and these were seldom drawn by persons educated in the modern systems, and still less frequently by the pupils of the missionary schools at Calcutta—the chief seat of Government patronage. To account for this would require more room than we have at command; the remarks already made will serve to the attention of our readers to the importance of a late enactment of the Governor General, which we insert below, prefixing an extract from some excellent comments on it by the Serampore "Friend of India," of October 17, 1844. Our readers must not forget, however, that the overthrow of Hinduism, the sure result of education, is one thing; the conversion of the Hindus to Christianity is another thing, and by no means a necessary result of the former. Education, in its ordinary meaning, will only make Infidels of the Hindus, showing them the falsehood of their own religion and not showing them the truth of ours. Education, however, is doing a part of the work in which Christian missionaries are engaged, removing errors and prejudices. Let missionaries and Christian schools be multiplied, that the whole work of the Church in India may be fully done. If only suitable means are employed and the blessing of God vouchsafed upon them, the conversion of the people of India will be witnessed on a grander scale, probably, than has ever yet been exemplified in the history of God's gracious dealings with our race.

One of the ablest writers on Indian affairs, the late lamented Edward Bannerman .... always maintained, that although Government might possess but limited means for promoting education among the people, it had the most abundant *motives* at its disposal, which might be made eminently subservient to the cause, and in a great measure supply the deficiency of means. In common with our contemporaries, we have for years laboured diligently to impress this truth on the public authorities, and we have now the happiness of seeing it fully recognized and acted upon. The Notification, which will be found below, gratifies the warmest desires of the friends of education. It provides an ample reward for those who have acquired distinction in the public seminaries, by introducing them into the public service of their country, and it makes provision for giving the public administration the benefit of the highest intellectual endowments which may be developed *in* the course of instruction. It is perhaps the most powerful impulse which the cause of education has received during the last twenty-five years. It makes the seminaries the nursery of the service; and the service the stimulant of the seminaries. It introduces into our Indian administration the enlightened principles adopted by European Governments, of recruiting the public *service in* every department from those who have earned distinction in the public schools. At the same time it will be found instrumental in the highest degree in the general elevation of the country. It will transplant into the interior that European knowledge and science which have hitherto been confined to Calcutta, and diffuse their influence through every district. It will gradually place men of enlarged minds in situations of the highest trust and responsibility throughout the country, and provide willing *and well* instructed agents to assist in the task of Mofussil [rural] improvement.

It is gratifying to remark the truly *liberal* spirit by which this great improvement is distinguished. The prospects of advancement in the public service now bestowed on academical success, are not limited to the Schools and Colleges supported by Government, but are extended to the institutions of unofficial Associations, the distinguished students of which will be admitted to an equality of privileges *with* the others. Government has thus excluded all party distinctions from its service, and announced its intention to reward merit, *in whatever* Institution it may be matured, and in whatever class or creed it may be found.

Neither is the improvement contemplated in this Notification to be confined to the higher branches of the public service; it is intended to embrace the lowest offices under Government,

and to give an impulse to the "humble classes of the people." We have more than 10,000 Peons [constables] in the various Courts of the country, not a tithe of whom are at the present moment able to read the writs or summonses they are deputed to serve. The situations they occupy are in great request among the Natives, not merely for the pay they afford, but also for the importance they bestow. It has long been considered a reproach to our Government that illiterate men should be employed in this service, and the reproach is now about to be removed. In the selection of men for these inferior offices, a preference is to be given in future to those who can read and write, over those who cannot. A new and vigorous impulse will thus be given to that class of the population whom the spirit of improvement has not yet reached, and the importance of village schools will soon come to be appreciated by the people. We trust that a notification of this rule will be conspicuously exhibited in every Moonsiff's Court, and every Police Thannah. * * *

RESOLUTION.

The Governor-General, having taken into his consideration the existing state of Education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely and as early as possible by the result of the measures adopted of late years for the instruction of the people as well by the Government as by private individuals and Societies, has resolved, that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the Institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

The Governor-General is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several Local Committees and other authorities charged with the duty of superintending Public Instruction throughout the Provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this Resolution) of Students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill.

The Governor-General is further pleased to direct, that the Council of Education be requested to receive from the Governors or Managers of all Scholastic Establishments, other than those supported out of the public funds, similar returns of meritorious Students, and to incorporate them, after due and sufficient enquiry, with those of the Government Institutions; and also that the Managers of such Establishments be publicly invited to furnish returns of that description, periodically, to the Council of Education.

The returns, when received, will be printed and circulated to the heads of all Government officers both in and out of Calcutta, with instructions to omit no opportunity of providing for and advancing the candidates thus presented to their notice, and in filling up every situation, of whatever grade, in their gift, to shew them an invariable preference over others not possessed of superior qualifications.

The appointment of all such candidates to situations under the Government, will be immediately communicated by the appointing Officer to the Council of Education, and will by them be brought to the notice of Government, and the public, in their annual reports. It will be the duty of controlling Officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-General is also pleased to direct, that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot.

Ordered, that the necessary instructions be issued for giving effect to the above Resolution, and that it be published in the official Gazettes for general information.

LIBERALITY OF THE NATIVE CHURCHES.

The Directors have derived *great pleasure and encouragement from the generous efforts of the Mission-churches towards their own support.*

Our Missionaries have faithfully, though affectionately, enforced upon their converts the great Christian duty that they who have received the Gospel should first sustain, and then extend, the Gospel; and in the generous exercise of this principle, the people have found that it is more blessed to give than to receive.

As an illustration of this spirit, the following communication is given respecting the efforts of the *Hervey Islanders*—a people who *have no money*. It is part of a letter from the Rev. Charles Pitman, of Rarotonga, dated in Sept.:

"I have not failed to lay before the people the state of the Society's Funds, adducing for their imitation and encouragement the example of the Negroes in the West Indies. What, they asked, can we do? Money we have none. I replied, You have land, which may be cleared away, and planted with arrow-root; and this, if well prepared, might be sold, and the money transmitted to the Parent Society. The result was the grant of a piece of land, which was divided into two parts—one for the men, and the other for the women. This was soon cleared for planting; and almost every individual brought their roots, and planted them for the benefit of the Society."

Our brother, Mr. Pitman, writing at a subsequent period states, that the arrow-root raised for the Society during the past year, in the Hervey Islands, (including two principal stations and two out-stations in Rarotonga, with the Islands of Mauki and Mangaia,) has produced the sum of One Hundred and Fifteen Pounds; [or about $570.]

The amount contributed at our several Missionary-stations, since the last Report, is £17,748. 8s. 11d., exceeding that of the year preceding by more than £1,523. 0s. 6d. Exclusive of that amount, the Directors have had the gratification of transmitting to the Treasurer of the British and Foreign Bible Society the sum of £527. 14s. 0d., from the people of Tahiti and the neighbouring Islands, in payment of copies of the Holy Scriptures, printed and sent out by that Institution.

Report Lond. Miss. Soc. May, 1844, p. 15.

Mission House:

NEW-YORK, MARCH, 1845.

RECENT INTELLIGENCE.

IOWA AND SAC MISSION. The accounts inserted on a preceding page will show that the prospects of this Mission are now more encouraging than at any former period. Measures are in progress for the establishment of a Manual Labour Boarding School, which it is believed will exert a happy influence on the general welfare of those tribes, and greatly promote the influence of the mission. Towards the establishment of this School, the U. S. Government contributed $2000, and the Iowa and Sac chiefs, $4675, besides an annual payment by the chiefs for the support of their children, of $770 from each tribe. This institution will probably be opened in the course of the year, some time being required for the erection of suitable buildings.—We learn, with sincere regret, however, that the health of Mr. and Mrs. Hamilton has become so much impaired, that they fear it will be necessary for them, before many months, to withdraw from the service of the mission. We trust that the relaxation, change of scene, &c. of a temporary absence, may be the means of their recovery, so as to permit their continuing in a work to which, we are well assured, their hearts are entirely devoted.

CREEK MISSION. The Rev. Mr. Limber has arrived at the mission station. A small Boarding School has been commenced, and suitable buildings are to be forthwith erected to accommodate a larger number of scholars. The brethren appear to be encouraged at the prospect before them, and more deeply convinced than ever of the importance of their mission.

TEXAS. The Rev. H. Wilson writes from Independence, Washington Co., on the 4th of December last, that he would feel reluctantly compelled to decline a re-appointment as a missionary; and asks, "Can you not send a young brother to labour as a missionary in our region? If some one would come and labour with us but for one year, the result might be very important. In eight counties around us, containing not less than 25,000 souls, there is no

regular Presbyterian preaching but myself. I would by no means represent this whole region as without the means of grace. There are few families that may not hear preaching statedly, by going five or six miles from home; and I rejoice to add, there are many large and flourishing churches of other denominations; and perhaps as good a state of morals and religion as is usually found in new countries where the population is so scattered, but within 100 miles there is almost no Presbyterian influence." Mr. W. thinks that a prudent minister of our order would be kindly received in almost any neighbourhood in the limits referred to in his letter.

FURRUKHABAD MISSION. The Rev. J. J. Walsh, writing in the name of the mission from Futtehgurh, on the 16th of October, mentions that—

"We are likely to succeed in obtaining a new chapel [church] in Cantonments, designed especially for the natives. The magistrate is perfectly willing to give us our choice of any unappropriated government land, and has kindly offered us the labour of the prisoners towards its erection. It will not be a particle of expense to the Board. Besides this, we are anxious to have a more roomy and suitable building for our mission church, and at one of our mission meetings, it was resolved to apply to the Committee for an appropriation of $200, to defray in part the expense of its erection.—The building we now occupy is the orphan girls' school room; it is even now too small for our worship, and if the Lord grant us an increase, as we hope he will, this room cannot accommodate us." Mr. W. then makes a request "for fifty or sixty Hymn Books, of the new edition published by the Board of Publication," and adds,—"The Lord may put it into the heart of some of his children to answer our petitions, as he did in the case of the lady who gave the donation for our City chapel; who if she sees no other return for her labour of love, has the benefit of our feeble prayers for grace and every needful blessing."

CHINA MISSION. The Cohota, in which the Rev. Messrs. Culbertson, Happer, &c., sailed for China, stopped at Angier, and letters from the Missionaries on board to the date of September 24th, mention their good health and comfort on their voyage to that place. From Macao our advices are also dated to the 24th of September. Mr. Cole states that an edition of 3000 copies of the Epistle to the Ephesians had been printed for the Baptist mission, and 2000 copies more for the missionaries of the Board. An edition of 13,000 copies of the Gospel of Luke was commenced. These works are printed on the metallic types.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1845.

SYNOD OF ALBANY. *Pby. of Columbia.*

Lexington Heights ch. 38 30

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Hempstead ch. 36 00; Liberty ch. con. Rev. JAMES PETRIE l. m. 40 75; Cochocton ch. Mrs. Raynor, 1 77 75

Pby. of North River.

Smithfield ch. 23 60

Pby. of Bedford

S. Greensburg ch. 18 13; Red Mills ch. 1 00 19 13

Pby. of Long Island.

S. Hampton ch. 78 00

Note.—Family donation of Rev. Ezra King, acknowledged in last Chron.—Ezra King, for himself and his eight children, 10 00; Noah T. Swezey and Lydia A. K. Swezey, 2 00; Ezra S. King and Sarah M. King, 8 00; Joseph N. King, 5 00; Elisha E. King, 5 00; Hannah Y. King, 4 00; Maria E. King, 2 00

Pby. of New York.

Chelsea ch. mo. con. 33 00; Brick ch. mo. con. 14 27; Madison Avenue ch. mo. con. 1 36; Jersey City ch. mo. con. 14 50; N. Y. 15th st. ch. 53 63; do. sab. sch. 5 31; Duane-st. ch. mo. con. Jan. 20 00; Brooklyn 1st. ch. sab. sch. to ed. as before, 10 00; N. Y. 1st ch. mo. con. Jan. 86 00 238 07

2d Pby. of New-York.

Scotch ch. N. Y. John Morrison, 10 00; Mr Walker, 5 00; Andrew Mitchell, 100 00; Richard Irvine, 50 00; —— Morrison, 5 00; David Sloan, 5 00; J. H. Redfield, 5 00; Miss Strong, 10 00; mo. con. Jan. 78 00, less 50 cts. ctft.; Canal-st. ch. Rev. Dr Dickinson, 5 00; quarterly coll. 21 47; Margaret Walker, 1 00; 'a member,' to con. WILLIAM STEELE, of Clarkson, N. Y. l. m. 30 00; W. Farms ch. 15 00 — 339 97

SYNOD OF N. JERSEY. *P y. of Elizabethtown.*

Woodbridge ch. 15 00. Elizabethtown 1st ch. 514 17, (of which for Chron. 19 67; juv. miss. soc. 120 00; sab. sch. to ed. *Jonathan P. Alward* in Africa, 20 00; coll. 354 60;) Plainfield 1st ch. 23 00; Paterson 1st ch. mo. con. 28 47 — 561 07

Pby. of New Brunswick.

Lawrenceville ch. mo. con. 33 29; 'friend to the cause,' 5 00; Queenstown sab. sch. for 1844, 15 00; Freehold 1st ch. 'a few ladies,' 10 00; Kingston ch. 7 00; Allentown ch. 10 00 — 80 29

Pby. of Newton.

Easton ch. sab. sch. ed. *Jesse M. Howell, Jos. Burke,* and *Catharine Innes,* in India, — 76 85

Pby. of Susquehanna.

Athens ch. mo. con. — 00 50

Pby. of W. Jersey.

Woodbury ch. — 1 75

SYNOD OF PHILA. *Pby. of Phila.*

Phila. Central ch. sab. sch. No. 1, 25 00; 2d ch. 'a member,' 20 00; sewing circle, 5 00; Mrs C. Field, 5 00; North ch. 35 00; 6th ch. J. N. Dickson, 100 00; 10th ch. colls. Nov. Dec. Jan. 125 00 — 315 00

2d Pby. of Philadelphia.

Frankfort ch. sab. sch. con. Rev. WILLIAM D. HOWARD l. m. — 30 00

Pby. of Donegal.

Donegal ch. — 28 33

Pby. of Baltimore.

Alexandria 1st ch. 13 75; Frederick ch. 24 50 — 38 25

Pby. of Carlisle.

Middle Spring ch. J. M. Means, 150 00; J. Quigley, 50 cts.; Miss M. M'Cune, 1 50; S. Wherry, 10 00; Shippensburg ch. 46 07; Silver Spring ch. 185 00, less disc. 2 14 — 242 43

Pby. of Northumberland.

Williamsport, penny colls. in Misses Heylman and Hale's sch. — 4 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Johnstown ch. 10 00; Glade Run and Rural Valley ch. 13 00; Saltsburg ch. 21 75; Poke Run ch. 13 00 — 57 75

Pby. of Redstone.

Uniontown ch. mo. con. — 52 00

Pby. of Ohio.

Concord ch. 6 00; Pittsburg 2d ch. 83 53; Canonsburg ch. 7 00; Pittsburg 1st ch. coll. 133 00; do. addl. 124 16, of which R. W. Poindexter 30 00, to con. his daughter, HELINA POINDEXTER, l. m. and A. LAUGHLIN, 30 00, con. himself l. m.; do. young ladies' miss. soc. 100 00; Francis Bailey, 25 00 — 477 69

Pby. of Allegheny.

Butler ch. — 41 13

Pby. of Erie.

Mercer ch. 14 25; Mount Pleasant ch. to Mr Limber, 2 00 — 16 25

SYNOD OF WHEELING. *Pby. of Washington.*

E. Buffalo ch. 2 50; Joseph Donahue, don. 5 00; Washington ch. fem miss. soc. con. Mrs JANE MOORE and Mrs ISABELLA READ l. ms. 60 00 — 67 50

Pby. of Steubenville.

Carrollton ch. 7 50; Amsterdam ch. 6 50; Island cr. ch. 11 00; Steubenville 1st ch. ladies, for China Mission, 50 00; do. con. Mrs DAVID MOODY l. m. 55 00; sab. sch. 1 65; Miss M. Hill, 1 10; Steubenville 2d ch. 100 00 — 223 75

Pby. of New Lisbon.

Canfield ch. mo. con. 23 16; fem. miss. soc. 17 00; Deerfield ch. 23 66 — 63 82

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Bloomingburg ch. in part of 50 00, con. Rev. WILLIAM DICKEY l. m. — 34 05

Pby. of Miami.

Lebanon ch. 70 00; Franklin ch. 18 06; Harmony ch. 50 00; Dick's cr. ch. 50 — 188 06

Pby. of Cincinnati.

Cincinnati 1st ch. James Wilson, on acct. of semi-centenary sub. 50 00; 'a few ladies,' a new years' offering, 21 25 — 71 25

Pby. of Oxford.

Bethel ch. 20 00; Rising Sun ch. 2 60; Harrison ch. 'a voluntary offering,' 17 75; Oxford ch. a new years' offering from a few members, 11 25; Hamilton and Roseville chs. 95 51; Camden ch. 10 00; Somerville and Seven Mile chs. bal 21 75 — 178 86

Pby. of Sidney.

Urbana ch. 18 95; Salem ch. 1 00; Stony cr. ch. 4 75 — 24 70

SYNOD OF INDIANA. *Pby. of Vincennes.*

Carlisle ch. — 8 34

Pby. of Indianapolis.

St. Omer ch. Dr. John Rickey, 3 00; Shelbyville ch. 'a lady,' 1 00; children of Rev. A. T. Hendrick, 1 00: Indianapolis, Rev. W. A. Halliday and wife, 5 00 — 10 00

Pby. of Logansport.

Fort Wayne 1st ch. sab. sch. for sup. of a heathen boy — 19 77

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Sugar cr. ch. 6 50; Gilead ch. 3 30 — 9 80

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shiloh and Olivet chs. Mrs Amanda Hall, 5 00; Linn Harbison, 10 00; Shelbyville ch. 13 50; Plum cr. ch. Rev. D. C. PROCTOR, con. himself l. d. 100 00 — 128 50

Pby. of W. Lexington.

Bethel ch. 21 57; J. M. C. Irwin, 3 00; Horeb ch. Samuel Laird, 25 00; Mrs Laird, 5 00; Georgetown ch. Rev. E. K. Lynn, 50 cts.; Lexington M'Chord ch. mo. con. 33 29; do. sab. sch. for the Christian ed. of heathen youth, 8 17.—*Note.* 19 00 acknowledged in May last as from Lexington sab. sch. should be 'M'Chord ch. Lexington, sab. sch.' &c. — 96 44

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Winchester ch. — 107 62

SYNOD OF NORTH CAROLINA. *Pby. of Orange.*

Raleigh ch. Charles Dewey, — 4 00

Pby. of Fayetteville.

Fayetteville ch. mo. con. 18 85; 'a lady,' 3 00 — 21 85

SYNOD OF W. TENN. *Pby. of W. Tenn.*

A. Stinson, Cornersville, — 10 0

Pby. of N. Alabama.

Somerville ch. — 2 09

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Lexington, Hon. Geo. R. Gilmer, — 10 00

SYNOD OF ALABAMA. *Pby. of S. Alabama.*

Fairview ch. 15 40; Newbern ch. 5 10; Mobile, Govt. st. ch. 183 92 — 204 42

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Natchez ch. ann. coll. 298 73; mo. con. 43 26; sab. sch. 11 45; Salem ch. 3 00 — 356 44

Phy. of Louisiana.

New Orleans, John M'Donogh, don 28 26

SYNOD REF. PRESB. CHURCH.

Phila. juv. miss. soc. for orphan sch. at Saharanpur. 300 00

LEGACIES.

Woodford ch. Ky. in part of legacy of Archibald M'Kee, 50 00; balance of legacy of W. Henderson, late of Lebanon, O. 200 00 250 00

MISCELLANEOUS.

'a friend,' 3 00; 'a friend,' for Africa, 10 00; 'a Pastor,' 10 00; Jane Mack, 5 00; Sunday colls. in part, '1 Cor. xvi. 2,' 6 50; cash from mission box in museum at Mission House, N. Y. to Jan. 31, 1 56; Cath. E. Kinsly, N. J. 5 00; 'a lady, a friend of the Board,' 1 00; Elizabethtown, O. J. Hunt, 1 00; Victoria ch. Texas, mo. con. 14 68 57 74

Total, 5318 68

Note.—In ackn. *Phy. of Transylvania*, in Jan. Chron. for 'Miss KINNAIRD,' read 'Mrs. ELIZA KINNAIRD.'

The amt. received by Samuel Winfree, Richmond, Va. will be ackn. in next Chron.

Donations in clothing, &c.

Meadville Pa. 1 box clothing for Creek miss.

New-York City, Dr. John Moffat, Life Pills and Phœnix Bitters, 192 00

Elizabethtown 1st ch. 1 bed quilt for Rev. Jno. E. Freeman, and 1 do. for Indian miss. valued at

Lebanon, O. Mr. Huson 1 piece cassinet.

New-York, 'a lady,' 12 shirts, valued at 12 00

Do. 'a lady,' 12 shirts and 14 garments for females, 33 75

Do. John Campbell & Co., 8 reams letter paper, 20 00

Quarterly Report

OF RECEIPTS

BY THE BOARD OF FORIGN MISSIONS.

Total received by the Board of Foreign Missions during the nine months ending Feb. 1, 1845, $41,183 42, *from the following sources.*

NOTE.—For particulars see monthly acknowledgments.

SYNOD OF ALBANY.

Phy. of Troy.

Cambridge	45 00
Troy 2d	50 60
Troy 2d st	102 69
Caldwell	10 00
Individuals	30 00
	237 69

Phy. of Albany.

Albany 1st	700 00
Do. 2d	260 61
Do. 3d	25 00
Galway	98 78
West Galway	30 00
Schenectady 1st	208 43
Esperance	10 00
Balston Spa	18 50
Cazenovia	25 00
Individuals	12 00
	1408 32

Phy. of Columbia.

Lexington	50 30
Big Hollow	12 00
	62 30

SYNOD OF BUFFALO.

Phy. of Steuben.

Bath	45 00
Vienna	40 41
Sparta	15 00
	100 41

Phy. of Wyoming.

Aurora	8 58
Buffalo 1st	51 10
Wyoming	15 00
Caledonia	23 37
	98 05

SYNOD OF N. YORK.

Phy. of Hudson.

Amity	25 00
Goodwill	5 00
Hamptonburg	2 00
Deerpark	12 00
Goshen	63 62
Florida	5 00
Hempstead	36 00
Liberty	40 75
Cochocton	1 00
	190 37

Phy. of N. River.

Newburg 1st	92 74
Fishkill 1st	44 12
Marlborough	53 52
Rondout	50 00
Smithfield	23 60
	253 99

Phy. of Bedford.

Bedford	234 79
Greensburg	2 56
S. Greensburg	18 13
Pound Ridge	24 11
S. Salem	89 75
N. Salem	4 00
Somers	1 00
Mount Pleasant	18 00
Yorktown	10 50
Red Mills	1 00
Rye	74 50
	478 34

Phy. of L. Island.

Moriches	5 00
S. Hampton	160 00
Hempstead	11 65
Smithtown	33 78
Middletown	60 13
Huntington	50 24
	320 80

Phy. of N. York.

Brick	83 79
Brooklyn 1st	127 96
New-York 1st	3763 33
Wallabout	13 80
Duane-street	108 75
Chelsea	194 13
Newtown	55 00
Jersey City	68 22
Jamaica	52 56
Greenbush	50 00
Madison Av.	1 36
N. Y. 15th st.	58 94
Brooklyn 2d	10 00
	4587 84

2d Phy. of N. York.

Scotch	1003 39
Canal-street	170 39
West Farms	45 00
	1218 78

SYNOD OF N. JERSEY.

Phy. of Elizabethtown.

Woodbridge	40 00
Woodbridge 2d	32 05
Rahway	58 00
Paterson 1st	66 92
Baskenridge	24 50
Liberty Corner	46 00
Elizabethtown 1st	494 60
Plainfield 1st	23 00
	778 97

Phy. of N. Brunswick.

Princeton	199 38
Pennington	6 00
Bound Brook	78 19
New Brunswick 1st	132 29
Allentown	22 00
Nottingham	10 00
Freehold Village	66 96
Middletown, Pt.	15 55
Cranbury 1st	60 00
Cranbury 2d	62 00
Kingston	13 80
Upper Freehold	17 50
Dutch Neck	10 00
Treuton 1st	6 60
Lawrenceville	38 20
Freehold 1st	10 00
Individuals	55 00
	803 26

Phy. of Newton.

Lower Mt. Bethel	32 75
Oxford	37 00
Marksboro'	5 15
Newton	25 00
Hackettstown	50 00
Easton	278 60
Harmony	36 00
Blairstown	5 00
Belvidere	100 00
Greenwich	75 00
Allentownship	10 00
Individuals	10 00
	664 50

Phy. of Raritan.

Pleasant Grove	20 00
Kingwood	5 35
Lambertsville	21 00
Solebury	5 00
	51 35

Phy. of Susquehanna.

Towanda	10 00
Athens	5 50
Orwell	34 63

Troy	1 82
Wyalusing	8 60
	60 55

Pby. of W. Jersey.

Greenwich	25 00
Woodbury	7 75
Cedarville	22 87
Cape Island Assoc.	25 00
Blackwoodtown	8 75
Williamstown	7 00
Burlington	98 36
	194 73

Pby. of Luzerne.

Wilkesbarre	51 50
Mauch Chunk	17 50
Summit Hill	15 50
Wyoming	23 36
Beaver Meadow	10 00
	117 86

SYNOD OF PHILA.

Pby. of Phila.

Great Valley	71 12
Philadelphia 2d	45 00
Do. 6th	124 00
Do. 7th	90 00
Do. 10th	1059 66
Do. North	36 00
Do. Central	25 00
Individuals	30 00
	1480 78

2d Presb. of Phila.

Neshaminy	50 00
Bridesburg	50 00
Germantown	47 50
Abington	125 00
Newton	15 82
Frankford	30 00
	318 32

Pby. of Newcastle.

F. of Brandywine	228 25
Wilmington 1st	67 12
Kirkwood	70 00
Fagg's Manor	64 18
Dos Run & Coatesville	31 00
New London	50 00
Rock	8 00
Red Clay Cr.	18 20
Lower Brandywine	6 06
North Octorara	31 73
Newcastle	175 00
	749 54

Pby. of Donegal.

Pequa	20 35
Cedar Grove	20 06
Columbia	30 14
Lescock and Mid. Octorara	38 86
Chanceford	20 00
Waynesburg	20 00
Churchville	35 00
Boro' of York	14 77
Marietta	21 00
Chesnut Level	15 00
Little Britain	7 25
Donegal	28 33
	280 76

Pby. of Baltimore.

Frederick	93 50
Baltimore 1st	1033 73
Do. 2d	170 00
Do. 3d	70 87
Do. 4th	75 00
Wash. City, F st.	81 11
Franklinville	5 50
Alexandria 1st	133 75
Georgetown	19 85
Taneytown	80 00
Individuals	5 00
	1761 31

Pby. of Carlisle.

Greencastle	58 25
Great Conawago	15 50
Williamsport	14 78
Hancock	3 22
Chambersburg	68 79
W. Hanover	42 50
Roxbury & Newburg	5 00
Silver Spring	233 19
Carlisle 2d	10 00
Lower Marsh Cr.	34 61
Dickinson	15 00
Bedford	10 00
Bloomfield, Ickesburg and Landisburg	84 02
Monaghan	8 42
Gettysburg	30 00
Green Hill	12 25
Wells Valley	9 75
M'Connellsburg	12 50
Middle Spring	13 50
Shippensburg	46 07
	727 35

Pby. of Huntingdon.

Presb. coll.	5 75
Potters' Mills	17 18
Lewistown	10 00
Birmingham	3 00
Perryville	2 00
Huntingdon	152 00
Lower Tuscarora	78 00
Frankstown	77 35
E. Kishacoquillas	1 00
Bellefonte	50 00
	396 28

Pby. of Northumberland.

Washington	17 93
Derry	48 00
Buffalo	23 87
Pine Creek	83 40
Nippenose	1 18
Danville	22 70
Chillesquaqe	10 75
Bethel	11 77
Bloomsburg	20 00
Milton	20 00
Williamsport	4 00
	263 60

SYNOD OF PITTSBURG.

Pby. of Redstone.

Dunlap's Creek	25 00
Rehoboth	27 25
Connellsville	41 86
N. Providence & Jefferson	20 00
Brownsville	12 76
Uniontown	126 00
George's Cr. & Tent	15 00
Morgantown	10 00
Mount Pleasant	17 62
	295 49

Pby. of Ohio.

Hopewell	11 39
Sewickley	29 00
Chartiers	12 50
Raccoon	52 50
Pittsburg 2d	91 53
Miller's Run	16 00
Centre	20 88
Monongahela Cit. 1st	42 00
Lawrenceville	8 07
Sharpsburg	19 00
Fairmount	18 98
Bethany	50 54
Bethel	26 50
Montours	7 00
E. Liberty	45 00
Valley Creek	9 00
Canonsburg	32 00
Pittsburg 1st	381 16
Concord	6 00
Individuals	5 00
	889 59

Pby. of Erie.

Franklin	15 95
W. Greenville	12 00
Mercer	28 99
Meadville	45 00
Neshanock	7 75
Fairfield	5 22
Georgetown	7 90
Mount Pleasant	2 00
	124 11

Pby. of Beaver.

Beaver Falls	16 00
Westfield	6 00
Bethany	4 00
Little Beaver	20 46
Newcastle	10 00
	56 46

Pby. of Alleghany.

Bull Cr.	3 00
Freeport	5 16
Upper Bull Cr.	2 00
Harrisville	3 00
Concord	6 00
Scrubgrass	7 47
Mingo Cr.	13 32
	39 95

Pby. of Blairsville.

Poke Run	27 00
Gilgal	17 50
Perry	2 65
Saltsburg	41 75
Johnstown	15 00
Youngstown	21 80
Fairfield and Union	8 83
Murraysville	3 33
Salem & Blairsville	82 91
Bethel	10 66
Currie's Run	5 44
Boiling Spring	3 25
Elder's Spring	7 82
Congruity	22 26
N. Alexandria	16 37
Glade Run and Rural Valley	13 00
Butler	41 13
	340 90

Pby. of Clarion.

Bethel	10 00
Clarion	32 00
Concord & Callensb'g	5 25
	47 25

SYNOD OF WHEELING.

Pby. of Steubenville.

Steubenville 1st	230 06
Wellsville	42 27
Feed Spring	7 25
Corinth	10 00
Two Ridges	24 37
Bethlehem	5 12
Ridge	2 00
Centre	1 89
Cross Creek	14 34
Carrollton	7 50
Amsterdam	6 50
Island Creek	11 00
Steubenville 2d	100 00
Individuals	3 00
	465 30

Pby. of Washington.

Florence	11 62
Mill Creek	18 66
Lower Tac Mile	20 00
Mount Prospect	8 06
Wheeling	142 76
Hookstown	9 40
Fairview	25 00
West Union	13 88
Forks of Wheeling	38 75
Three Springs	12 15
Frankfort	10 11
Washington	153 00
Upper Buffalo	6 00
W. Liberty	6 00
E. Buffalo	7 50
	482 25

Pby. of N. Lisbon.

Bethel	13 50
Poland	48 67
Salem	7 75
Deerfield	58 03
Yellow Creek	4 00
Champion	0 75
Unity	1 37
Weathersfield	18 00
Canfield	152 33
Rehoboth	4 45
Coitsville	1 12
Brookfield	42 00
Hubbard	20 75
Newton	5 50
Clarkson	13 00
	391 22

Pby. of St. Clairsville.

Newcastle	9 00
St. Clairsville	11 00
Beach Spring	30 00
Cadiz	24 25
	74 25

SYNOD OF OHIO.

Coll. by Synod	148 96

Pby. of Columbus.

Presbytery	58 88
Columbus	5 40
	64 28

Pby. of Marion.

Presbytery	32 91

Pby. of Zanesville.

Pleasant Hill	15 53
Newark	17 17
CrossRoads & Madison	3 80
Cross Roads	2 00
W. Rushville	5 00
Buffalo & Salt Cr	40 00
	83 50

Pby. of Richland.

Presbytery	42 08

Pby. of Wooster.

Presbytery	175 06
Northfield	10 00
	185 06

Pby. of Cochocton.

Presbytery	63 93
Berlin	12 00
Mount Eaton	3 00
Keene	10 00
Clark	6 00
Urichsville	5 00
N. Philadelphia	5 00
Unity	23 00
W. Carlisle	3 25
Jefferson	2 00
	133 78

Pby. of Hocking.

Gallipolis	12 00

SYNOD OF CIN.

Pby. of Chillicothe.

Hillsborough	214 00
Sinking Spring	5 00
Bloomingsburg	58 40
Union	31 94
Wilmington	4 00
Rocky Spring	12 89
Greenfield	29 66
Greenland	5 16
Bainbridge	6 13
W. Union	5 60
Red Oak	26 36
New Market	2 47
	401 61

Pby. of Miami.

Decatur	1 07
N. Jersey	27 80
Springfield	146 84
Dayton	219 65
Franklin	23 31
Washington	5 00
Yellow Springs	37 00
Bath	1 00
Lebanon	70 00
Harmony	50 00
Dick's Creek	50 00
Individuals	7 00
	638 67

Pby. of Cincin.

Cincinnati 1st	242 23
Pleasant Ridge	8 56
Hopewell	15 00
Harrison	6 00
Cincinnati 5th	13 76
Monroe	3 12
Mill Creek	10 00
Somerset	29 95
Springfield	30 64
	359 26

Pby. of Oxford.

Oxford	58 36
Mount Carmel	22 75
Richmond	4 66
Centreville	1 00
Hamilton&Roseville	109 61
Bath	4 50
Harrison	31 39
Harmony	12 00
Camden	11 61
Venice	39 75
College Corners	1 02
Connersville	7 00
Somerville & 7 Mile	52 50
Bethel	32 00
Rising Sun	2 60
	402 75

Pby. of Sidney.

Salem	2 00
Sidney	21 00
Cherokee	1 31
W. Liberty	20 00
Back Creek	14 55
Stony Creek	8 93
Covington	2 00
Troy	19 00
Bellefontaine 1st	23 40
Do 2d	20 00
Urbana	26 01
	158 20

Pby. of Maumee.

Finley	35 00
Lima	11 00
Enon Valley	3 00
	49 00

SYNOD OF INDIANA.

Pby. of Salem.

Corydon	23 44
Jeffersonville	1 70
New Albany	30 00
Sharon	1 87
Ebenezer	2 15
	59 16

Pby. of Vincennes.

Terre Haute	6 00
Upper Indiana	4 32
Hopewell	1 00
Claiburn	1 00
Vincennes	28 50
Carlisle	8 34
	49 16

Pby. of Madison.

New Washington	8 00
South Hanover	18 00
	26 00

Pby. of Indianapolis.

Indianapolis	105 00
Franklin	34 14
St. Omer	3 00
Shelbyville	2 00
	154 14

SYNOD OF N. INDA.

Pby. of Logansport.

Indian Creek	8 42
Delphi	4 00
Fort Wayne	19 77
	32 19

Pby. of Michigan.

Plymouth 1st	30 25

Pby. of Lake.

South Bend	35 00

SYNOD OF ILLINOIS, 11 62

Pby. of Sangamon.

N. Sangamon	14 93
Providence	3 00
Springfield 1st	17 31
	35 24

Pby. of Schuyler.

Monmouth	8 62
Fall Creek	5 50
Oquaka	10 50
	24 62

Pby. of Peoria.

Individuals	5 00

Pby. of Kaskaskia.

Sugar Creek	6 50
Gilead	3 30
	9 80

Pby. of Palestine.

Pisgah	23 00

SYNOD OF MISSOURI.

Pby. of St. Louis.

St. Charles	7 00

SYNOD OF KY. 24 22

Pby. of Louisville.

Lawrenceburg	9 00
Louisville 1st	332 87
Do. 2d	28 00
Do. 3d	14 50
Shiloh and Olivet	69 80
Bardstown	2 50
Mulberry	44 45
Shelbyville	111 50
Newcastle	27 00
Cherry Spring	5 00
Frankfort	90 56
Plumb Creek	100 00
	835 18

Pby. of Muhlenburg.

Concord	12 25
Bethany	6 42
Livingston	6 35
	25 02

Pby. of Transylvania.

Danville	66 00
Lebanon	10 00
Harrodsburg	87 44
Springfield	9 15
N. Providence.	25 00
Richmond	107 70
Paint Lick	25 75
Lancaster	95 60
Harmony	4 12
	430 76

Pby. of W. Lexington.

Frankfort	14 98
Salem	20 00
Winchester	26 00
Lexington	52 00
M'Chord	199 76
Bethel	54 69
Woodford	3 00
Harmony	14 25
Horeb	30 00
Georgetown	0 50
	416 18

Pby. of Ebenezer.

Bethesda	4 00
Greenup Union	4 00
Paris	40 25
Covington	22 16
Flemingsburg	44 31
Maysville	54 00
	168 72

SYNOD OF W. TENN.

Pby. of Holston.

Knoxville 1st	133 12

Pby. of W. Tenn.

Cathie's Creek	6 70
Salem	13 56
Germantown	8 20
Pulaski	2 00
Individuals	10 00
	40 46

Pby. of Nashville.

Nashville 1st	134 31

Pby. of N. Alabama.

Tuscumbia	36 00
Florence	157 50
Somerville	2 00
	195 50

Pby. of W. District.

Presbytery	85 00
Ripley	8 05
Mt Carmel	107 77
Trenton	16 15
	216 97

SYNOD OF ALABAMA. 61 69

Pby. of S. Alabama.

Centre Ridge	5 00
Mobile 2d	56 50
Valley Creek	160 50
Fairview	15 40
Newbern	5 10
Mobile Govt. st.	183 92
	426 92

Pby. of Tuscaloosa.

Presbytery	108 20
Oak Grove	21 00
Gainesville	360 00
	489 20

Pby. of E. Alabama.

Sandy Ridge	17 96
Wetumpka	11 52
Allenton	4 15
Miscellaneous	25 00
	58 63

SYN. OF MISSISSIPPI.

Pby. of Mississippi.

Natchez	658 63
Port Gibson	61 10
Ebenezer	14 00
Union	10 00
Zion	3 50
Newport	2 60
Sharon	0 50
Centre	6 07
Bethel & Rodney	105 00
Salem	3 00
	858 40

Pby. of Louisiana.

Plaquemine	6 50
New Orleans 1st	115 16
Individuals	23 26
	144 92

Pby. of Clinton.

Jackson	15 00

Pby. of Chickasaw.

Hudsonville	36 06
Lebanon	1 50
Monroe	8 00
Bethany	4 50
New Hope	9 00
Holly Springs	63 93
Greenwood	3 50
Pontotoc	3 50
Spring Hill	3 50
Ripley	17 00
Troy	30 00
	180 49

Pby. of Tombeckbee.

Louisville	6 00
Smyrna	1 00
Starkville	1 00
Bethel	6 20
	14 2

Central Bd. and chs.	9639 00
Southern Bd. & chs.	2920 78
Legacies	1688 88
Syd. R.fd. Presb. Ch.	950 87
Other sources	4142 98

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. MARCH, 1845. No. 3.

FROM A CORRESPONDENT.

I WAS greatly impressed by a tabular statement of the Foreign Board of the contributions of all the Churches for the three years preceding 1844. I was amazed at the small amount of my own, and I hope it led me to take such measures, as will increase their contributions for the year ending May 1845 *ten fold*. Now it occurs to me that a few calculations I have made as to the contributions for Domestic Missions, in the Synod of Philadelphia, however humiliating they may seem, may operate on some, as the above statement of the Foreign Board did on me. The Synod consists of *Eight Presbyteries*. And the entire contributions of the whole Synod for Domestic Missions, for the year ending in May, were $5056. And in this Synod are two of our largest cities, and many of our wealthiest people. This, however, is not specific enough. The contributions of the Presbytery of Philadelphia, were on an average of fifty cents to each communicant. Philadelphia 2d, was about fifteen cents to each communicant. New Castle, fourteen cents to each communicant. Donegal, fourteen cents to each communicant. Baltimore, about fifty cents to each communicant. Carlisle, not quite nine cents to each communicant. Huntingdon, nearly sixteen cents to each communicant, and Northumberland, about nine cents to each communicant. These calculations, Mr. Secretary, do not pretend to be mathematically exact; they have been made with some care, and are sufficiently exact for all practical purposes. How melancholy the review! What a sad index of the interest felt in our churches for the spread of the Gospel? Is it possible, that there is not wealth enough in our churches, to make the average for this great object fifty cents from each member? Even at this low average, a moment's calculation will show, that this Synod would pour into your treasury about $12,000, or an increase of $7000, to say nothing of the hundreds not in communion with the Church, who cheerfully, and in many instances liberally respond to the call for aid. *Something must be done.* To use a common political phrase, *figures do not lie.* And they utter against our Church a mournful condemnation. Cannot each minister in our Synod with his session resolve, "That the contributions of his church for this object shall average fifty cents for each member? I am persuaded the sin lies at the door of ministers. We are afraid to urge our people to give, and hence the work of the Lord languishes. The true secret of prosperity in our churches lies in the benevolence of our people. "The liberal soul shall be made fat."

I should be sorry to urge, what I do not practise. My own church is not wealthy, and are moreover oppressed with debt, but this year, up to December, 1844, they have contributed to your Board, nearly one dollar for each member, and fully that for the members within reach. I found no reluctance on the people's part, indeed they had the money ready for the collection when called upon. The Sabbath School alone, collected by their added pennies for Foreign Missions in one year, over $125. Our sin, as a Church, is *neglect of systematic contribution.* We call upon our people to *pray* regularly, but do not urge them to *give* systematically. Cannot you urge the ministry and the Elders, and Deacons, through the Chronicle, to come up to the aid of the bleeding Church? Will not brethren go to work in earnest; and without delay? God grant, our Church may roll off this reproach.

S. Y.

The above communication from a valued pastor in our Church, certainly deserves the most serious consideration. The writer's motive, we think, cannot be mistaken. He is an ardent friend to the cause of missions, and takes no pleasure in reminding the churches of their deficiency, but from his deep anxiety to see them come up to the full measure of their duty and their privilege. The calculation, we suppose, is based on the reports of the several Presbyteries, published in the appendix to the Minutes of the last General Assembly. We have examined and compared them with the accounts in the Missionary Office, and they do not materially differ. The Synod of Philadelphia in this matter is placed on

as eminence; and her churches are looked to for an *example*. She is the *mother Synod*,—the largest synod in our connexion, and probably embodies a larger amount of wealth than any other. She has always stood in the foremost ranks in defence of sound Presbyterianism, and in defence of Presbyterian institutions; and to this we may add, the seat of our missionary operations, has from the commencement been in the heart of this Synod. Under such circumstances, it is certainly no more than reasonable to expect, from the pastors and churches of this Synod, an example of liberality and zeal in support of the institutions of the Presbyterian Church. We should be able to point to the churches in this Synod as *models*, after which other churches might safely copy. It is not merely the *duty*, it is the *privilege* of this Synod to take the lead in sustaining the institutions of the Church. It is her *high prerogative* to stand *first* in this matter, a *prerogative* which should not be willingly or lightly relinquished. How far she has discharged her duty in this matter, and sustained her high privilege, we leave for others to judge from her own published statistics. Dear brethren, pastors, and officers, and members in the Church of Jesus Christ, treat not this matter lightly; ponder it well. It has a direct and important bearing on your own usefulness, and spiritual comfort, and on the eternal destinies of millions of immortal souls.

It is with unfeigned pleasure we state, that there is, we think, some improvement, some waking up to the importance of this subject; and we venture to indulge the pleasing hope, that the statistics of the present year, when published, will place the Synod of Philadelphia on higher ground in this matter. But, beloved brethren, pastors, and elders, and deacons, and friends of this cause, there is still much room, and a loud call for improvement. This Synod should hasten to redeem her character, and sustain her prerogative to be *first in this good work*; and as firm as is our faith in God's truth, so firm is our conviction, that we have no scriptural ground to hope for God's blessing on our churches while we evince so little interest in the extension of his kingdom among men. Would we then see God's blessing on the churches, and feel the reviving influences of his Spirit in our own souls, let us come up in our strength, with our whole hearts, to the work to which he calls us; let us believe what God has said, and "prove the Lord herewith, if he will not open the windows of heaven, and pour out upon us a blessing, that there shall not be room enough to receive it."

NOTE FROM A PASTOR.

The following note from an esteemed brother and pastor in one of our churches, brings to view facts, and contains suggestions which are well calculated, if duly considered, to interest and profit. The amount specified has been paid into our treasury, as the contribution of his church to the cause of Domestic Missions. The note was obviously written, not with a view to its being published, but to furnish some hints which might be used for promoting the cause; and our apology for publishing it as we received it is, that the facts stated, and the suggestions made, would not be improved by anything we could write on the subject.

Dear Brother,—It may be of service to the good cause to state, when you receive our contribution; that a church, which a few years since received three hundred dollars per annum from our Board, and found that sum necessary to save it from dissolution, is now able in return to contribute $249 to promote the good cause, and has, since it ceased receiving aid, some three years since, paid into your treasury $130, in addition to the above, as your books will testify. You can hereby weave an argument, or repel some of the clamour raised against extending aid near by, and at the same time, earnestly call upon other feeble churches which are aided, to draw off, and contribute in their turn. You know my object is not *self-glorification*, for we have simply done our duty, but to aid the cause by a fact like this. You might also say, that the church in question, has reduced its debt about $8000, now liberally supports the Gospel, and has an annual surplus of over $700 towards a sinking fund. Energy, good management, and faith in Christ, can bring all our churches into a sound and healthful state. I often think of Israel in the wilderness, contributing so freely, and largely, that proclamation was made, that they need bring no more.

We may add here, that the church above alluded to, which has within the last two or three years, under favour of God, gained so much in strength, has now, we believe, but few, if any, who would be considered wealthy; but we trust they have that which is infinitely more valuable than worldly wealth, a love to Christ and his cause, and a disposition to do cheerfully and thankfully their part in efforts to advance that cause. Here is the true secret of prosperity in a church—not the wealth of its members, but *the active piety of pastor and people*. This church, in the time of their weakness, received aid,—we have good evidence that it was well bestowed,—and now, as they are able, they rejoice in their turn to impart liberally, for the benefit of other feeble churches. Freely they have received, freely and thankfully they give. May they continue to do cheerfully and faithfully their duty, and then they cannot fail to prosper. "They shall prosper that love Zion."

Letters of Missionaries.

Wisconsin.

FROM AN ITINERANT MISSIONARY IN WISCONSIN TERRITORY.

Interesting fact—The Works of Edwards in Welch.

* * * * Yesterday, I was highly gratified to find, that in Milwaukie County, there was a Welch congregation of orthodox Christians, with their minister from Wales recently settled over them. They can speak in English, but their education has been in Welch; and when questioned as to their religious creed, they manifest a strong attachment to the great doctrines of the reformation, and are proud to show you their books, among which they bring forward the works of President Edwards, *in the Welch language*. That the works of Edwards were done up in Welch, was to me a new and interesting fact, and worth being known.

English emigrants—Great importance of schools, and a Gospel ministry to our new States and Territories.

* * * * In various parts of this county, there are a considerable number of English just come in, and more are coming; and I am sorry to say, that for the greater part, I fear they will not make good American citizens. They speak bad English, are generally ignorant, and seem determined to remain so. They take no papers, and are penurious in patronizing schools, or any other object which may tend to elevate their condition, or perpetuate our republican institutions. They are sluggish in learning our modes of labour, and yet they cherish the vain opinion, that no people under the sun, can be compared with them, or are able to instruct them. With this John Bull stiffness and pride about them, they show in all respects, that they have had hard task-masters, and grinding rulers over them.

Our native American citizens go with great facility into social, and company operations for the attainment of objects, where single handed efforts would be unavailing. They can take care of themselves without the aid of king or queen. But these English, whom we have here, seem unfitted either to take care of, or to govern themselves. Come to them with a *levied tax*, and the stiff arm of the law, and they will pay it. But if you say to them, "Go to now, let us do this or that," on the voluntary principle, to build a school house, or employ a teacher for their children, and they will send you empty away. And thus they seem to be insensible to what pertains to the high station of an American citizen. The high destinies of the Church of Jesus Christ, and of the State, cannot safely be lodged in such hands; and considering to what great extent European emigrants are flowing into the United States, and especially into this interesting Territory, the greatest efforts are required to promote the interests of *primary schools*, and to establish a *permanent Gospel influence*. On these two hang the interests of this rising country. If our Eastern Christians could only see this with their own eyes, as we do, who reside here, they certainly would remember us continually in their prayers to God, and they would quadruple their offerings to send the Gospel, wherever our population are forming new settlements, and where so many foreigners too are settling down. In these respects, the Scotch and Irish Presbyterians, are much better, and much more reliance can be placed upon them for present and availing efforts.

In the region, where I have laboured since my last report, the prospect is brightening. Our assemblies are increasing, and the people are becoming more sensible of the great importance of having the Gospel. There has been some serious attention, and I trust there have been some hopeful conversions. The people can as yet do but little to support the Gospel among them; still they need preaching as much as if they were able to sustain the preacher, and should God be pleased to spare my life to labour in the Gospel, I hope, with his blessing to find soon gathered around me a people, who will be able not only to support the Gospel among themselves, but also to aid in sending it to others.

Indiana.

FROM A MISSIONARY IN ORANGE COUNTY.

Description of the country—Opening prospects for the spread of the Gospel.

In this, my first letter, I shall do little more than describe the field of my operations, the opening prospect for the spread of the Gospel, and some other things, that give encouragement to Presbyterian labourers in this region of country.

1. As to *the extent of my field*. By reference to a map of Indiana, it will be seen that three streams pass through, or near Orange county. The one passing through the southern portion is called *Patoka*. It is a beautiful stream, navigable for flat boats from Dubois county, dur-

ing the wet season of the year; and throughout its whole course is bordered by rich lands. The southeastern part, embracing two townships, and lying on, and along the Patoka, is called by the people of the counties around, the "State of Patoka." The Patoka lands are rich, and healthful. The second stream referred to is called "*Loss River*," being so called from the fact of its disappearing at one place, and at a distance of ten miles or more, again appearing above the surface of the ground. Throughout this whole ten miles, however, there is seen, what is called the "*Dry bed*" of the river, or the old above-ground channel, in which manifestly it did once wind its way, and fertilize the country. There are caves, in which the river is seen to be running on, by an under ground channel to the place of its egress, which is called "*the Gulf*." The whole course of Loss River is bordered in Orange county, by a beautiful and rich country; it is also a healthy land. The river both rises, and sinks in this county. It is navigable for flat boats during the rainy season, from the *gulf* where it rises, onward to White River.

The *third stream* noticeable here, is the one passing near the northeast corner of the county, which after winding around in a kind of semicircle, passes near the northwest corner. It is called the "*East fork of White River*." This is a beautiful stream, and navigable a good part of the year. My field extends north to White River, and south, to the southern line of Orange county to the Patoka, distant about *thirty* miles. It is about *twenty* miles wide from east to west. The whole field embraces about *six hundred square miles*. In all this space there are but two organized Presbyterian churches. One of these is in Paoli, where I reside, the seat of justice for the county, a village of about four hundred inhabitants. The other is at Orleans, eight or nine miles north of Paoli.

2. What are the prospects of spreading the Gospel through this wide, and important field? Wherever I preach in all the northern portion of this field, crowds flock to hear the Gospel. I lately took a tour of two weeks around Orleans, along Loss River, preaching every night, to full houses of silent, solemn, and sometimes weeping hearers. The people, in a large portion of the Loss River country, look now, principally, to Presbyterians for the Gospel. Enthusiasm and fanaticism have had their day here, the people now seem anxious to have something more substantial. The northern part of the field is ripe for the plain truth.

3. There should be vigorous efforts made, and at once, to build up a strong church at Orleans; such a church there would secure the great good of all Loss River. The people at both Orleans, and Paoli, are becoming more anxious to hear the Gospel, and more and more attached to Presbyterianism. Our congregations in both places are increasing. The people throughout the country are begging me to preach in their neighbourhoods; but I cannot *begin* to meet the demand; yet I do the best I can. Not long since, for ten days in succession, I preached at different points in the country, sometimes in school houses, sometimes in private houses, and always to a people, that seemed to be astonished and delighted. Indeed, if my physical man could endure it, I could find audiences to preach to, every night in the week, and have no fear of not being acceptable. I verily believe there is a greater desire for the word of life here, than I have ever seen elsewhere. May the Lord, in his own time and way, bring all this people to the acknowledgement of the truth, as it is in Jesus Christ.

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FROM A MISSIONARY IN DE KALB COUNTY.

* * * * I preach to three congregations regularly; one eleven miles, the other eight miles from my place of residence, where is my third regular place, with occasional preaching in three, or four adjacent neighbourhoods. The country is new, the inhabitants are scattered, and have hitherto had but few opportunities of attending worship on the Sabbath, consequently the day has, in a measure, been desecrated by hunting, &c. Better times seem to be approaching, and as the means of grace are multiplied, the Sabbath will be better observed.

My meetings have been usually well attended; sometimes the house is crowded; the people seem to be desirous of being instructed in the way of life. Some families have not heard a Presbyterian sermon for three or four years, and but little of any kind of preaching. One female walked *eight* miles to the place of meeting, through deep mud, carrying in her arms a child, more than a year old. Most listen with fixed attention, and the congregations are unusually quiet for new settlements. The population of this portion of Indiana, is rapidly increasing, and labourers are needed to enter the field. The people cannot do much at present for their support, but in due time they will be able not only to support the Gospel among themselves, but in their turn, to aid in sending it to others.

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FROM A MISSIONARY IN CARROLL COUNTY.

An interesting little church and promising field.

* * * * The Rock Creek settlement, where is one of my stations, is about nine miles northeast of my residence. The church there numbers *twenty-two* communicants. They are nearly all from one neighbourhood in Pennsyl-

vania, and are expecting several families from the same neighbourhood to join them soon. The prospect of building up the church in this settlement, is very encouraging. They have a house of worship which is so far finished, that meetings can be held in it, at all seasons of the year. The members of this church generally, love the truth, and are hungry for preaching. When there is no preaching on the Sabbath, they uniformly have social worship, and a sermon read. They manifest a good degree of zeal in their church affairs. Since I came among them, the audience has gradually increased until now it is probably doubled. The settlement is rapidly filling up, and the continuance of the ordinances of the Gospel among this people is a matter of unspeakable importance.

Illinois.

FROM A MISSIONARY IN WARREN COUNTY.

Pray for the Missionaries.

* * * * We importunately ask of Christians that they would pray for us, that God would revive and prosper his work among us, and that he would enable us to be faithful. O, brethren, if you knew the difficulties that some of us in the West have to encounter, from living among a poor people, that can scarcely keep us from absolute want, in the midst of Mormonism, and Campbellism, and Universalism, and a rough uncultivated emigration that occasionally comes to us, deeply opposed to everything good, and prone to immorality and sin, with all their opposing influences, I feel that you would pray for us without ceasing. I entreat you *Forget not to pray for your Missionaries.*

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FROM A MISSIONARY IN PEORIA COUNTY.

Encouraging.

* * * * Our congregation is gradually and steadily increasing, and the increase is generally of the most intelligent, and influential of our citizens. There are some of this class who, until within the last few months, were seldom seen in any place of public worship, who are now pew holders, and attend regularly on the services of the sanctuary. We have received, during the year *ten* into communion with the church, and we feel much encouraged by the fact, that so many during the year have come under the influence of the Gospel, and appear to be attentive hearers of the word. When we compare our situation and prospects for a few years back, with what they are now, we have great cause for thankfulness to God, for what he has done for us, and feel greatly encouraged to go forward in the Master's work.

Ohio.

FROM A MISSIONARY IN FRANKLIN COUNTY.

Encouraging Appearances.

* * * * About seven weeks since, I had a communion season in D——, when three were received into the church on examination, all heads of families. Yesterday, I had communion at W——; but one was received. On the part of the members of the church, it was the most interesting season I have witnessed since I have been here. The house was filled to overflowing. There was, on the part of the church, a deep feeling in view of the low state of Zion, and a strong desire manifested for a season of refreshing from the presence of the Lord. There are evidently some intimations that the Spirit of the Lord is amongst us. A number, who were formerly careless, are asking. What must we do to be saved?

The week preceding our communion here was spent in religious exercises. The meetings were attended with an increase of numbers, and of interest to the last. We cannot but hope that much good has been done, not only in the way of reviving the church, but that impressions have been made on the minds of numbers of the impenitent by the truth, accompanied by a divine influence, that may lead to their conversion and consecration to God.

Prevalence of dangerous errors—Neglect of parents to instruct their children a leading cause of it.

* * * * This country, you know, abounds with errors on the subject of religion, in almost every imaginable form; and one great reason why error so much prevails in this day unquestionably is, the lamentable failure on the part of professing parents to instil into the minds of their children the glorious doctrines of our holy religion; at least, such is the mournful fact throughout this region. It is almost impossible to wake up their minds on this subject. When I was a youth, it was a rare thing to find, even a few children of professing parents, who had not committed the Shorter Catechism to memory. May such times again return.

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FROM A MISSIONARY IN MARION COUNTY.

More than usual interest in the Church.

* * * * I think there is with us a decided awakening in the church. It does not probably extend to all the members, although I believe

the exceptions are few. The awakening has extended beyond the members. Some are entertaining a trembling hope, while others are seriously concerned about their salvation. The evidences of more than usual interest in the church are, the frequency of prayer-meetings, their solemnity, the increasing number who attend, and who are ready to take part in the exercises. The stated prayer-meetings are three in a week, but frequently now they are double that number.

Kentucky.

FROM A MISSIONARY IN ESTILLE COUNTY.

The people anxious to receive Tracts.

* * * * The people here are very anxious to receive tracts and religious books, and read them with a degree of avidity unknown in the more populous parts of our country. A short time since, in company with a colporteur, I visited a settlement in the northern part of this county. The next week I returned to preach to them. It was a delightful day. A large congregation collected at an early hour, bringing with them the precious treasures they had received the week before; and instead of gossipping about before the services commenced, they seated themselves in small groups to listen, while one of their number read aloud the message of salvation from these silent preachers.

Encouragement in the review of labours.

* * * * On reviewing the labours of the past year, although we have witnessed no special outpourings of God's Spirit, we have abundant reason to be thankful to the Head of the Church for the mercy-drops he has gently distilled upon us. The drooping spirits of his children have been revived and cheered with the prospects of better times. We have reason to believe that the work of God, although slowly, has silently and surely progressed. May it continue to spread, until every mountain and valley shall resound with the praises of the Redeemer.

Pennsylvania.

FROM A MISSIONARY IN HUNTINGDON COUNTY.

A favourable change.

* * * * On the first of the last month, we held our first concert for prayer for the salvation of the world. There was a novelty about the thing that attracted considerable attention, and if the spirit that was there manifested, continues to actuate our members, we shall have reason to rejoice, and take courage. Oh, to feel our dependence on the Spirit of grace, and to remember, that usefulness, and liberality, and devotedness to the cause of Christ, are not of ourselves, but of the Lord, and that all the praise belongeth unto Him.

Mission Rooms:

PHILADELPHIA, MARCH, 1845.

TREASURY OF THE BOARD OF MISSIONS.

When this number of the Chronicle is received by our subscribers, there will remain of the present financial year, only about *two months*, as the year will close on the first of May. *A very large proportion of our churches have as yet made no collections for Domestic Missions.* And it becomes our duty to remind the pastors and officers of such churches, that it is exceedingly desirable and important, they should not fail in making these collections. The cause greatly needs the aid of all its friends, and the sooner the churches make their contributions for this object the more effectually will they aid the good work of spreading the Gospel through our whole land. A number of our Synods, at their meetings in October and November last, evinced a very deep interest in the cause of Domestic Missions.—They expressed it as their firm conviction, that the best interests of our country, and of the Church, demanded an entire union of all our churches in the vigorous prosecution of this work. Many confessions were made of past deficiencies—strong and spirit-stirring resolutions were adopted, and the pledge was solemnly given, that no effort should be wanting on their part, to

bring all their churches to act for this object, more efficiently than they had hitherto done. We have confidence, that the pastors and elders meant just what is said in these resolutions, and our object now is, to "stir up their pure minds by way of remembrance." In the language of the great Apostle to the Gentiles, to the Church at Corinth, we would say to these good pastors, and to the churches: "Now therefore perform *the doing of it;* that as there was a readiness to will, so there may be a *performance* also, out of that which ye have, for if there be first a willing mind, it is accepted, according to that which a man hath, and not according to that which he hath not. For we mean not that other men be eased, and you burdened; but by an equality, that *now at this time, your abundance* may be a supply for their want, that their abundance also may be a supply for your want, that *there may be equality*," 2 Cor. viii. 11, &c.

We love to give the churches due credit for their efforts in the cause of Christ, and it is with real satisfaction and gratitude to God we state the fact, that in regard to the churches which have made their collections for this object, a number have given good evidence of increasing interest, and, with a few exceptions, they have done better than in former years. But *most of our churches* have as yet made no collections. If these churches will not fail to do *their part* in this work, as we fondly hope they will not, and if they can be persuaded to contribute *soon*, and *according to their ability*, the means for carrying forward the work will be furnished. There will be no lack of means, if *all the churches* will promptly, and efficiently do their plain and obvious duty.

But, dear brethren, you must bear with us in our importunity, while we again remind you, that the cause demands *prompt* and *vigorous* action, and urge you, as you value the approbation of our redeeming God, and the salvation of souls, that you come up promptly and in your strength, to this work.

Your Board are under large engagements, made in obedience to the commands, and in reliance on the pledged support of the churches. These engagements can be met only by the churches redeeming fully their pledges. If the churches fail to do their part, or if they delay too long their part of the work, the cause must suffer loss.

New applications for appointments, and for aid, are crowding upon the Board, which they can meet only by the churches doing their duty promptly and efficiently. And we mention, in addition, as an interesting fact, that application has already been made to send forth, into the great missionary field, particularly in the West, several interesting and valuable young men, early in May. Important fields are now open for them; thousands famishing for the bread of life, are waiting for them, and begging that they may be sent. Can they be sent? With deep anxiety we put the question to the pastors in the churches, and to the friends of this cause, Shall these good men be sent into this great missionary field, already white to the harvest? To send them forth, and sustain them in the field, will require additional funds,—will these funds be furnished? We wait for an answer.

The Board have been anxious to obtain a good Agent, for the churches to the east and south of Philadelphia;—they are satisfied the interests of the cause require it, and efforts have been made, and are now making, to secure this important object. As yet they are without an agent in this important field, and must therefore depend on the *pastors* to have this work done.

Dear brethren, pastors in our churches, forget not the cause of Domestic Missions. Fail not to bring this cause before your people. Tell them of the moral wastes in our country; of the hundreds of thousands of their fellow-countrymen, who are literally starving for the bread of life; and point out to them the importance of having our whole land pervaded by a gospel influence; press upon them their *duty*, and

their *privilege*, to take a part in this good work. Delay not in this matter. And while you, and your people, are engaged in efforts to bless and save others, may God's richest blessing descend on you, and on them.

THE GOLD RINGS.

"I CANNOT WEAR THEM WHILE SO MANY ARE CALLING FOR THE WORD OF LIFE."

The following brief note, enclosing two gold rings, was sent to a valued pastor, by a young lady, who was a member of his church, and in moderate circumstances, and was by the pastor sent to the Board of Missions. The modest donor wishes not to be known, but her humble note breathes so much of the sweet spirit of the Gospel, that we venture, without her knowledge, to give it to the public, with the hope that it may do good, by leading others to make the inquiry, whether they could not, by even a small sacrifice, do something, yea do much, to bless and save the millions in our land, perishing for the word of life.

DEAR PASTOR—Will you please to give the enclosed to the Board of Missions, if you think it would be proper to do so; if not, please return them; *but I cannot wear them while so many are calling for the Word of life.* I would give them here, but cannot without its being known. If you think proper to give them, I do not wish my name to go with them. Please say nothing about this to any one.

RECEIPTS IN THE TREASURY AT PHILADELPHIA

IN JANUARY, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Second ch. Troy, N. Y. per Rev. R. Smith, in part, 100 00

Pby. of Albany.

Fem. miss. soc. of 2d ch. Albany, to con. Mrs. E. Russell and Mr. Thomas Lee h. m. per A. M'Clure, Esq. 100 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goodwill ch. N. Y. 45 00, per Rev. W. Blaine, 45 00

Pby. of North River.

Smithfield cong. N. Y. per Rev. W. J. M'Chord, 37 07

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

Ladies' cent soc. of Hamilton Square, per Rev. Geo. Ely, to con. him an h. m. 20 60; collected in Princeton, N. J. by Rev. W. E. Schenck, 43 00 63 60

Pby. of Newton.

Drawn for on Enoch Green, Esq. treas. 112 50

Pby. of West Jersey.

Woodbury ch. N. J. per Rev. John M. Rogers, 3 00; young ladies' miss. soc. of Bridgeton ch. N. J. 24 00 27 00

Pby. of Luzerne.

Wilkesbarre ch. Pa. 25 00; Beaver Meadow ch. Pa. per Rev. D. Gaston, 9 00 34 00

SYNOD OF PHILADELPHIA. *Pby. of Philad.*

Central ch. Phila. addl. Mr. James Field, 50 00; Mr. John C. Capp, 5 00; Mr. Wm. Hughes, 5 00; Mrs. E. Gunderslach, 50 cts.; 10th ch. addl. Mr. John M'Arthur, 5 00; cash, 2 00; North ch. Phila. 214 00, also coll. at mo. con 35 00, per Mr. Robt Wallace, treas.; 7th ch Phila. "a member," 10 00 32 506

2d Pby. of Philadelphia.

Don. of Rev. H. R. Wilson, D.D. 5 00

Pby. of New Castle.

Ben. fund of New London cong. Pa. per Rev. R. P. Dubois, 30 00

Pby. of Donegal.

Ladies' sew. soc. of York cong. per Capt. Donaldson, 25 00

Pby. of Baltimore.

First ch. Alexandria, D. C. per Rev. E. Harrison, 50 00; Bridge-st. ch. Georgetown, D. C. per Rev. R. T. Berry, 28 55; 1st ch. Baltimore, in part, per Rev. J. C. Backus, 700 00 778 55

Pby. of Carlisle.

Miss Matilda Smith, of Cumberland ch. Md. her own and her sister's don. per Rev. J. H. Symmes, 5 00; Dickinson ch. Pa. per Mr. David Glenn, 26 00; from the following persons in Middle Spring cong. viz. Saml. Wherry, 5 00; Mrs. Ellen M'Cune, 2 00; R. S. M'Cune, 2 00; Miss Mary M'Cune, 2 00; Jos. M. Means, 1 50; Jos. Donovan, 1 00; J. R. Montgomery, 50 cts.; amount 14 00 45 0

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Johnstown ch. Pa. per Mr. Rea, 10 00

MISCELLANEOUS.

"A friend to the improvement of the African race," to be applied to the religious instruction of people of colour in Va. 100 00; Miss Elizabeth Hoit of Conn. Farms, N. J. per Dr. Magie, 100 00; Hon. L. Kirkpatrick, 100 00; Miss Mary Deare of Lawrenceville, N. J. for a destitute missr. 40 00 340 00

Total, $2079 22

For the Church Extension Fund.

Smithfield cong. N. Y. per Rev. W. J. M'Chord, 2 32; don. of Rev J. J. Janeway, D. D. 200 00 202 32

THOMAS HOGE, Treasurer

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN JANUARY, 1845.

SYNOD OF PITT[illegible]. *Pby. of Redstone.*

Greensburgh ch. Pa. p[illegible]th Agnew, Esq. 14 00

Pby. of Ohio

First ch. Pittsburgh, addl. 1 00 [illegible]L. miss soc. of do. per Miss Brooks, 100 [illegible]; East Liberty ch. in part, per Rev. W. B. M'Ilvaine, 24 00; Sewickley ch. per Rev[illegible] Nevin, 3 60; Racoon ch. per Rev [illegible] M'Kaig, 30 00; fem. miss. soc. of do. 30 00; Canonsburgh ch. per Rev. M. Brown, D. D. 20 00 218 00

SYNOD OF WHEELING. *Pby. of Steubenville.*

Second ch. Steubenville, per Rev. C. C. Beatty, D. D. 25 92

Total, $257 92

J. D. WILLIAMS, Treas.

RECEIP[illegible]HE TREASURY AT LOUISVILLE

IN JANUARY, 1845.

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

First ch. Chilicothe, Rev. J. Woodrow, pastor, 100 00; West Union, 4 00 104 00

Pby. of Cincinnati.

John Baker, Esq. 1st ch. Cin. 10 00; Dr. A. Guy and lady, 25 00 35 00

Pby. of Oxford.

College Corner, 3 12

Pby. of Sidney.

Piqua, per Rev. J. A. M. 10 00

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany, in part, 92 35

Pby. of Madison.

Pleasant Township, per Rev. J. B. C. 6 76; Lancaster, bal. 50 cts., Rev. J. B. Crowe, 74 cts. 8 00

Pby. of Crawfordsville.

Waveland, bal. 5 50; Frankfort, addl. 11 66; Jefferson, 7 50; Brownsburgh, 6 62; Thornton, 7 05; Poplar Spring, 4 56 42 89

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Rev A. S. Howsley, 1 00; John Forline, 25 cts.; J. K. Walker, 25 cts.; W. Ashcraft, 25 cts.; Elizabetown, 6 42; Shelbyville, in part, 66 57; Mrs. D. C. Proctor, 5 00 79 74

Pby. of Muhlenburgh.

Hopkinsville, 7 00; G. W. Gray, 1 00; S. S. Vick, 1 00; J. J. Bigger, 1 00; Mrs. Sarah Bibb, 5 00; S. Stubbins, 1 00 16 00

Pby. of Transylvania.

Lebanon, 20; J. Barret, 4 00; A. W. Allen, 1 00; Mary Allen, 50 cts.; Bethel ch. 10 00; Ebenezer, 10 00; Greensburgh, 4 66; Dr. Hardin, 2 00; G. T. Wood, Esq. 2 00; Dr. Barrett, 2 00; B. L. Kerr, 1 00 57 16

Pby. of Ebenezer.

Covington, towards h. m. of Rev. J. B. Crowe, 25 75

MISCELLANEOUS.

Avails of Missionary Depot 40 00

Total, $514 01

Clothing, &c.

West Union, Ohio, 1 box clothing, &c., valued at 15 25

Ladies of Paris, Ky. 1 box clothing for a particular miss. valued at 50 00

One box from ladies' sew. soc. of Dunlap's Creek and M'Culloughtown congs. Pa. val. at 30 03

One box from Fem. miss. soc. of Racoon cong. Pa. valued at 55 00

One box from a lady in Racoon cong. Pa. valued at 17 10

One box from fem. miss. soc. of Westfield cong. Pa. valued at 24 17

$191 55

WM. GARVIN, Treas.

RECEIPTS IN THE TREASURY OF THE SYNOD OF OHIO.

IN DECEMBER, 1844,

Pby. of Richland.

Mount Vernon ch. 10 00

Pby. of Wooster.

Congress ch. 5 41; Wayne ch. 6 30; Jackson ch. 8 75; Wooster ch. 31 40 52 86

Pby. of Coshocton.

Coshocton ch. 10 84; West Carlisle ch. 1 50; Jefferson ch. 75 cts.; Unity ch. 23 00 36 09

Pby. of Hocking

Plymouth ch. 1 00

$99 95

RECEIPTS IN JANUARY, 1845.

Pby. of Columbus.

Truro ch. 8 00; Mount Pleasant ch. 44 57; 1st ch. Columbus, 45 87; ladies' sew. soc. of do. per Miss Benfield, treas. 62 50 160 94

Total, $260 89

THOMAS MOODIE, Treas.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. APRIL, 1845. No. 4.

Board of Foreign Missions.

Siamese Mission.

JOURNAL OF THE REV. W. P. BUELL.

[Concluded from page 40.]

A Sabbath day, and its Engagements.

Dec. 11th.—Yesterday being the holy Sabbath, we made it a day of *bodily* as well as spiritual rest, and remained at the wat last mentioned all day. Early in the morning the priests and others came and stood on the bank and begged books. They were supplied; and we made such remarks in connection with their presentation, as circumstances allowed.

At our morning worship I had occasion to read and explain fully to our crew the law of the Sabbath, which so clearly prohibits our "man-servant, and even the stranger within our gates," from violating this day, under our sanction or neglect. Some of them had strolled away in the morning before we were fairly dressed, without our knowledge when they started. They were sharply reproved, particularly as they had lived in our families so much and knew better. But the wicked and unsanctified heart is impatient of restraint, the world over. One of them said, "We don't come this way *often*, and we want to see all that is to be seen." "Often or not often," we remarked, "was not the question of duty. *We* had never been here in our lives, and were just as anxious to see the country as they were; but as God had commanded us to keep this day, we dared not disobey. Any other day," said we, "you can all gratify yourselves."

The result was very favourable upon them and the natives who came to our boat. Each man took a good book and read it, showing an interest in its contents, and a respect for our reverence of God's day.

About ten in the morning we took some select books and called upon the head priest of the wat. He was seated on a mat, rubbing up some kind of flowers for medicine. As we went in, he had his back to us. We passed the usual compliments. He did not seem inclined to take much notice of us. However, after showing some of the books, and explaining them, we got his attention. By this time there was quite a number gathered around; and thus situated, in a heathen temple, and surrounded by the priests of a false religion, we began and gave them an extended discourse on some of the fundamental points of our holy religion; at the same time exhibiting the absurdities and contradictions of Buddhism. They stared and were amazed to hear of a new religion, and hear it delivered to them with so much plainness, in their own language. Two or three times the priest turned to those around, and said, "They can speak Siamese! They speak it very distinctly." He then turned to me, and asked, "Can you read Siamese?" I replied we both of us could read it. He begged to hear us. We gratified him. He was highly pleased and equally surprised. After our interview was through, we presented him some neatly-bound books, but he modestly declined taking them himself, requesting that we should first call on the Governor of Pechaburi, and if he did not prohibit us, "then," said he, "we will all be glad to get books; and there is an immense population in this section of country, and all will desire to receive your books; and even a boat loaded with them would not supply us all." We assured him that the report of our being prohibited to distribute books, or of the people to receive them, was unfounded. "We are much afraid," said he. "Well," said one of us, "though you will take none of our books, you have been pleased to treat us respectfully, and to listen attentively to our discourse. We thank you for your attention, and request that you will examine the Christian religion."

We invited him to call on us in Bangkok, and told him where we lived. He said that he would call on us, and that formerly, when at the city, he got some of our books and brought them home. He had read them, and was pleased with many things they taught.

We left him, after about an hour's audience

with him and those connected with the wat, and returned to our boat.

Afterwards this priest came to the boat, and the missionaries again entered into conversation with him; but presently his curiosity was excited by different articles of their dress, concerning which he made various inquiries. The details we omit, but the missionaries at length regained his attention.

He then asked, "Does your religion allow your priests *to marry?*" We replied that it did; that they were not forbidden; but that our sacred book said, "Marriage is honourable in *all*;" that we held that marriage was a great preservative of virtue, and that we believed it far better to marry in a lawful manner, than to profess, like priests of this country, to live monastics, and yet be continually guilty of conduct inconsistent with their vows." He cast a significant look on those around him. . . .

He then asked the question which seems ever uppermost in a Buddhist's mind, "*Does your religion allow you to kill animals?*" We told him it did;* to kill them for food was lawful, but to kill them for sport was cruel and improper. "Then," said I, "your religion forbids you to kill animals of any description; but do not you eat fish, for instance?" "Yes," said he, "but *I* do not kill them; some one out at the mouth of the river does that; the sin is *theirs*, not *mine*." "But if you or no other person would eat fish, and other animal food, there could be no demand for it; and consequently, there would be no inducement to destroy animal life." He was pushed too hard, and, rising with a confused smile, he said to his disciples, "Come, let us go to dinner; our gong has already struck."

So we parted for good. We saw him no more. We feel that we secured his respect, and pray that something of what was said may be fastened in his heart, like a nail in a sure place. Though he himself took no books, there was a liberal supply given to almost every inmate of the temple, both young men and boys, so that he will not be wanting for a supply.

After their eleven o'clock meal, most of them returned to converse, when my friend read and explained to them the decalogue. They seemed to feel its force, and some wished to conceal their feeling, by trying to make light of the subject, and by cavilling. They were soon, however, put down and silenced, by some appeals to their sense of propriety, professing themselves to be religious teachers.

Having laboured here hard for some hours, and feeling the want of some quietness, we "passed over unto the other side," to seek it. Here we truly *rested*, and were very thankful for one day in seven, when we might be freed from the ordinary cares and labours of the week; be quiet; retire from the scoffing heathen; enjoy communion with God, and refresh our souls with the contemplation of our blessed rest on high. The afternoon was indeed a season of refreshment to our minds, which had been in one continued state of excitement for the six days previous. In the evening, about the hour of twilight, we had a sweet little season of prayer and communion in our boat. Mr. H. read the 46th Psalm, and remarked particularly on the 10th and 11th verses. Never before did this portion of scripture appear so precious.

By the bank of this heathen river we two "sat down;" yea, we felt like weeping, "when we remembered Zion." But though every prospect, at present, was so dark around us, faith pointed to a brighter day to dawn. Cheered by this hope, we "sung one of the songs of Zion." "From Greenland's icy mountains," was never sung by us before with more "spirit and understanding." We then had two prayers, in which we did pour forth our souls into the bosom of the Saviour, who we believed was with us, for he has said, "*Where two* or three are gathered together in my name, there am *I* in the midst of them." And, again: "Lo *I* am *with you always*, even unto the end of the world."

We plead for these poor heathen, who, in their blindness, and about the same hour on the opposite side, were boisterously engaged in their unmeaning, and, to most of them, unintelligible devotions. We plead for our dear wives and children, whom we felt we never loved more than at that moment; for, without their cheerful and sweet intercourse, we should have to spend years of loneliness in such an unfriendly land as this. It was consoling to think that in *this* land we had homes and pious companions to whom we might soon hope to return. We thought, too, of our fellow-labourers; their time of prayer, and plead that they might be happy in it. We thought of you, dear readers, in a Christian land, where there are no heathen temples, and idolatrous worshippers, and no scoffing heathen children, hollowing in derision, "Hallo, Jesus Christ! give us a book! God! Jehovah! Ha! ha! ha!" and then set up a wicked laugh.

No! in your happy land the name of that blessed Saviour is pronounced with reverence, or at least respect. And there the great Jehovah is felt to be the Lord of all! Alas! it was not so here yesterday. These holy names were yelled out until our hearts bled to see the awful profanity of these *young*, but depraved and blinded idolaters.

Arrive at Pechaburi—The Governor unfriendly.

Delayed by the rain, Messrs. Buell and Hemenway did not reach Pechaburi until the next day, though they

* See Gen. 9: 3. Deut. 12: 15—21; and the 14th chapter, which mentions the animals which are clean and unclean. Acts 10: 12, 13—15.

were within a short distance of the town. Passing a pegodal monument 140 or 150 feet high, and observing some 150 to 200 boats engaged in trade, they moored above the town bridge. Afterwards they called upon the governor, who received them very ungraciously.

We approached towards him, and passed the usual civilities, to which he seemed to pay no respect, but in a haughty manner said, "Where are you from?" "Bangkok," was our reply. "What have you come here for?" was his next question. "To distribute books, and see the country," was our reply. Turning from us, and walking off, he said, in a most disdainful tone, "What books?" "The Gospel of Jesus Christ, and those books that explain his religion," was our reply. He moved off to his house, and two men rushed up while we were yet near him, and called us to come to them, and seemed to act as if we had offered some great indignity to the governor, by simply venturing near to his person, and addressing him ourselves. They invited us into a very ordinary shed of bamboo and atap, as a reception-house. Here, being seated on a mat, they inquired where we were from. We told them from Bangkok. "What is your business?" "Distribution of books, and a visit to see the country." "What *master* sent you?" "We have no master," was my friend's reply; "we are *freemen*, and come of our own accord." "What books have you?" "The word of God, tracts, treatise on astronomy, geography, and some historical works; and we have brought a fine collection to present to his excellency the governor." One then left to go to his honour; the other remained a few moments, and was called to follow. We sat three and-a-half hours, and received no attention whatever. It was somewhat amusing to listen to the remarks of the crowd that had gathered around us. On one side they were discussing the merits of our dress, personal appearance, &c.; on another they were speaking of our characters and demeanour. One says, "They are so proud! they did not get down on the ground before the governor." One says, "They are very bold to venture away off here, on their own responsibility." "Ah!" says another, "who will compare with foreigners? they are very bold!"

While waiting here, two gentlemen from the capital, on government-business, came in, and really manifested as much pleasure at seeing us as if we were their most intimate friends. We had much pleasant conversation with them. They told us that this section of the country was the garden of Siam, and that it contained a larger population, to its extent, than any other part of the kingdom; that the Burman line was just over the mountains, within three days' travel; and that there was some communication with Tavoy, Mergui, and other places on the coast of Bengal; though not very much now, as the fear of robbers had rather disheartened travellers on this route.

After waiting so long, and knowing that his excellency was aware of our being here, and not receiving the least notice from him, we returned to our boat. Here we got a good supply of Siamese and Chinese books, and commenced our work of talking to the people, and distributing them. We had only proceeded a little, when one of our men walked up close behind me and said, "They are every where saying that the governor has his alarm gong struck, and several criers running through the town, forbidding the people to receive our books." We thought it might even be so; but we persevered in our labours until we had gone over the principal parts of the town, talking as we could, and continuing to offer books at all the houses we passed. Many, at the moment, took them, but their neighbours would call out to them and state something to alarm their fears, and they would, most generally, come running after us, saying that they did not want our books, for they could not read—even though we had heard them ourselves.

The town of Pechaburi—Notices of the country—Return to Bangkok.

This is situated on the river bearing the same name, and about twelve miles from its mouth. It lies on the west side of the Gulf of Siam, and about ninety-eight miles south-west from Bangkok. It is sometimes, and indeed generally spelled *Pripree*, by travellers, and pronounced as if written *Pripre*, by the common people; but the proper name and orthography is that given at the heading above.

The town is as well supplied with a good harbour, as the capital itself, considering their relative size. Things, too, are as cheap, and some even cheaper than in the city. The largest part of the town lies on the left side of the river, as you go up. The governor's residence is also on this side. On each side there are good paved-walks, running through the town, and these are laid off very regularly for a Siamese town. The whole place wears the appearance of cleanliness and business, to an unusual degree for this kingdom. The soil of the place being sandy, it is pleasant walking, even where they have no pavement. We were very much pleased with the place, and, if the door were open, would, on many accounts, most decidedly give it a preference over any place we have yet seen, as a missionary station, out of the capital. It has its disadvantages, but many rare advantages. The *water* here is as good as any in the kingdom, it is said. At Meklong, always, and some times even at Bangkok, the water is quite brackish; here it is pure, running down from the mountains.

Owing to our embarrassed circumstances, we

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did not undertake to count the houses here, but by looking and walking over the town, we both agreed that within the town proper, there must be a population of from 6000 to 7000, and perhaps more. This is simply our estimate for the town. The whole valley of Pechaburi is almost a continued town, the population is so dense.

Mr. Buell describes the Pechaburi river as rising in the mountains between Burmah and Siam, perhaps 30 or 40 miles from the town of the same name.

The river is narrow—hardly a stone's throw across it. It is entirely too shallow for the navigation of even the largest boats that ply about in the head of the Gulf, as sailing-boats. True, there are times, now and then, when the tides do enable a respectable size trading-boat to get up to the town. From the mouth of Bankabun canal, where we entered this river, up to the town, at ordinary times, I should say that there was not more than from three to four feet of water in it. The banks are some six or seven feet above low-water mark, and generally steep. The water is pure and sweet.

The whole valley through which this river runs, is very fertile, and densely inhabited. There are extensive rice-fields, and some meadows all along the river, and it is a very pretty country.

The soil is much more sandy than elsewhere between this and Bangkok, or about it. The inhabitants, therefore, find it much more easy to till, and hence use the India-ox instead of the great awkward buffalo.

It was amusing to us to see how the people kept their crops of ripe rice from being destroyed by birds, which are very troublesome. They have wind-mills turning all over the fields, and then scaffolds six feet high, almost as thick. In the morning, and at evening, almost every man, woman and child of the household, goes out and ascends, each one, his scaffold, and there they stand, beating sticks, clapping hands, screaming and yelling, until you are well-nigh stunned with the babel of sounds and human voices. This has to be kept up *every day* from the time the rice begins to be ripe until it is all gathered in. The stacks of hay and straw, the graneries for paddy, the oxen, cows, and their young calves, and other domestic comforts along this river, reminded us strongly of rural life and happiness in our own much-loved country.

Owing to the excited state of feeling in the town, and the great difficulty in getting the attention of the people, we left there about 12 o'clock, M., to return down the river. As we went back, we found that the late heavy rains had produced a great freshet in the river, and the water was breaking over the banks, and covering the ground and parts of the rice-fields, where the rice was just harvested, or ripe enough to be in a day or two more. Much distress and anxiety was felt by the farmers, for they would barely make enough to serve them, as this year has been one of too much drought to raise good crops, and rice is now quite dear in Siam.

Shortly after leaving Pechaburi, Mr. Buell received distressing accounts of the illness of Mrs. Buell—an illness which, as our readers are already aware, eventually led to their return to this country. Without stopping by the way, Messrs. B. and H., therefore, returned at once to Bangkok. We add one more extract from the journal, expressing some just reflections on the field of missionary labour in Siam.

As we passed along home over this level and fertile valley, through almost every part of which is strewn a dense population, along its rivers and innumerable canals, and all living and dying "without God and without hope," we could but sigh and earnestly long for the day when the blessed Saviour should here have thousands of sincere, humble and intelligent worshippers. O, it is distressing beyond description, to see a whole kingdom given up to idolatry! Go where you will in it, not one person can be met, upon whom you can look as a fellow-Christian, and who will welcome you to his hospitality, and bid you God-speed in your labours of love; not *one* takes you by the hand, and shows that the object of the missionary is one that lies near to his heart. There is such a coolness, yea, frozen-hearted reception, wherever one goes here, that nothing but the all-powerful and supporting grace of God can ever keep his best feelings from being chilled and even benumbed.

Truly, the situation of this people is most deplorable, and nothing but sovereign power and grace can ever rescue them from everlasting ruin.

Wherever we have been in this trip, we have found in almost every village of three hundred or five hundred inhabitants, one or two, and sometimes three Buddhist temples, and in each there are from three to fifteen priests. What a supply of religious teachers has this people! How unlike the blessed religion of our Saviour! The conversion of any people to him is a great work, and the instrumentality feeble. "The *harvest* is *great*, but the *labourers* are *few*." But with regard to Siam, I think I may just reverse this declaration, and it will hold equally true as applied to the Buddhist religion. This *field* is comparatively *small*, and the *labourers* are *many*, very *many*; yea, far *too many*. The swarms of idle priests, like the locusts of Egypt, seem to devour all the verdure of the land, and the living of the common people. But, alas! this priest-ridden people can conceive of few more worthy and meritorious deeds than daily to feed, and, as often as necessary, to clothe these lazy, superstitious, and, too often, ignorant ministers

of a system of faith, bearing only another name for *atheism*. O, blessed Saviour! may a brighter and happier day soon dawn on this benighted land! May thy glorious Gospel rapidly spread amongst these poor Siamese, and all those of other nations mingled in with them, until not one shall remain ignorant of salvation, or estranged from Thee, the Fountain of all life—the Source of every good!

We would try to encourage ourselves continually with the hope that God has mercy in store for his people. The fact of his sending us here, lays the foundation, in part, of our hopes for them. We are thankful that we have been permitted to go forth amongst them, and, with stammering tongues, to bear our testimony in His favour, and to proclaim His unbounded love to man. If what we have been enabled to do, in great weakness, shall, either soon or when we are gone, prove a blessing to any of them, we shall rejoice to have been permitted to go amongst them. And we would now record our gratitude to God for his kind care over us by night and by day, when far away from friends, and journeying amongst strangers and heathen. We have gone and returned, and not a finger of violence has been raised against us.

Lodiana Mission.

LETTER OF THE REV. J. R. CAMPBELL.

We find in the Banner of the Covenant, of January last, a valuable communication from the Rev. James R. Campbell, dated at Saharunpur, June 1, 1844, and addressed to the Rev. T. W. J. Wylie, Corresponding Secretary of the Board of Missions of the Reformed Presbyterian Church, with which body of Christians, as our readers are aware, Messrs. Campbell, Caldwell, and Craig, are ecclesiastically connected. This letter we have marked for insertion in the Chronicle, and the first part of it is given below. The brief sketch of the history of the Lodiana Mission we do not omit, as it is necessary to the completeness of Mr. Campbell's narrative, and particularly as some parts of it happily take the place of the farther notices which we had designed to give of the stations and brethren connected with that mission—see p. 5, Chronicle of January.

My Dear Christian Brother,—You have requested me to give you "a *detailed* account of our mission, of its plans, and the whole course of labour pursued in the management of its operations." With this request I most cheerfully comply, as in your opinion such a sketch would be interesting to the friends of the mission generally, and might serve to promote the great cause which we have so much at heart. Those who have regularly perused the pages of the "Missionary Advocate," and the "Missionary Chronicle," during the last nine years, must be well acquainted with the progress of the "Lodiana Mission," as well as the other missions established by the Board of Foreign Missions of the Presbyterian Church in Northern India. A volume also has been published by the Presbyterian Board of Publication, entitled, "Travels in North India, by the Rev. J. C. Lowrie," (the pioneer of missionary operations in this distant part of the heathen world), which will be found interesting to those who desire information respecting the origin of this mission, and its progress for a number of years subsequently. Taking for granted, then, that the *past* history of the Lodiana Mission is either generally well known, to the friends of missions, or may be known by a perusal of the publications to which a reference has been made, I will not enter into a very minute account of the origin and progress of the mission up to the present time.

In the autumn of 1834—nearly ten years ago, the Rev. John C. Lowrie arrived at Lodiana, and about a year after, he was joined by the Rev. John Newton, and the Rev. James Wilson. In Dec. 1836, Messrs. J. M. Jamieson, W. S. Rogers, J. Porter and myself, joined the same mission, when two other stations were commenced, one at Saharunpur, and the other at Sabathu. Two years after, that is, in Dec. 1838, the mission was again reinforced by the arrival of the Rev. J. Caldwell, and Messrs. J. Craig and R. Morris. In Nov. 1842, the Rev. L. Janvier arrived, and last year Dr. Green came to Lodiana, but remained only a few months.

Mr. Lowrie's health having failed shortly after his arrival at Lodiana, he was compelled to return to America in a little more than a year afterwards. The Rev. J. Wilson left the Lodiana mission about the close of the year 1837, to join the Allahabad mission, where he has since laboured with zeal and success. The Rev. W. S. Rogers, in consequence of the ill-health of Mrs. Rogers, was compelled to leave the field, near the close of the year 1842; and as he had mastered the language, and was an able translator, his departure was a great loss to the mission. Two ladies, Mrs. J. Caldwell, and Mrs. H. Porter, have been called from their labours, and are now inheriting the promises; while eight children taken out of five families, sleep also in death. Thus has heathen ground in this distant part of the world been rendered more interesting, by having mingled with it the ashes of those whom we loved, and whom we expect to meet again at the resurrection. With this general outline of the past, I shall proceed to give you an account of the state of the mission *as it is at the present time*.

The *Lodiana Mission* now consists of four stations; viz: Lodiana, Saharunpur, Sabathu, and Merath. Of these a brief description will be given, leaving Saharunpur till the last.

Station at Lodiana.—This thriving town is situated on the utmost boundary of the N. W. frontier of the British provinces in Hindustan, lat. 31, N., lon. 76, E. The native town contains about 30,000 inhabitants, a considerable portion of whom are Kashmiris, and there is besides a cantonment containing several corps of European and native infantry. The missionaries here are Rev. Messrs. J. Newton, J. Porter, L. Janvier, and Mr. R. Morris; Golak Nath, a catechist; Haldhar and John Baptist, assistants. Mr. Newton, in addition to an extensive acquaintance with the Hindustani and Hindi languages, is now a good Panjabi scholar, and has made a translation of a part of the New Testament into that language, in addition to the preparation of a number of tracts, translation of the Pilgrim's Progress abridged, Life of Christ, &c. He is also preparing materials for a Dictionary in the Panjabi, which is very much required. He is pastor of the native church of Lodiana, but all the ministerial brethren take their turn in public preaching both in English and Hindustani. They visit the bazars daily, and hold a public service every Sabbath afternoon in a large and handsome church that has been built in the city. The attendance on these occasions often amounts to several hundreds of Mohammedans and heathen, who behave with as much decorum as could be expected. Mr. Porter has had charge of the English school occasionally, as well as of the presses. He has had much to do also in the superintendence of mission buildings, and he has taken an active part also in itinerations and the distribution of tracts. The English day-school is now under the superintendence of Mr. Janvier, and the girls' boarding-school is under the care of Mrs. Janvier since her arrival—formerly it was managed by Mrs. Newton. This school generally has contained about ten orphan girls. The day-school in English, averages from twenty-five to thirty in attendance. At this station there are three printing-presses under the superintendence of Mr. Morris, together with an extensive binding establishment. These give employment to a number of natives, who are, to some extent, brought under the influence of Christianity. During the year 1842, more than eight millions of pages were printed at these presses, in the Hindustani, Hindi, Panjabi and Persian languages. The number of tracts prepared and revised for the press by different members of the mission, amounts to between forty and fifty. Those who wish to see a list of some of these tracts and to learn their character, I would refer to the sixth Annual Report of the Board of Foreign Missions published in May, 1843. Of the hundreds of thousands of tracts and portions of the sacred scriptures that have been printed at our presses, and the large supplies that we have received from Calcutta and elsewhere, a liberal distribution has been made at all our stations, at fairs, and while in extensive journeys, made for the purpose of spreading far and wide the knowledge of salvation in this dark and benighted land.

Station at Sabathu.—This is a small town on the Himalaya mountains, about twelve miles from the plains, and nearly 5,000 feet above the level of the sea. Its latitude is 31 deg. N., and longitude 77 deg. E. The southern ranges of all these vast mountains, are peopled by Hindus exclusively, Mohammedans not having penetrated a region, the ruggedness and barrenness of which offered so little to their cupidity—their love of ease and luxury. The hill-people are much less under the influence of prejudice and caste, than the Hindus on the plains; but the population being sparse, the hamlets in which the people reside being difficult of access, and all being farmers on a small scale, and generally engaged in cultivating their little terraces and patches of ground at a distance from their homes, and having but little taste and leisure for reading, it is found that missionary labour among them is far from being as successful as might be expected. They are a hardy, industrious race, and much attached to the hills and glens where they were born. The females are not shut out from society as in the plains, and consequently they seem to enjoy a much larger share of domestic happiness. Women, however, are bought and sold, and many of them being pretty fair and handsome, are brought to the plains in childhood, to fill up the Zananas of the wealthy, as well as to supply the immense demand in the bazars. And, it is said, that this accounts for the system of polyandry which prevails throughout the hill-tribes. The people, generally, being too poor to purchase wives, in such cases a whole family of brothers will unite and purchase one woman for the whole! Another very singular custom prevails, which I have often witnessed. Close to every village there is usually a mountain stream; and when nature does not provide this luxury, art often does. This small stream —sometimes a mere rill—in addition to turning a little mill which grinds the grain consumed in the village, is made to serve another very useful purpose—that of keeping asleep all the children of the place for many hours through the day, while their mothers are engaged in domestic duties. This is done, by drawing off small portions of the stream, at different places, by means of a spout; when the hour for repose arrives, the child is laid on a small stage of sticks and straw, with his head so placed that the water from the spout falls on the frontal bone of the head and runs off at the occiput without wetting any other part of the body! I have seen children in this position for several hours in the month of December, when the water was almost

at the freezing point, and sleeping as soundly and sweetly as possible!

Early in 1837, the Rev. J. Wilson and W. S. Rogers commenced missionary labours at Sabathu. In less than a year afterwards, at the request of the whole mission, the former removed to Allahabad, to carry on important labours at that station; and the latter was appointed to take charge of the English school at Lodiana. Thus the station at Sabathu was left vacant for some months, until March, 1838, when the failure of Mrs. Jamieson's health at Saharunpur rendered it necessary for Mr. Jamieson to remove to the hills, and to occupy Sabathu. He has since been labouring at that place, but with little success. Schools for boys and girls were established, and for a length of time were quite encouraging; but the people of that place being a moving class, these schools have been broken up for more than two years past. Indeed, the station itself, though not given up, has been broken up for more than a year, in consequence of a European regiment having been placed there. The mission houses being within the limits of cantonment, the right of occupying them was claimed by the officers. They were then sold, and rented, and Mr. Jamieson was compelled to remove to Simla—a sanatarium about eighteen miles farther to the interior of the hills, where he still remains. He has travelled much over the mountains, and as far as Thibet. He is well acquainted with the Hindi language, which is spoken altogether on the hills, and he labours as diligently as circumstances will allow, among the villages in the neighbourhood of Simla and Sabathu. In the cold season he itinerates a good deal in the plains, and usually attends the fair at Hurdwar.

Station at Merath.—Merath is the largest military cantonment in the upper provinces, and a place proverbially healthy. In all respects it has been considered an eligible place for a mission, having, in addition to the extensive bazars connected with the lines, a large native town quite distinct, and in a great measure free from military influence. This station is seventy-two miles from Saharunpur, in a direction a little east of south; and it is only a little more than thirty miles N. E. from Delhi. The Church Missionary Society has carried on labours there, but in a very inefficient manner, for many years. Having some time ago given up these labours entirely, it was thought to be a favourable opportunity for our mission to occupy the station at once. Accordingly, the Rev. Mr. Caldwell moved to Merath in November last, and is now endeavouring to sow the seed of the gospel in a field which promises, in due time, to yield an abundant harvest. He has two native assistants who read the scriptures in the town, and talk with the people on the way of salvation by Jesus Christ; but he greatly requires another foreign missionary to strengthen his hands by counsel and assistance in labour. We hope the churches will soon furnish the man, and the means for his support, and not allow so important a post to suffer for want of the strength necessary to carry on all the labours that are requisite at so large a station. A congregation of from twenty to thirty persons—Europeans and East Indians—attend the English preaching, and as some natives are inquiring, it is expected that a church will soon be formed. Brother Caldwell visits the bazars himself almost daily—his assistants go twice a day and spend several hours among the people. Vernacular schools have been commenced with some promise of usefulness; but as these have failed of accomplishing what was expected of them at other stations, when not conducted by Christian teachers, we have but little hope of those at Merath doing much good. A service in Hindustani is held every Sabbath, and other labours and plans pursued, calculated to awaken and instruct the heathen.

Station at Saharunpur.—This ancient and respectable city, containing not less than 40,000 people, is situated in N. lat. 30 deg. and lon. E. of London 77 deg. 30 min. Since the commencement of operations at Merath, this has become the most central station in the mission. Lodiana is distant in a N. W. direction 130 miles; Sabathu N. N. W. about 110 miles; and Merath S. S. E. 72 miles. The river Jumna, rising in the interior of the Himalayas, and running in a southern course, passes within ten miles of us on the west; while the Doab canal, which is supplied from the head-waters of the Jumna, where they pass through the last range of mountains, runs near to the city, and irrigates the whole country around, so as to produce abundant crops and luxuriant vegetation, at almost every season in the year. On this account the district of Saharunpur is considered the most populous and wealthy in the upper provinces. The station itself is considered handsome on account of the good macadamized roads which have been made in all directions around the city, and the large botanical garden which is kept up here by the East India Company, and which contains many rare trees and shrubs both indigenous and exotic. The proximity of this place also to the Sanatarium at Mussurie, and Landour on the Himalayas, not distant much over 50 miles, renders it very eligible as a mission station, as in case the health of missionaries should fail, or they be seized with fever in the hot season of the year, they could reach that delightful climate in a single night, and the next morning find themselves at an elevation of 8,000 feet. The *suddenness* of such a change, is generally attended with the best effect, and then the cool and bracing air of the mountains seldom fails to effect a restoration to health,

through the Divine blessing, and to invigorate the system when worn down by close labour in the plains. When in Calcutta, a house was purchased for us at this station by a gentleman in the civil service, and a particular friend of ours, which proved to be in a most unhealthy spot. After residing four years at that place, and after suffering much from jungle fever, and some of our party falling by death, we were reluctantly brought to the decision of either relinquishing the station, or at a vast amount of trouble and expense building on a more healthy spot. The latter plan was adopted, and we trust under the special direction and guidance of the God of missions. It would be impossible to give any idea to our friends of the difficulty of this undertaking, when all was to be accomplished by native labour, and by those to whom our plans of building are in a great measure unknown. Every thing had to be performed under our own special superintendence, and unless a missionary has some little mechanical skill in such cases, the whole work will certainly be spoiled.

One of the most encouraging fields of our labour is the *Orphan Boarding School*....

The interesting account which Mr. Campbell gives of this school we reserve for our next number, and now insert the subsequent part of his letter, giving a general view of the missionary work at Saharunpur.

With regard to "the course of operations pursued in our missions generally," at this place, I shall now try and give you as particular an account as time and space will permit. As much of self must necessarily enter into this detail, I would rather have avoided it altogether, but now that the thing has been requested, I must not let such considerations have any weight. An account of the way in which ourselves and our assistants are employed, will, I think, take in the whole ground or field of our operations. My own time is fully occupied in missionary and ministerial work, during every day of the seven. On Sabbath, I preach twice, at 10 in the morning in Hindustani, and at 4 in the afternooon in English. At the morning service there are generally fifty people present—in the afternoon, about forty, including the orphan boys. These services are conducted exactly according to your plan in America, except that during prayer the audience kneel, and sing standing. This plan is quite as scriptural as yours, and is, we think, more to comfort and edification. Every one knows that it is easier to sing standing than sitting, and the kneeling posture prevents irreverent gazing through the house, which is any thing but devotional, and which it seems to me is a crying evil in our churches at home, and ought not to be tolerated. Again, there is another practice which we adopt, and which is universal in all the churches I have been in, in India, that is, when the blessing is pronounced, every person takes his seat afterwards, and remains a half minute or so in silent thought. Then the congregation *gradually* disperse without any bustle or confusion. I would here take the liberty to recommend to you, and to all our ministers, the adoption of this plan, and you will see with how much more solemnity and devotion the people will retire from the house of God. But this is a digression which I trust you will pardon. On Sabbath evening, I conduct a catechetical class, at which all the pupils are required to give some account of what they heard in the Hindustani discourse. I also hear the six verses of scripture in Hindustani, committed through the previous week; and often call upon them to repeat the Shorter Catechism, so as to keep it well in their memories. On Tuesday evenings I conduct a Bible class in English, which is attended by the assistants and their families and others, as well as by the orphans. On Wednesday evenings we have a moveable prayer meeting at which I frequently expound a Psalm, or deliver a discourse. On Thursday afternoons, at five o'clock, I deliver a lecture in Hindustani, explanatory of a question in the Shorter Catechism. On the first Sabbath evening of every third month, we administer the sacrament of the Lord's Supper to the members of the church that has been organized, consisting, at present, of twelve communicants. On the afternoon of the first Sabbath in the month, the services partake of the character of the concert of prayer; an account is given of the rise and progress of missions in various parts of the world, and by various societies, and afterwards a collection is made for the spread of the gospel. These collections amount from twelve to twenty-five rupees each time. The superintendence of the boarding-school requires a good deal of my time and attention. In addition to my correspondence with friends in America (the pleasantest part of my duty) I have a great deal of letter and *chit* writing to do to friends in this country, as well as to the brethren in all the other missions. Performing the duty of treasurer of the whole mission, where the accounts to be kept are numerours and complex, requires some part of my time. With the exception of about six weeks at this season of the year, when the hot winds blow from sunrise to sunset, I go pretty regularly every afternoon to the city to preach in the bazars and to distribute tracts. Some time is occupied frequently in conversing with natives at my house—in the distribution of medicines to the sick poor, and to those of our own establishment, and in the superintending of work and repairs frequently going on about the mission premises. The middle of the day, for several hours, is always occupied either in study or translations. At present I am much occupied in helping to prepare a Romanized Hindustani Dictionary,

which requires great labour. In the cold weather, I always expect to be out for a month or two, on a preaching tour, and in the course of the year, I visit several melas or religious fairs in the neighbourhood.

Mr. Craig's labours are chiefly in the English school, where he gives much attention to those under his care. His plan of teaching is to make thorough work as he goes along, and to lay a foundation broad and deep, on which to erect a complete educational structure. The former half of the day is fully occupied in the English school, in carrying forward the course of study already referred to. The rest of Mr. Craig's time is spent chiefly in the study of the languages; sometimes he visits the bazars, and lately he attended the *great mela* at Hurdwar, and a most interesting journal of his visit has just been sent home to the Board. He spends two evenings in the week in teaching the boys to sing, and after more than a year's hard labour, has succeeded in giving them such a musical taste and ability (a thing not easily accomplished) that they can now not only follow harmoniously in the public worship, but sing a number of tunes by themselves, in their social meetings. I may mention here also, that Mrs. Craig now conducts a school for the daughters of the Catechists and our own children, which promises to be very useful, and was a great desideratum.

John Coleman, the Catechist, has been with us now for more than six years, and a more worthy and consistent Christian man, I have rarely been acquainted with. He is now 61 years of age. With a pretty good knowledge of the English language, he has an extensive acquaintance with the Hindustani and Hindi. Indeed, these are more properly his *mother tongue*. Being very mild in his disposition, he is very much liked by the people. He has a pretty good theological knowledge also, and he preaches in the bazars with much fluency. In the mornings, he assists Br. Craig in the English school, and in the afternoons, he goes to the city, and labours by talking and addressing the people to call their attention to Him in whom alone they can find eternal life.

Francis, the Scripture Reader, is the man who was received into the church about a year ago. He reads and writes the Hindustani and Persian languages fluently, and is acquiring an intimate acquaintance with the Scriptures, and the most important doctrines of the Christian system. It is likely he will, one day, rise to the rank of a catechist. He visits the bazars both in the morning and in the afternoon, to read select portions of the Scriptures, and to talk with all whom he meets, and who have an inclination to hear. He generally succeeds in collecting a good audience around him, and having a good tact at conversation and discussion, and ability of illustrating his point by appropriate examples, he secures attention. The assistants are accompanied every afternoon by one of the Christian boys. They go out in turn with the object of learning how to address the people. There is at present a hopeful inquirer here, and his wife, of the Gossains, the highest class of religious mendicants. They profess to be Christians, and to have seen the folly and absurdity of idolatry. It is encouraging to hear such professions, but having been disappointed often before, we require more than a profession before we can entertain strong hopes of the Hindus.

On the first Monday of every month we have a missionary meeting, at which we hear the journals of the labours of our assistants, and when all give an account of their labours during the past month. Signs of encouragement or of discouragement are mentioned, and new plans or alterations suggested.

I have now, my dear brother, given you an unvarnished, and pretty minute account of our operations at Saharunpur—the state of the mission at the present time, and the way in which we are occupied as missionaries. I have neither time nor space left for reflections, except to say that we have many short-comings and imperfections to mourn over, and great searching of heart, as to why our labours have not been more manifestly blessed in the conversion of these idolators, among whom we have dwelt for more than eight years. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," and have laboured according to our ability to bring the degraded heathen to a knowledge of the truth. Of the work itself, we are not weary, and hope we never will be weary of it; nor are we discouraged in consequence of the hardness of heart and unbelief of the Hindus. We know that they will be given to Christ for his inheritance—that they will forsake their idols and turn to the service of the *living God*. We know also, that he who has sent us here, has power to make his gospel effectual, and that he is not slack concerning his promise. Let the Church pray more for her missionaries, and send them more help to cultivate the waste and desolate places where the sound of salvation has not yet been heard; let many of her sons and daughters come up to sustain and extend the labours that have been commenced, and let them *prove* the Lord, if he will not pour out his spirit, and make his own work *eminently* successful in Hindustan. As ever, yours in the Lord,

J. R. CAMPBELL.

EXTRACT FROM A LETTER OF MR. J. CRAIG.

The Hindustani Language.

As our missionaries frequently refer to the Hindustani language, the following account of

it, from a letter of Mr. Craig's, will not be uninteresting:—

The language called Hindustani or Urdu, is a compound of Persian and Hindee, the nouns or names of things being almost entirely Persian, and the verbs nearly all Hindee. The Persian nouns are also declined according to the idiom of the Hindee. This language grew out of the intercourse of the Mohammedans with the Hindus, when the former first invaded Hindustan, and was called *Ordoo*, or the language of the Bazar, being first contrived for the purposes of buying and selling between the two different classes who did not understand each other's language. This being the origin and design of the Urdu, it was never extended beyond what was necessary for the purposes of common conversation, and though it soon became the spoken language of both parties, it was never used as the written language of either, and to this day it is not taught in their schools, the one party studying Persian, which is not spoken at all, and the other Hindee, which is spoken only to a very limited extent. The spoken language therefore which is commonly called Hindustani, is very limited indeed, and is often incapable of conveying the meaning of the plainest English sentence. Hence it is only those who have learned to read, and consequently have studied either Hindee or Persian, that can be taught English with any degree of facility. Some have tried to learn English in our schools who could not read any of their own languages, but their progress has not been encouraging. The only terms by which the meaning of many of the English words can be given being as little known to them as the English itself, there is no medium left through which to communicate new ideas to their minds. The learned among the Mohammedans who understand Persian sufficiently to carry on all their epistolary correspondence in it, have introduced many more Persian words into the Hindustani, as spoken by themselves, than are to be found in the conversation of the unlearned. This improved Hindustani is that into which the missionaries have translated the Scriptures, tracts and other works which they have published [in that dialect.] It has no characters of its own, but is printed in the characters belonging to other languages, chiefly the Persian, and latterly the Roman letter begins to be much used. This language was first committed to writing and printing by the English residents, and, with words taken from Persian and Arabic, Hindu and Sanscrit, it is comparatively copious. Those who understand it well, as all do who have studied the Persian, can easily understand a translation from the English on all common subjects; but scientific subjects, if translated into it, are unintelligible to the best learned natives, owing to the number of purely Sanscrit, Persian, and Arabic terms, which must necessarily be used in such a translation. In teaching the sciences, therefore, we cannot explain or give the meaning in Hindustani, but must demonstrate every thing by means of apparatus, or in the absence of these, by such other familiar methods as we can devise. Even English grammar cannot be explained by translating, as the natives never study the grammar of the languages which they learn, and so know none of the terms peculiar to it. The Hindustani being only used orally by the natives, has neither grammar nor any other book belonging to it, except such as have been prepared and printed by the missionaries and other Europeans. Thus you see that teaching an English school here is a very different thing from the same employment in America. A knowledge of the native languages is an indispensable qualification for teaching our language to them, and even when this is obtained, the difficulties are far from being all removed. All these, however, must be overcome before we can cause the light of European science to shine upon the ignorant inhabitants of Hindustan. **Banner of the Covenant.**

Furrukhabad Mission.

JOURNAL OF THE REV. W. H. M'AULEY.

The Rev. W. H. M'Auley and Mrs. M'Auley joined the Furrukhabad Mission in 1841. In connection with the Rev. J. C. Rankin, Mr. M'A. has charge of an important school in the city of Furrukhabad, for the education of native youths in English and Vernacular learning. Public religious services are also maintained in the city, and tours are made in order to preach the Gospel more extensively among the people. It was on a preaching tour amongst towns and villages not far distant from Furrukhabad, that the following journal was prepared. Parts of this communication, of earlier dates, were inserted in the Chronicle of December last. Under date of January 8th, 1844, Mr. M'Auley mentions his visits to the villages of Amanabad, Kumalgunge and Jubbulpore After preaching the Gospel at these places, he proceeded to Singerampore.

Hindu Tradition—Interview with a deified Brahman—An aged Brahman—The Gospel preached to a small company.

Singerampore is one among the many remarkable holy places in this country. There are several traditions about the origin of the name; some taking it from Ramchundra himself, but others say that there was a brahman who lived at this place in the reign of Ramchundra's father, who had something like a horn on his head, and that during this reign there was a great drought, and the king sought aid from all the brahmans of the land; but none could cause it to rain, until he found this man. Hav-

ing thus saved the land from famine, the place of his abode became sacred and bears his name to this day. Two great melas are held here every year, and a considerable mela at every eclipse of the sun. There are several hundred brahmans, or Sons of Gunga, so called, because they are supported by the offerings of those who come to bathe in the Ganges. There are several large temples at this place, dedicated to their different Incarnations.

One of these temples, from the outside, appeared to be a very large solid brick building, with one large door for entrance, but when I went in, I found a large open space in the middle. On one side flowed the sacred stream; on the three other sides, were the different apartments of the building, devoted to different purposes: some for poor travellers, some for the brahmans, who had the care of the idols, and others to the idols and their worshippers. Around in the open space, were seen cows, horses, and fat brahmans, all lying in the sun. But the most remarkable object to be seen here, was a large fleshy brahman, seated on a platform, raised about three feet from the ground, with his feet drawn up under him, his forehead marked red and yellow. He sat *perfectly erect;* every muscle of his frame, and feature of his countenance, appeared motionless; and, while looking at his rigid, unfeeling countenance, one might easily have taken him for Juggernaut himself, whose name he bears, and as whose representative, he was seated to receive the worship and offerings of his deluded fellow-men. Those who followed me, while yet at a distance, bowed themselves with mingled fear and reverence, but not a feature was seen to move. I approached to within a few steps of where he sat, and addressed him respectfully, and asked him what he was doing *there?* This question was rather a puzzler, for one who had been worshipped as God. His rigid countenance changed a few times, and after recovering himself a little, he said he was meditating on God. I then asked him several questions about God, and the way in which he should be worshipped, and attempted to expose the folly and absurdity of idol-worship, and other things taught in their Shasters. These he at first endeavoured to defend, but soon adopted the easier method of assenting to all that I said; but, in the meantime, a little, fierce looking, half-naked brahman, came up, and commenced rattling off his Sanscrit at such a rate that I was likely to be overwhelmed by sound, if not by sense When he stopped for a moment to draw his breath, I told him if I should speak in the Hebrew, Greek, Latin or English languages, neither he nor the people would understand what I said, and could not derive any benefit from it; and so when he spoke in Sanscrit, none of the rest of us understood it, and could not reap any advantage from it. This naming of so many learned languages had quite as much effect on the crowd as his Sanscrit; and they all joined me in saying we should talk in Hindee, so that they all could understand, as they wished to know more about these things; to this he reluctantly assented. But the charm was broken, and our fierce little antagonist soon left me in the hands of Juggernaut. As *he* still continued to assent to all I said, I pressed on him the necessity of casting away his idols, repenting of his sins, and believing in Christ the only Saviour of sinners.

Afterward, with Munilal [a native assistant] and some books, I set out for the village. Passing the first temple, on our way to the village, we came to a frail straw shelter, in which was one of the sacred relics of the place—an aged man, who they said was two hundred years old. He raised himself, champed his jaws together, looked wild out of his eyes, and put on other signs, as if he had been a wild beast, kept for show. I asked him a few questions about his soul, and his preparation for another world; but of these things he appeared entirely ignorant, though he professed to be acquainted with the world for *centuries.* I exhorted him to prepare for that change which awaited him, and passed on to a small group of fifteen or twenty persons who were seated by the way-side. They gave me a seat, and asked me to talk to them. This I gladly did, and they listened with apparent interest, while I endeavoured to expose the fallacy of their idol-worship, and present the precious truths of the gospel. They expressed a desire that some of their learned men would talk with me, as they wished to hear what they could say in reply to the doctrines I taught. One of their number, who styled himself a Pundit, or learned man, and could read some and repeat Sanscrit, attempted a defence of their idols, but it was so lame that even his own people asked him to be silent.

Interview with a native 'great man;' The gospel preached to him—A day spent in one kind of missionary preaching.

While still talking to this little company, a man came with an invitation from the Bara Maha Raj, or great-great-king, (a term often applied to their learned brahmans,) who desired me to come and see him. To this I assented, and set off with my guide, followed by a crowd, which, before we reached him amounted to about fifty or sixty men and boys. Our way led through the bazar, and the principal part of the village; we were hurried on through narrow streets, passing frail grass-covered huts, mud houses, and brick buildings alternately, without any regard to order or regularity. The people who accompanied me, were so lavish in their praise of this great personage, that a feeling of awe came

over me, as if I was really approaching one of the great ones of the earth. After winding our way for some time, we finally entered a large gateway, turned the corner of a small brick-building, and there we beheld the great king, seated on the floor of an open verandah. He received me respectfully, and calling for a seat, a nice European rug was soon spread on the floor, and I was seated. Those who came with me went up, and bowing themselves with much reverence, either touched his feet or the ground near him, with their hands. Before him was an iron vessel, on four small wheels, in the form of a waggon, containing a bright fire. He was about the middle size, rather dark complexion, possessing an eye that marked all which passed around him; his countenance bespoke a more than ordinary degree of intelligence, and told of the kindness which flowed from his heart; all his movements were dignified and graceful.

He commenced the conversation by asking me what book I had in my hand; I told him it was the Word of God, and gave him a copy of Luke and Acts in Hindee, which he opened and commenced reading a few sentences. I told him it would take him some time to read it all, but if he wished, I would state the substance in a few words; he desired me to do so, and I went on to tell him what it taught about the attributes of God, dwelling at some length on his holiness; stated what it taught with regard to the sinfulness of man, and the necessity of an entire change in his character, before he could be prepared for heaven; and that none but a divine Saviour could satisfy the justice of God for sinners, and make them holy and mete for heaven. I told him that the word of God represented Christ as this Saviour, and as coming into the world for this very purpose. To all this he assented, and said it was very good; and turning to his people, said again it was very good, and told them it was what he had always taught them, from their own sacred books; thus showing, he was either too polite to contradict his guest, or had not independence enough to speak his true sentiments. This false politeness I could not return in the same spirit, but kindly told him he was mistaken, for while their Shasters spoke the truth when they said God was infinitely powerful, just and holy, what they taught about their different incarnations and the way of salvation was entirely the opposite of what was taught in our Sacred Books. Then taking the attributes as common ground in which we all agreed, I endeavoured to prove from these that their incarnations were false, and that all their idol-worship was but a delusion, adapted to destroy the souls of those who trusted in them. Though he introduced some questions, and endeavoured to make a display of his Sanscrit, he still affirmed that all I said was true and very good. While we were yet speaking, their hour of prayer came, and as the bell rang, he arose, smiling, and begging me to excuse him, said he had made an image, and he must needs go and worship it, and making his salam, we parted. After leaving him, I was told that the common people, and all the brahmans, for more than a hundred miles, in every direction, were entirely subject to his control. This was doubtless an exaggeration, but the power of such a man, over this people, must be great and extensive. He was one of the most learned and accomplished brahmans I have ever met with—well read in their Sanscrit lore, and exhibited a skill in fanciful distinctions, which might have passed him off for a true son of Thomas Aquinas. It was interesting to meet with such talent and attainments, but painful to think they were exerted to the ruin of those very people who were continually calling him Father and Guide.

I was much struck with the contrast in the character of this brahman, and the one I had seen in the other part of the village. The other professed to be a worshipper of Vishnu, the Preserver, but he bore the harsh features and the unfeeling bearing of a destroyer, among his people. This one professed to be a follower of Shivu, the Destroyer, in Hindu mythology, but his intercourse among his people was as that of a father among his children, and they evidently regarded him with mingled feelings of love and superstitious veneration.

On my way to the tent I preached in the bazar to the common people, who listened attentively; gave away a few books to such as could read.

Jan. 9.—After breakfast the people from the village began to gather around the tent, desiring to make some enquiries about the gospel; many, of course, came out of curiosity, to see and hear what was passing. I talked to them, explaining the gospel, hearing their questions, answering their objections, and exposing the falsehood of their Shasters, until late in the afternoon. [This is one mode of preaching, and perhaps one of the most useful in a heathen country.] Many who came were from a distance, and had come to this sacred place to bathe; I endeavoured to lead them to that fountain which is opened in the house of David for sin and uncleanness.

In the evening went again into the bazar and preached; all listened with attention to the truths of the gospel, and no one attempted to defend their false system, which I endeavoured to expose, for we still have to carry the torch of truth in one hand, and the sword in the other, to tear down, while we attempt to build up. Returned to the tent, expecting to set out for Khudagunge on the morrow.

To be concluded.

China Mission.

LETTER OF D. B. M'CARTEE, M.D.

Our readers have been informed that Dr. M'Cartee had proceeded to Ningpo, one of the northern ports opened to foreigners under the British treaty. We have lately received a letter from him, dated at Chusan, August 2d, which contains some interesting notices. Embarking from Hong Kong on the 19th of June, he reached Chusan on the 19th, a remarkably short passage.

Among the cabin passengers in the Eagle were an Italian, and a Chinese, who had been seven years at Rome, both of whom were Roman Catholic priests, on their way to the province of Hoopih. I had several interesting conversations with the Chinese, who was a man of much more mind than his companion, and found him very willing to give information with regard to their operations in China. The number of nominal Christians, who have been made such by the Roman Catholic missionaries, is very great; but the ceremonies of the Buddhists, their rosaries, their monks and nuns, with shaven heads and dresses resembling the clerical gown, their mendicant friars, their matins and vespers, their oft-repeated prayers, their chantings, their use of small bells in their ceremonies, the very names of their divinities, such as "the Mother of Mercy," "the Queen of Heaven"—all bear so striking a resemblance to the religious rites of the Roman Catholic Church, that it would be no marvel if the zeal of the Jesuits should have induced one half of the population of the empire to profess themselves members of the church of Rome.

Proceeding from Chusan in a Chinese passage-boat, he reached Ningpo in eighteen hours, and was kindly received by Mr. Thom, the British consul. He found the inhabitants of Ningpo unwilling to let houses to foreigners, but succeeded in procuring one in the neighbourhood of the consulate, on the eastern bank of the river, opposite the city. In order to pursue the study of the language to the best advantage, he had been advised by persons of experience to abstain from medical practice for a few months, and he hoped to have found his house a quiet place for study.

Notwithstanding this, I was found out by my neighbours, who, discovering my profession, brought their children and friends to be prescribed for, and in a few days I had nine or ten daily attending to receive medicine, (except on Sabbath days, when my doors were shut to visitors and patients.) My time was taken up in the following manner:—After breakfast and prayers, I spent an hour or two in studying the language, assisted by my teacher; then came the patients, who occupied me two hours or more, as I was obliged to prepare and apply my own medicines with no other assistant than my teacher; from 12 o'clock until dinner I was engaged in studying the language; and after dinner I generally crossed over into the city, accompanied by my teacher, carrying with me a bundle of tracts, in the Chinese language. I endeavoured never to give away tracts to those who did not appear to understand or appreciate them. The number of those who are able to read so as to comprehend the ordinary tracts in the Chinese language, is small, when compared with the number in Canton, Macao, and other parts of the Canton provinces.

Notices of Ningpo and vicinity—Climate.

The city of Ningpo is situated some fifteen miles from the sea, at the forks of the Yung river, and is surrounded by walls of solid masonry, five miles in circuit, twenty-five feet high, (not including the parapet, which is five feet high,) and fifteen feet wide at the top. There are six principal gates, and guard-houses over each of them. The branch of the Yung river, which comes from the north-east, is called the Yan or Shun river, or the river of Tsuki. It is on the eastern bank of this branch, the British consul and other foreign residents reside. The other branch is called the Yung river, for some distance above the city, and is remarkable for a bridge, about 600 feet long and 15 or 16 wide, which rests upon 16 junks, chained together. Within the city are many temples and public buildings, particularly a pagoda of seven stories, which is seen towering above the walls, and from which a beautiful view may be had of the city and surrounding country. The country for miles around is one vast plain, covered with paddy-fields, with a great number of pools or reservoirs of green and stagnant water, which is used for the purposes of irrigation, but which does not add at all to the health of the inhabitants. The bottom and sides of the river are composed of soft black mud, and the water itself is dark and muddy. On each side of the river, banks or levees, (called by those who have lived in India, *bunds*,) are raised to prevent the river from inundating the adjacent country during the heavy rains. The thermometer ranges from 24 deg. in winter to 107 deg. in summer, in the shade, and sudden falls of temperature are not unusual, amounting, in some cases, to more than 20 deg. in the course of two hours. The heat in the months of June, July, and August, (including two weeks of each of the first and last-named,) is the most trying that I ever experienced. Not a breath of air is to be had, and at night there seems scarcely any remission. The greatest physical discomfort, however, is the bad quality of the water, there being none fit to drink within many miles of Ningpo.

being much reduced in strength by the excessive heat, Dr. M'Cartee went over to Chusan to recruit, and at the date of his letter his health was almost entirely restored. This island is at present in the possession of the British as a pledge for the fulfilment of the treaty, but it is to be restored to the Chinese at the end of the present year. Dr. M'C. speaks of it as the healthiest place on the coast of China, and in many respects eligible as a missionary station. It will doubtless receive the consideration of our missionary brethren, in this point of view.

Chippewa and Ottawa Mission.

ANNUAL REPORT OF THE REV. PETER DOUGHERTY.

The Chippewa and Ottawa Indians are kindred tribes, speaking the same general language, and distinguished from each other by no very marked traits in their character and condition. The Indians who are known as the 'Ottawas and Chippewas, together with the Chippewas of Michigan,' are 7655 in number, according to the last Report of the Commissioner of Indian Affairs. Besides these, the 'Chippewas, Ottawas, and Pottawatomies of Indiana,' number nearly 8000, and the 'Chippewas of the Lakes,' 7605. The mission of the Board is established at Grand Traverse Bay, Michigan, for the benefit of the Indians first enumerated, whose bands are settled at various places in the state of Michigan, and particularly in the tract of country lying south of Lake Superior. Amongst these Indians the U. S. Government expends $8000 annually for the support of schools, besides supporting several farmers and mechanics amongst them. The sum of $1400 is paid towards the expense of the mission of the Board, which is appropriated to the support of the school.

This mission was formed in 1833, the Rev. Messrs. John Fleming and Peter Dougherty having proceeded to Mackinac in the fall of that year. Mr. Dougherty had previously spent some time in making the requisite inquiries. After the death of Mrs. Fleming in the following May, Mr. Fleming obtained a dismission from the service of the mission; and in 1841 Mr. Henry Bradley, teacher, and his wife, formerly of the mission to the Weas, became connected with this mission. The mission now consists of the two families of Messrs Dougherty and Bradley.

More than ordinary encouragement has attended the labours of these brethren. Evidence of this is furnished by Mr. Dougherty's Report to the Indian Agent, which we insert below, from the Documents accompanying the President's Message to Congress at the last session. Besides the great change in their temporal circumstances, which is partly described in the report, a still greater change has been witnessed in the religious character of a number of the Indians—of whom twenty have been gathered into the fold of Christ. In a report to the government concerning the school particularly, it was not of course Mr. Dougherty's object to describe the work of grace which he has been permitted to see under his labours; but we would call the attention of our readers to the results of this mission, as showing that the civilization of the Indians follows in the train of their faithful religious instruction. We doubt whether this order is ever reversed; although there are missions amongst some of the Indian tribes which have not yet yielded much fruit, either spiritual or temporal.

Grand Traverse Bay, Aug. 30, 1844.

SIR,—I send, herewith, the Annual Report of the School at this place, with a separate list of the names and ages of the scholars. On a review of our labours for this people the past year, we feel increasing encouragement that they may be, by perseverance, advanced to the condition of a civilized and Christian community. In those who have given attention to instruction, a gradual advance in intelligence and good habits is manifested; and those who have been indifferent, or opposed to instruction, seeing the advantages which civilization and instruction bring, are, one after another, forsaking their degrading habits, and adopting those of civilized life.

The grounds of our encouragement are the following: First, The number that give attention to instruction on the Sabbath is increasing. Meetings have been uniformly well attended during the past year, and the truths of the Gospel have made a salutary impression on many minds. In this fact we find the strongest encouragement; for, if they can be made to understand, and feel, and act, in accordance with the principles of the Word of God, they will become sober, honest and industrious, and rise from degradation and ignorance to happiness and intelligence. Secondly, There has been a larger and more regular attendance on the school than in any former year. During the winter there was an attendance of from fifteen to twenty-five—average about twenty. This summer the attendance has been from thirty-five to fifty-five—the average has been about forty. Thirdly, The number of families that are preparing permanent and comfortable habitations is yearly increasing. A much larger number have remained here this summer, attending to their business, than in any former year. Fourthly, They are becoming more industrious. Since they received the additional saws from the Department, they have kept them in almost constant use, in sawing boards for their buildings. They learn to work the saw with great readiness. A number of new buildings have been put up this summer. The buildings they put up each year are more substantial, more comfortable, and built with more care and neatness.

Instead of a ground floor and bark roof, they now saw boards and make shingles, often vieing with each other who shall have the best house, evincing an increased interest in their future welfare. They have also much enlarged their fields, and increased their plantings. Besides this, a number, at the head of whom was the chief Ahgosa, under the direction of the Messrs. Campbells, have performed much labour in getting the materials and building a large boat, just now completed. It will be of great service to them and the Department.

It would give me great pleasure to state, in conclusion, that intemperance is banished from their midst, but this I cannot say. A trader visited their encampment last spring, and left a quantity of liquor among some lodges a few miles from here, and other places. The consequence was, a drinking frolic for several days. Since then, two Indians visited the place, having liquor, and some few united in drinking. In one of these instances it was brought to the village, and a small number degraded themselves and disturbed the peace of the settlement by drinking. This is the first time, for a long season, that any liquor has been brought into the village, and it would seem to show a retrograde movement. This, I think, is not the case, but, on the contrary, the temperance cause is gaining ground among them. Those who were engaged in these revels have manifested a deep feeling of shame and regret. They begin to see, in the example of those who do not drink, that character and happiness can only be secured by sobriety, and that intemperance entails on them and their children poverty, and shame, and disease.

We held a temperance meeting with them a few weeks since, when the consequences to themselves and children were urged on their consideration, and they were left to ponder them. After a few days, one after another came with more feeling and apparent sincerity than ever before manifested, and requested to have their names again put on the temperance list. Ninety names have been added to the list. How faithful they will be, time will determine; they will soon be tried. That all will remain firm, we have no expectation; but some we hope will, from year to year, be rescued. Some, who feared their power to withstand the temptation if they attended the payment, have determined to remain here. They begin to see that the way for them to become sober men is not by the white people making laws forbidding its sale, but by their refusing to buy and drink.

The corn looks very fine, and their crops will be much larger than in former years. Reports of agricultural and mechanical operations you will of course receive from the proper persons. I would only say, that the men in the department have, I believe, been faithful in the discharge of their duties.

Yours, with great respect,

P. DOUGHERTY, *Missionary.*

ROBERT STUART, ESQ.
Acting Superintendent Indian Affairs, Mich.

The future condition of those Indian tribes, which may become a Christian and civilized people, cannot fail to receive the thoughtful attention of our readers. What shall be their political relations to our national and state governments? And what their social position with reference to their white neighbours? It is not our purpose now to take these questions into consideration. But the following paper, taken from the Documents accompanying the President's Message to Congress at its last session, will be both interesting and useful in directing public attention to the subject, besides forming a suitable appendix to the foregoing report.

To the President of the United States of America, this petition of his children, the Ottawas and Chippewas of Michigan, respectfully showeth:

Father: At the last session of the legislature of the state of Michigan, the chiefs and head men of our brethren, the Ottawas of Arbor Creek, presented a petition praying our brothers of the legislature to take such steps as to them might seem proper, to secure to those Ottawas a permanent location in the land of their birth, and ultimately the rights and privileges of American citizens.

To the prayer of that petition the legislature responded by unanimously instructing their senators, and requesting their representatives, in Congress, to exert their influence in obtaining for the Ottawas the rights and privileges for which they prayed.

This petition, as we have been informed, was forwarded by the governor, together with the resolution of the legislature, to the senators and representatives of the state in Congress. We have been informed by our father, the superintendent of our affairs, that our brethren in Congress were prevented, by the exigency of other and previous applications, from attending to our wishes at the last session.

We therefore, the Ottawas, who before petitioned, and we, the Chippewas, who now join with them in the prayer, do earnestly entreat you, our great father, to present our wishes to our brethren the senators and representatives of the United States.

We are, comparatively, few in number, and with our ameliorated habits, can subsist, with proper industry, upon a small portion of the national domain.

Many of us have built ourselves houses in

imitation of the white men, and are engaged in the cultivation of the soil.

We are allied, also, by the rite of marriage and by consanguinity, to many of the citizens of this state.

The country we occupy, from the severity of its climate, is not well adapted to the advanced culture of the white men, whilst it is all-sufficient for our moderate wants, and will afford us the means of livelihood.

We desire earnestly to become good citizens, and to live in friendship with our brethren the white men, to die on the soil where we have always lived, and to leave it as an inheritance to our children.

We entreat you, then, our father, to make these our wishes known to our brethren in Congress, and to join your influence in our humble efforts to accomplish them.

And that the Great Spirit may smile upon you, our father, and our native land, your children will every pray.

(Signed by sixty-one Indians.)

France.

EXTRACT FROM THE JOURNAL OF AN EVANGELIST, WHO IS SUPPORTED BY THE BOARD UNDER THE EVANGELICAL SOCIETY OF GENEVA.

Come over, and help us.—Acts xvi. 9.

I made a visit on Sunday at the house of a man and his wife, who were lately brought to the knowledge of the gospel. I had consulted, beforehand, the authorities of that district, and had begged them to take measures to prevent any evil conduct among the inhabitants. Scarcely had I reached the house, when the two rooms on the ground-floor were filled. They had put boards on trunks, or chests, for seats; but these did not suit that purpose, on account of the number present—at least 400 persons being at the entrance. At first every thing went on happily, but soon we heard a concert of trumpets, tongs, kettles, &c.; there were half a score of evil persons stirred up by the mistress of a school. They passed many times under the windows of the house where we were assembled, making a horrible noise. They were preceded by two large ragged cloths, fastened on long sticks or clubs, as standards. The crowd outside, who at other times were quiet, would burst into laughter when they passed before the house. You can understand what a noise this would make. Notwithstanding all this I did not stop; I only spoke the louder, and continued my discourse as if nothing had occurred. The hearers, who were in the house, did not cease to give me their attention; though at two or three times they did not refrain from expressing their indignation at what was passing out of doors.

On the following Sunday, after morning service, I went to P.... I was accompanied by about forty persons, of the flock of Ch.... The first time that I visited this district, three months ago, I had been offered a large hall; but when I went to the place, the proprietor had changed his mind. He told me afterwards that he thought I meant to play a piece of comedy. I preached at that time in a neighbouring house; he was affected, and now he offered me his hall with cordial feeling. Here every thing passed quietly. I was able to preach the gospel to a very attentive audience, of at least a hundred and fourscore persons. I intend to go there every month. It is too seldom; and when I announced my purpose, there was a murmur in the assembly, and a number of persons came to remonstrate with me on the subject, but I could not yield to their entreaties. I have much to do for only one man, and I am harrassed.

Last Sunday I returned to G... The hall was full, having at least 200 persons. Every thing proceeded very well during the service. I had placed a guard below at the entrance, and no one attempted to disturb us; but when I was going out, the noise of kettles, frying-pans, &c., commenced. We were followed, and narrowly escaped violent treatment. I was frequently seized, but was rescued by the friends who accompanied me. To the noise the mob added imprecations; they called me a robber, thief, rascal, beggar. We came out of the brawl, whole and safe; and we shall return to that district in a fortnight, under the protection of the Lord.

I have now five different places of preaching. Do you think that I am able to supply them? I cannot make a fourth-part of the visits which I ought to make, and I grieve to see before me a vast field, which I am not able to cultivate. The present is the time of action; the doors are widely open; but of what advantage is it, if there is no one to enter? If we do not profit by the favourable opportunity, perhaps it may pass away. I have mentioned that I have now five places of preaching, but if there were three ministers today at Ch...., in five days the places of preaching would be doubled. If I had wished, indeed if I had not obstinately refused, to open another meeting, I would now have six preaching stations, instead of five. The members of my session desired strongly that I should go to G. concluded by saying to them, "Ah, well! go yourselves." In truth, they have gone there; they have sung, they have read the Bible, and they have had, they tell me, more than a hundred hearers.

LXIme. CIRCULAIRE, Soc. Ev. de Genève.

EXTRACT FROM THE LETTER OF A STUDENT.

We take the following paragraphs from the letter of a student of the School of Theology at Geneva, who

was spending his vacation in the regions to which the preceding journal relates.

I have preached first at E..., then at D..., at the B..., at Br..., at Ch... All these temples* were filled with crowds, and my feeble preaching, thanks to God! seems to have been blessed..... In every place where the torch of the Word has been carried, some souls touched with contrition have left the altars of Rome and ranged themselves under the standard of Jesus Christ.

Mr. P... receives frequent requests, from Roman Catholics, to preach the gospel to them; but, alas! he is constrained to refuse. The population which he has to evangelize consists of 300,000 souls, all Roman Catholics, upon a radius of a mile and a half; it is one of the most populous places in Europe. You see the case—that the harvest is great, the field is prepared, the most complete religious liberty exists here, every thing favours the evangelization of this numerous population; but one thing is wanting—labourers, faithful and devoted labourers. To labour here, piety alone will not be sufficient; there must be more than piety—there must be self-denial, activity, a great love of souls, a great freedom in contending with the miserable priests of Rome, and in breaking down falsehood and error. One must not tremble when he finds himself in the midst of three, four, or five thousand Romanists—often, it is true, very attentive and silent, but sometimes animated with one does not know what spirit. It is then that one feels the necessity of lifting his soul to God, and of strengthening himself in the Lord.

There is an urgent necessity that we should have here chosen men. Our school in this respect has furnished some who are truly models. Every Christian church in Belgium wishes to have for a pastor one who has been educated at the Oratory.....

Among the details which I have given of the progress of the kingdom of God, I have not spoken of F... It is a village at some leagues from Ch..., which has become in a great degree Protestant. God was pleased to awaken the attention of one of its most distinguished and richest men, M. de F... When this aged gentleman left Romanism, he had no correct idea of Protestantism; he had represented it to himself as a certain Society which had for its object to oppose the Roman priests. But now the Lord hath enlightened the eyes of his understanding; he loves the truth, the Gospel. He is erecting a church, and more than half of his tenants attend divine service. MM. P... and A... preach there alternately. Ibid.

* [In France, Protestant churches are so called.]

Selections.

HOLLAND.

STATE OF THE REFORMED CHURCH.

The following Letter was addressed by Dr. Capadose to the Chairman of the Free Church of Scotland Committee on Foreign Churches, in reply to certain inquiries which had been addressed to him. It contains valuable but afflicting information concerning the state of the Reformed Church in Holland. Dr. Capadose is himself, we believe, a converted Jew; he adverts, as will be perceived, with much feeling, to the condition of his kinsmen according to the flesh.—Our readers will bear in mind that the correspondence now established between the Board and the Evangelical Societies of France and Geneva, affords the opportunity of aiding such efforts as may be practicable to promote pure Christianity in this and other countries in Europe. We trust they will not cease to offer prayers and supplications for this great object.

The Hague, September, 2, 1844.

Very dear and esteemed Brother in Jesus Christ,—If I have delayed so long in sending an answer to your excellent letter of the 8th of July, the reason is, the importance and the gravity of the questions which you have addressed to me, which have hindered me from writing you before maturely reflecting on them; and, even yet, I confess that I feel how much I have need of divine assistance to give you an answer which more or less may satisfy the noble views of your dear Church.

The general of an army, in order to perform his part with any hope of success, has need, first of all, to know well the battle-field; and I see myself, then, under the sad necessity of giving you a description of the position in which we are at this moment, before you can be able to judge what you could do to be useful amongst us. I ought to expose to you the cause and the symptoms of the malady which ravages my country, having attacked the head and the heart—the Church and the State. The knowledge of the frightful and unhappy position in which we are placed, under this double point of view, will show the extent of our wants, and of the means which might enable us to come forth from the

danger in which we are involved. It is thus that I shall try to reply to the questions which you have done me the honour to propose to me, and of all of which I feel the high importance.

Ah well! I pray God—my God—the God of truth—the Head of the Church—which he has purchased with his precious blood, of his own will—to enlighten and direct me by his Holy Spirit, that I may paint according to truth, and as under his eye, the sad picture which the Church, dear to our hearts, presents. And, in order to proceed therein with the greatest possible order, we propose it to your consideration under some capital heads.

1.—*The Church in her Confession.*

In speaking here of the Church, I have specially in view the Reformed Church, and all the more as it is of her you speak in your letter and in your circular.

In your letter, you say, "You have a sound Confession;" and certainly our good, our excellent Confession, which has been the fruit of the earnest prayers of devoted men, and full of a living faith, of an indefatigable and enlightened zeal, and of a profound knowledge of the Word of Life, has been sealed by the blood of the martyrs. But this Confession, whose rare correctness equals its inimitable light, and which, even in our days, would perhaps only require some development in what regards the doctrine of the second advent of our Lord—this fine Confession, I say, is very far from being the profession of the faith of our Church, in her present state, the great majority being extremely relaxed and fallen from her ancient faith. It is true that even in this respect, this Confession, as well as the other formularies, (or symbolical books) have not been abrogated; but the unfaithful guides who were seated in the Synod of 1816, have introduced a slight but very important change in the formulary, which the candidates ought to sign at the time of their admission as pastors. They have introduced into it a *qua tenus*, in such a manner, that all in signing it appear to take the engagement of preaching the true doctrine of salvation, as laid down in the Confession; while a large door is opened to the unfaithful pastor, to announce all kinds of false religious opinions, without the Synod being able to oppose them in the least.

2.—*The Church as it regards the Pastors and Conductors.*

It is here, above all, that I ought to cry with the Prophet Jeremiah, "Mine eyes shed tears, which are deep as rivers of water, because of the hurt of the daughter of my people." Alas! how shall I tell you? A great majority of the pastors think themselves authorized by this miserable *qua tenus*, to regard themselves as free of all obligation.

In that which relates to the preaching at this moment, great anarchy of principles reigns in our churches; Socinians, Arians, Pelagians, Remonstrants—all under the name of Reformed pastors—preach in full liberty their perverse doctrines, in supporting which they recognise the Word of God as the "only rule of faith;" which, rightly understood, is very true; but the Confession of the Church is the rule for preaching and for doctrine. The Synod, composed in a great part of unfaithful pastors, does nothing to stop this fatal flood; and this leads me to

3.—*The Church as to its Discipline.*

Each one preaches according to his exclusive views and the discipline is respected only as regards the conduct of the pastors; but as to their doctrine, infidelity and false morals invade the body. Although from time to time the Synod, in terms very vague, makes known to the pastors in general that they ought not to allow themselves to be drawn out of the limits of a sound freedom of preaching, this same Synod does not hinder, in any manner, that in our cities and in our villages, in catechetical lessons, and in our books, Arian and Socinian doctrines be everywhere preached—never summoning these pastors to account—so that in our poor churches a faithful and living preaching is become a very rare thing.

4.—*The Church as to its Education.*

According to the political constitution, the State has put herself entirely independent of religion: even the article which one finds in the constitution as late as 1814, "That the sovereign ought to be of the Reformed religion," this article, which in 1815, at the time of our fatal union with Belgium, had been taken from it, has nevertheless not been replaced since our separation from the provinces.

But, unheard of fact! in place of the article which promises equal protection to all religions, the Government, in order not to displease the Roman Catholics, has not only forbidden all religious instruction in the schools of the State, but even hinders, under a thousand pretexts that any special schools for the children of the lower classes, at the cost of private individuals, and established upon a free Christian foundation, should be placed beside other schools, and thus interfere with the monopoly of instruction which the Government has arrogated to itself.

And what is it that the Church—what is it that the Synod, has done? Not a single reclamation, not a single word, in order to regain her rights over education. Thus a sad oppression of conscience weighs upon a part of the people. All those of the class of citizens who have learned, by the grace of God, that schools in which instruction in the Word of life is forbidden cannot be blessed, and who have not the

means of giving their children private masters, are placed in this terrible alternative, either to allow them to grow up without instruction of any kind, or to expose them to the pernicious influence of an instruction from which every religious element and the truths of the holy Word of God have been strictly separated.

I do not require, then to express to you the anguish of true Christians for the future days of their poor country! For what can one expect from a generation of whom the great majority multiply and grow without having been nourished "by the sincere milk of the Word," and who are surrounded by the insidious snares of infidelity on the one hand, and the bold efforts of Romish priests on the other? Oh! how are these principles of infidelity encouraged, which strew everywhere the road to that lordly Rome which in all places raises her head, and shows herself the same mother of lies as in the times of the Reformation. And when we turn our regards towards academical instruction—ah, well, a new desolation! We have three universities; and in two of them they teach an infidel science—a modified Rationalism—a system of doctrine in which the vital truths such as the Trinity—the Divinity of our Saviour—the inspiration of the Sacred Writings—the expiation or death of Christ to satisfy divine justice—the personality of the Holy Spirit—all that forms the foundation of our holy religion—is denied in the most insidious manner. And it is under such a teaching that our young ministers are prepared for the preaching of the gospel!! For many years some laymen (and in my humble way I have the privilege of being of that number) have made reclamations and appeals against these enormities; but we have had no further success than opening the eyes of many.

In short, two years ago, we (seven of us, all brothers and friends, several of the first families, and holding high offices) wrote a very lengthened address to the Synod, and then to the Reformed Church, in which we exposed all the grievances, and the necessity, in order to maintain the doctrines of our excellent Confession, of stopping this guilty license in the preach- of the Word, which ruins our churches, and of trying to regain our rights, so that the professors of theology should be no longer salaried for destroying the vitals of our Church, in place of forming for her young faithful preachers. We are assured that, if these things remain and proceed in the same path, our fine Reformed Church of Holland must very soon, and indeed will fall, apart from the intervention of a miracle from God.

Now, I shall try to answer, one by one, your questions; but before replying to them, it becomes me from my heart to express to you how much the zeal and Christian love of your Church has deeply moved and touched us, and how much I entreat, by my most earnest prayers, the precious blessings of God upon her, and that she may, by her edifying example, rekindle the zeal and the energy of our churches.

You ask me, then, what you could do for Holland? After having placed before you the sad picture of our Church's condition, you can judge for yourself that nothing can be done but indirectly—we ourselves can do nothing, seeing that those who direct the affairs of the Church are extremely opposed to all that might recall ancient orthodoxy, or re-awaken the spirit of the Reformation. But, perhaps, while indirectly your generous efforts might be blessed, I would advise, in seeking by appeals to their consciences, to excite a noble ambition. If, for example, the dear brethren of Scotland would recall to them the features of likeness which have always existed between our two Churches—would try to prove to them that it is only with the positive principles of the Reformation that they can with success oppose the invasions of Popery and scepticism—perhaps your voice, aided by your prayers, might move some soul, and find its way to the heart; and if even such a fraternal exhortation failed in its end, it would not be in vain, for it would be a testimony of faithfulness which God would bless, and would have some ("retentisement") reverberation.

As to the missionary societies for the Jews. Alas! my heart is filled with grief when I think of them. Alas! we have none of them in Holland. Several times I have made pressing appeals; I have published some tracts; I have translated the excellent appeal of our worthy friend and brother, Wodrow, and I have accompanied it with a preface—all in the hope of fixing attention on the enormous debt which lies upon us, among whom the hand of God has led nearly 60,000 Jews, without any society in Holland having been formed to preach the gospel to them. All these evils certainly arise from the indifference on the subject of religion which is at the root of our political society, and to the Infidelity and Rationalism of our clergy. But I repeat the saying, so just and true, which I find in your letter, "The great thing which you need, and indeed which we all need more and more, is the Spirit of life from above."

Ah, well! dear brethren and fathers in the faith, you whose example of devotedness, faith, and zeal touch my heart—in answer to the questions you have addressed me, and which have led me to expose to you, in all its sad truth, the picture of our miseries, I have only to add one single thing, which I hope you will not refuse me. Have pity on us, and join your ardent supplications to those of your brethren in Holland, that it may please the Giver of all gifts to send to us the Spirit of life from above, who alone can change the desert into fertile ground. Oh! may it please God that one day when his

good hand shall have led me beside you, I may be able to tell you that the Lord has lent an ear to your prayers, and how much the brethren in Holland feel united, by the triple bond of faith, hope, and charity, to the beloved brethren of the Free Church of Scotland, who fight with so much courage and perseverance the good fight of faith, in which the glory of the only Son of God—of the only Head of the Church, shines in so striking a manner.

Glory to God! It is with deep feeling of my unworthiness that I sign myself your brother in the faith which saves, A. CAPADOSE.

NAVIGATORS' ISLANDS: LEPA.

Amid numerous trials in his family, Mr. Harbutt has experienced much of the divine favour in his labours during the year under review, and has been enabled to present the following pleasing view of the state and prospects of his mission:—

"In a visit lately made through the numerous villages of my district, I was delighted with the way in which the people crowded to hear the word of life. In almost every instance the chapels were too small, and on one occasion the numbers who came from neighbouring places were so great, that, although the sun was extremely hot, we had the service outside, and nearly 2000 listened to the message of salvation. This number would have been greatly increased had not a feeling got abroad that none but a particular class called the *faasa* (those professedly seeking salvation) were expected on that occasion. The schools throughout my district are in a tolerable state of prosperity. The proportion of individuals able to read and write, is very great, and on the whole the progress making throughout the district is very satisfactory. I have a valuable band of assistants in my native teachers. Nearly all of them are active devoted men; and I rejoice in being able to add, that I believe them to be men of God. I have had many opportunities of marking their zeal and heartiness in their work, and I feel in them an increasing pleasure.

"Our church, which has received an accession of 45 members, has been marked by much stedfastness; and, although I had many fears arising from the difficulty of ascertaining the real state of the Samoan mind—the danger of being actuated by a love of novelty, or a desire of distinction rather than real love to the Saviour—and a variety of other causes; yet, in a great measure, my fears have not been realised. We have had to exercise church discipline in a few instances,—not many, considering the number of members. I am happy to say nearly all are earnestly seeking for re-admission—some under very interesting circumstances."

Report, London Miss. Soc., 1844, p. 34.

Mission House:

NEW-YORK, APRIL, 1845.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held in this city at the Mission House, on Monday, the 5th of May, at 4 o'clock, P.M.

A Sermon will be preached on behalf of the Board on the preceding Sabbath evening, and a Public Meeting will be held on Monday evening—of which more particular notices will be given hereafter.

A Meeting of the Board will be held, also, in Cincinnati, O., during the sessions of the General Assembly. The Annual Sermon will then be preached by the Rev. W. S. Potts, D. D., of St. Louis.

RECENT INTELLIGENCE.

CHINA.—Letters from the Missionaries in China have been received of dates coming down to the 4th of December. The brethren in the Cohota reached Macao on the 22d of October, after a favourable voyage. Dr. and Mrs. Hepburn were also there on a visit for Mrs. Hepburn's health, which was much improved. The most important matter that had engaged the attention of the mission was the settlement of its several members. It was agreed that Messrs. Happer and Cole should remain at Macao or Hong Kong; Messrs. Hepburn, Lloyd, and Brown (to arrive) should be stationed at Amoy; and Messrs. Lowrie, Loomis and Culbert-

son should proceed to Ningpo, or whatever northern station may be finally occupied—Messrs. McCartee and Way being already at Chusan. It is expected that after some time the Printing Press can be safely established at the northern station, in which case Mr. and Mrs. Cole will remove to that station. This general arrangement accords with the policy of the Board, which has been heretofore communicated to the churches, as well as with the convictions of the missionaries as to what is expedient in the present circumstances of their mission. Messrs. Lloyd and Hepburn left Hong Kong for their station on the 9th of November. Mr. Lowrie was to proceed to Ningpo in January, and Messrs. Loomis and Culbertson would follow, after some months' delay at Macao while arrangements were making for their residence at the northern post. The brethren continue to be encouraged, as well they may, at the prospect before them. May they be endued with wisdom and grace from on high, to fit them for their great work!

India.—Letters from Allahabad and Futtehgurh have been received, dated on the 19th of November, but not containing any accounts of special interest for publication; excepting the notice of the marriage, on the 7th of November, of the Rev. Joseph Owen to Augusta Margaret, youngest daughter of the late Major General Proctor, of the British Army.

Africa.—Letters from Settra Kroo, dated from November 30th to January 2d have been received. The Rev. Mr. Connelly had safely passed through two attacks of the acclimating fever, and the missionaries were all enjoying their usual health. Some of the head men had been disposed to give trouble to the mission, though the mass of the people were friendly. At the latest dates "all was quiet and going on well." The missionaries express themselves as greatly indebted to Capt. C. H. Bell, of the U. S. ship Yorktown, for his aid in settling these difficulties. A night school had been opened at Settra Kroo, which was well attended. Mr. and Mrs. Priest had removed to King Will's town to form a station amongst the Kroos at that place. On the 18th of December Mr. Connelly and Mrs. Sawyer were united in marriage, by the Rev. Mr. Clarke of the Baptist mission at Sinoe.

Creek Mission.—A letter from the Rev. R. M. Loughridge contains the pleasing intelligence that the missionaries among the Creeks were permitted to organize a church on the first Monday of January last. Two persons were received as members on examination and one on certificate. The Sacrament of the Lord's Supper was celebrated on the 19th of January, and the service was one of peculiar interest. Several persons have expressed a desire to become Christians, and are receiving instruction as catechumens. A Temperance Society has been formed of more than fifty members. The missionaries feel that they are engaged in a great work, and they are much encouraged in it; but they earnestly desire to be aided by the prayers of the churches.

Ottawa Mission.—The Rev. P. Dougherty, writing from Grand Traverse on the 24th of January, mentions that two persons had been admitted to the communion of the church on confession of their faith; and that several others applied for this privilege, but it was judged expedient to keep them longer on trial. Mr. D. speaks of the death of one of the church-members, the wife of Ahgosa, the chief, as a severe affliction to her family and to their little church.

Texas.—A letter from the Rev. J. W. Miller, dated February 10th, mentions the admission of six persons on examination to the communion of the church in Houston.

AN INCREASE OF MISSIONARY ZEAL.

The facts presented in the following brief narrative deserve to be thoughtfully considered. Christians must increase their contributions to their Lord's

cause, until they have reached the measure of their ability. How few have yet reached that point! And how urgent is the call from almost every missionary field for increased means of evangelization! Now these facts are encouraging, for they show what can be done towards this increase by means within the reach of all. Some may withhold their aid by reason of mistaken views of the means to be employed; many, for various worldly motives, or rather for the want of love to Christ, and compassion for dying men; but the really pious in the Church, who are at the same time well-informed as to their duty, will not and cannot stand aloof from this work. We might as soon believe that they would disown their obligations to their Saviour, as that they would repudiate the claims of their Saviour's cause. What then is wanted in order greatly to increase the funds devoted by the churches to the salvation of the heathen? The following statement of a worthy pastor may partly answer this question, and it may be farther useful by leading to inquiry and reflection on this general subject.

Five years since, our monthly concert collections amounted to $40; the next year, to $56; the next, to $60; the next, to $76; the next, to $122; and the last year, to $160. The last amount included two or three larger donations than we usually receive at a monthly concert meeting; still, all was collected in the usual way on the stated evenings for prayer. We have never been visited by an agent, nor have I ever devoted a whole sermon exclusively to this object, which perhaps I ought to have done. I have, however, endeavoured to state facts and present evangelical motives in view of them. To these means have been added the circulation of about ten copies of the Chronicle, and two hundred or more of the Foreign Missionary, subscribed for by a few individuals, and distributed in the pews gratuitously. The steadiness of the increase seems to indicate the growth of principle, and is to me an encouraging amidst some discouraging features of my charge. . . . . Our people feel no poorer for sending away quadruple what they did five years ago, and their contributions to almost every other object have increased within the same period.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN FEBRUARY, 1845.

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Buffalo 1st ch. bal. to con. Rev. JOHN C. LORD, D.D. l. d. 29 00

SYNOD OF ALBANY. *Pby. of Albany.*

Albany 1st ch. young ladies' miss. soc. 200 00; sab. sch. 3 00; four children who love their pastor, 5 00; 'F——y,' of the Pby. of Albany, 5 00; Northampton ch. 12 00; Amsterdam 1st ch. 10 02 235 02

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch. 55 47; J. Wallace to purchase Testaments for the missions, 20 00; Scotchtown ch. 106 00 181 47

Pby. of North River.

Fishkill 1st ch. 14 00

Pby. of Bedford

South East ch. 25 00

Pby. of Long Island.

West Hampton ch. 11 00

Pby. of New-York.

New-York 1st ch. mo. con. Feb. 80 33; Duane-st. ch. mo. con. Feb. 18 18; annual coll. 494 61; Rutgers-st. ch. mo. con. 42 46; Brick ch. mo. con. Feb. 3 69; 15th st. ch. sab. sch. 5 07; Madison Avenue ch. mo. con. Feb. 1 54; Chelsea ch. boys of sab. sch. 3 72; ann. coll. 83 04; Brooklyn 1st ch. 197 49, (of which 127 96 previously acknowledged, of which 15 00 for For. Missy. and 17 66 for French mission;) Thompsonville ch. conn. 36 00 805 49

2d Pby. of New-York.

Scotch ch. William Wallace, 25 00; A. M'Kenzie. 5 00; R. L. Taylor, 10 00; J. Hunter, 5 00; Wm. Watt, 2 00; J. Wheelwright, 5 00; R. Hays, 2 10; Wm. Bellagh, 5 00; J. Beck, 5 00; H. A. Kerr, 15 00; R. L. & A. Stuart, 500 00; S. Cochrane, 10 00; mo. con. Feb. 68 00 657 00

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Lamington ch. 95 00; Rahway ch. young ladies' for. miss. soc. for China mission, 17 81 112 81

Pby. of New Brunswick.

New Brunswick 1st ch. 25 28; Freehold 1st ch. Rev. L. H. Van Doren, pastor, 36 12; Bound Brook ch. mo. con. 10 00; 'a member of the Pby.' per Rev. James W. Alexander, D.D. 50 00; Trenton 1st. ch. Ewing, 40 00 161 40

Pby. of Newton.

Knowlton ch. 5 00; Allentown ch. juv. miss. soc. 20 00; Hardwick ch. to con. the pastor, Rev. W. C. M'Gee l. m. 30 00, less 2 00 ex. 53 00

Pby. of West Jersey.

Deerfield ch. 33 00; Bridgeton ch. mo. con. 160 60 — 193 00

Pby. of Raritan.

Pleasant Grove ch. 16 00; Flemington ch 28 00; (*Note*—17 63 ackn. as received from Orwell ch. Susquehanna Pby. in Oct. last, should have been credited to Amwell 1st ch.) — 44 00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 2d Presb. ch. sab sch. miss. soc. to ed. *Eleanor Cuyler, Wm. Dulty, Mary Rice, James Nassau,* and *Maria Wood,* in North India, 100 00; ann. coll. 89 52; mo. con. April, 1844, to Feb. 1845, 143 98; 'a friend,' 53 00; 'a member,' 50 00; Mrs. D. Hays, for miss. to Jews, 50 00; Phila. 7th ch. in part for 1845, 220 00, of which 30 00 to con. the pastor, Rev. WILLIS LORD l. m.. sab. sch. to ed. *Willis Lord* and *James Dunlop,* 40 00; James Agnew, to con. his son l. m. 25 00 — 721 50

2d Pby. of Philadelphia.

Newton ch. — 24 62

Pby. of Donegal.

Leacock and Middle Octorara chs. additional, 2 00; Chesnut Level ch. 17 00 — 19 00

Pby. of Huntingdon.

East Kishacoquillas ch. — 15 46

Pby. of Northumberland.

Milton ch. 42 85; ladies' miss. soc. 15 00; Lewisburg ch. J. L. Watson, 10 00; fem. miss. soc. 78 50; juv. sew. soc. 17 41, less disc. 1 37 — 162 48

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Warren ch. — 3 00

Pby. of Redstone.

Morgantown ch. E. C. Wilson, 3 00; Long Run ch. 15 81 — 18 81

Pby. of Ohio.

Manchester ch. W. M'CLINTOCK, bal. to con. him l. m. 5 00; Canonsburg, Rev. M. Brown, D.D. 10 00; Pittsburg 1st ch. per Rev. Dr. Green, don. 20 00; do. sab. sch. No. 1, to con. Rev. A. P. HAPPER l. m. 30 00 — 65 00

Pby. of Erie.

Presbytery, for sup. Rev. J. R. Campbell, — 13 00

SYNOD OF WHEELING. *Pby. of Washington.*

Florence ch. — 100 00

SYNOD OF CINCINNATI. *Pby. of Miami.*

Springfield ch. children of maternal association, to educate *Belinda Galloway* in North India, addl. — 13 00

SYNOD OF INDIANA. *Pby. of Salem.*

Utica ch. mo. con. 3 42; Jeffersonville ch. mo. con. 1 25; New Albany ch. 'a widow's mite,' 1 00 — 5 67

Pby. of Vincennes.

Bloomington ch. — 13 96

Pby. of Madison.

Madison ch. in full, to con. Rev. ROGER OWEN l. d. and Rev. CHAUNCEY LEAVENWORTH l. m. — 81 87

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Union ch. 5 82; West Union, 1 67 — 7 49

Pby. of Iowa.

Bloomington ch. a thank offering of Mrs. Lucy S. Henry, — 10 00

Pby. of Palestine.

Charleston, Rev. John M'Donald, — 5 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch. mo. con. 23 44; do. 3d ch. mo. con. 14 67; Lawrenceburg ch. 10 00; Middleton ch. 10 20 — 57 51

Pby. of Muhlenburgh.

Elkton fem. miss. soc. — 12 00

Pby. of Transylvania.

Springfield ch. 41 30; Pleasant Grove ch. 29 90; Lebanon ch. 20 00; Perryville ch. 15 37; Rev. J. Lapsley, in part, to con '———' l. m. 5 00; Danville ch. 373 00; ladies of do. 77 00; — 561 67

Pby. of W. Lexington.

Frankfort ch. mo. con. — 5 55

Pby. of Ebenezer.

Covington ch. 'the little girls' miss. soc. and sab. sch. — 22 61

SYNOD OF VIRGINIA. *Pby. of E. Hanover.*

Petersburg ch. A. G. M'Ilvaine, 100 00; D. Dunlap, 30 00; Mrs. Dunlap, 5 00; Rev. John Leyburn, 10 00; Mrs. Leyburn, 10 00; J. Stevenson, 20 00; Mrs. J. P. Smith, 10 00; sab. sch. No. 1, to ed. *John Leyburn* in India, 25 00; Mr. and Mrs. Petticolas, 10 00; S. G. Wells, 5 00; sundry colls. and dons. 260 63; total, 475 63.—Richmond 1st ch. mo. con. Dec. to Feb. 37 10; ann. coll. in part, 130 00. Mrs. Arabella Foote, to ed. a child at Futtehgurh, 25 00; Miss Anne W. Foote, for same purpose, 25 00; Mrs. E. Kent, 5 00; Mrs. Susan Jiggitts, 50 00 — 747 73

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Fayetteville ch. John M'Arn, to con. the Rev. ADAM GILCHRIST l. m. 50 00; ladies' for. miss. sew. soc. 15 00; mo. con. 4 17 — 69 17

SYNOD OF W. TENN. *Pby. of Holston.*

Knoxville ch. mo. con. — 19 23

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Lincolnton, J. C. Baldwin, — 20 00

Pby. of Florida.

Tallahassee, Rev. J. Phelps, — 5 00

SYNOD OF MISSISSIPPI. *Pby. of Louisiana.*

New Orleans 1st ch. mo. con. 75 00; coll. 275 00 Jackson ch. 20 00; Comite ch. 10 00 — 380 00

LEGACIES.

Baltimore, Md. James Cox. dcd. per J. H. M'Culloh, exr. 333 00; Lewisburg, Pa. Andrew M'Clenahan, dcd. per James F. Linn, 50 00 — 383 00

MISCELLANEOUS.

'A friend,' for theol. sch. at Geneva,	500 00	
" " ch. at Lyons,	100 00	
" Colporteurs and missionaries in France and Switzerland	400 00	
'A lady,' for theol. sch. at Geneva,	1 00	
Colden, N. Y. Caleb Abbott,	10 00	
Farmington, Ill. John Simpson,	5 00	
Hamilton, Canada West, Dr. Calvin McQueesten,	50 00	
" " Mrs. E. R. E. McQueesten,	50 00	1116 00

Total, $7251 32

Donations in clothing, &c.

Steubenville, O. 1st ch. ladies, 1 box clothing.

Elizabethtown, N. J. 1st ch. ladies, 1 box clothing for Indian missions, valued at 118 16

Note.—The sum of $18 65, acknowledged as received in Dec. last from Oxford ch. Pby. of Oxford, to ed. &c., should have been ackn. as from the Oxford sab. sch.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. APRIL, 1845. No. 4.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

THE PRESENT TIME IS THE SEASON FOR EXERTION.

CHRIST blamed the Jews for not discerning the signs which had relation to his kingdom. The same charge may, perhaps, be brought against his professing people now. They are quick in perceiving what will tend to their worldly wealth and prosperity, but dull in discovering the signs which should govern their conduct in promoting the welfare of Zion. It may seem to some, that the importance of domestic missions must be very much the same at *all times*, as long as there shall remain regions destitute of the regular administrations of the gospel. But it cannot but be obvious, on the slightest reflection, that this subject is invested with an importance in *our country*, which does not attach to it in older countries; for there everything is in a more fixed and permanent state. But here, every year, large districts of country are filling up with inhabitants, where a few years ago there were none, except the children of the forest, and the wild beasts. These first settlers are seldom careful to carry the means of grace with them; and thus we have *large districts* with an *increasing population*, without the stated administration of the Word and Ordinances. If this population is neglected by evangelical Christians, they will either grow up in ignorance of the truth; or the teachers of error will sow among them the seeds of their pernicous doctrines, from which it will be difficult afterwards to deliver them. While Society is *forming*, it is of the utmost importance to implant the principles of truth and piety. The labours of one evangelical missionary, passing transiently through a new settlement, has often, not only a salutary, but a permanent effect. Too much has been said against the efficiency of the itinerant labours of faithful ministers. Some such have had seals to their ministry wherever they preached; and while they passed away, and might never know anything of the success of their labours, the fruit has been permanent. The writer could relate many instances of this which have fallen under his own observation. The truth is, the labours of missionaries in the new settlements are followed by more conversions than those of settled pastors; who often have to complain that their people become gospel hardened, and they appear to labour in vain, and spend their strength for nought. No one who has not witnessed it, can conceive of the eagerness with which people in the new settlements press to hear the gospel, and how sensibly they are often affected with the simple preaching of the truth.

But my main object in these remarks is to point out the importance of the *present time* as a season for vigorous exertion. There are now a number of Territories rapidly filling up, and some which were a few years ago a howling wilderness, knocking for admittance, as States, into the Union. There is Wiskonsin, Iowa, and Florida, in which there will soon be found millions of immortal souls. The two first of these have been peopled with a rapidity, which perhaps has never been equalled. One good missionary *now* may be of more value than ten some years hence. And the people are crying for help; and solicitous to have ministers sent among them. If we do not occupy this ground, others will; and it may be such as will either wholly or in part mislead the people from the right way. Besides these territories, in the western and south-western states, there are hundreds of square miles, in regions easily accessible, where the sound of a Presbyterian preacher's voice is never heard. And yet, probably, as many of these people are from a Presbyterian stock, as any other. *Now is the time* for exer-

tion in this cause. *Now* the same means will accomplish much more than at some future period. Providence evidently assigns *to us* the supplying of this wide destitution. But what is the church doing? Has she felt the importance of the duty which has devolved upon her? It is to be feared that a profound sleep has seized upon a majority of professors. O brethren, let us awake. Let us work while it is called to-day, before the night cometh when no man can work.

But can suitable missionaries be obtained to go to the far west? Yes, they can. There are now pious and well qualified young men, who wish to go. It is a sad and mortifying fact that in times past, there have been men ready to go to these destitute regions, when, for want of funds, the Board could not send them; and now, there is in the west a loud complaint against the Board for neglecting these very regions. But the truth should be known. *The fault is not in the Board, but in the want of liberality in the Churches.* A. A.

Letters from Missionaries.

Indiana.

FROM A MISSIONARY IN ST. JOSEPH COUNTY.

A Refreshing Season.

Through the good hand of our God upon us, this people have about completed their small parsonage, the first edifice of the name, I believe, anywhere in this region. Some aid has been received from abroad, and in a few weeks the expenses will all be paid. Thus has the Lord crowned with success the commendable efforts of a small congregation, in their strong desire to enjoy permanently the stated means of grace. We believe, as a Church, we are thankful. But more than this, the Lord has seemed inclined to double his favours, and, in addition, to declare his readiness to build up our *spiritual house*. We are enjoying a delightful, yet gentle refreshing from the presence of the Lord. We have just closed one of the most pleasant and interesting series of meetings I have ever enjoyed. Previous to their commencement, pastoral visitation was entered upon, and also a series of prayer-meetings, with special reference to the low estate of religion among us, and to entreat the Lord to revive his work. In our visits, we were kindly received, and nearly every professing Christian, with whom we conversed, seemed humble in view of past coldness and negligence, and expressed a desire that God would pour out his spirit and build up his Zion. What was said to the impenitent was listened to with interest; sometimes with tears. Our prayer meetings were solemn, and seemed to indicate that the Lord was near. Our meeting, of a few days, was instituted in consideration of the interest felt, with the hope that it would bring out some, who do not usually attend, and that God would own his truth. From the first, our assemblages were characterized by stillness and solemnity. Christians have been greatly edified, and had their strength renewed. As to other results, we cannot, of course, determine. Some, within the last two weeks have cherished a hope of the pardoning mercy of God, through Jesus Christ; and a number express anxiety and distress, in view of their sins. The future will more fully develope the important results. Of those indulging hope, nearly all are youth, and the children of pious parents; some of whom have been so anxious and distressed in their behalf, that they could at times scarcely work or sleep. Whether the work shall continue and spread, remains to be known. Some of us venture to hope that God will carry it forward, and yet bring many, who are now far off, nigh to himself by the blood of Christ. For this we pray, knowing that a divine agency can remove all obstacles, and that the Spirit can subdue the proudest heart, or the most hardened opposer.

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FROM A MISSIONARY IN HENRY COUNTY.

Results of Missionary Labours.

* * * * One year since, I organized this church with *eight* members, in a county seat, where many never had heard a Presbyterian sermon. During the year, my labours, by the blessing of the Head of the Church, have been attended with the following results. The church now numbers *nineteen* members, most of whom have been added on examination. A flourishing Sabbath school, numbering from *thirty-five* to *forty* scholars, is continually kept up, and is increasing in interest in the community. A Sabbath school had never before been sustained for any length of time, during the year. Nearly $500 have been raised on subscription for a house of worship, which will be

commenced as soon as the season will permit. The attendance on the means of grace is good, and on the increase. Many now attend regularly, who seldom attended any church until ours was organized; and the influence of the community is now strongly in our favour. O for a time of refreshing from the presence of the Lord, when the arm of the Lord shall be revealed for the salvation of sinners.

I spend a portion of my time in two other infant churches, one *fifteen*, and the other *twenty* miles distant. The attendance in these places is also good, and we have had some evidence of the special presence and blessing of the Lord. A few Sabbaths since I held a communion in one of these churches. It was a precious season. Many of God's people, we trust, were greatly strengthened, and some sinners were anxious for their salvation. A small house of worship has been almost completed, and is now comfortable. I think we may say with confidence, that a manifest and most salutary improvement is visible in this community. One thing is certain—the West is under great obligations to the Board of Missions, and the liberality of the Eastern churches. God cannot but bless such labours of love on the part of his people.

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FROM A MISSIONARY IN ADAMS COUNTY.

Difficulties, privations, and trials, of Missionaries in the West.

* * * We have many difficulties and privations here, such as I suppose you in the older states, know little or nothing about. I have to labour, almost without a library, with but little time to study, among a people, who, although enterprising and industrious, are settled in these wild forests, having spent their little all for a home, and their crops failing for two years past, now in pressing circumstances, many of them suffering, so they cannot do much for my support. My family are needy, my children are so nearly destitute of clothing, we cannot but blush to look upon them. For twelve days during the summer and winter past, we have been without bread, and nothing for a substitute, nor any way to procure it; nor were we alone in our suffering, for many others were as destitute as ourselves. Yet amidst all this, (and the half is not told) the Gospel is sought with a seeming eagerness, that in a measure at least, makes us forget our difficulties. I still hear the cry,—Come break to us the bread of life, come preach to us the word of salvation,—but I cannot, my strength can go no farther. Can you, can you send us help?

Sabbath School—Want of Books—Who will have the privilege of furnishing them?

* * * The Sabbath School in this place, during the summer, was well attended. Among the scholars were some hopeful conversions; the teachers are all pious, such as have been taught in the Sabbath school before coming here, and engage in the work, in earnest prayer. There is a small library belonging to the school, which cost ten dollars. This small amount is the utmost that can be raised here, and this was raised at a sacrifice; but since the books have come on, the school has been doing better. I should indeed rejoice, if the Lord would put it into the heart of some benevolent friend to supply this school with an additional number of books, this would tend greatly to keep up the interest already excited, and assist in doing good to the rising generation. I discover, in the public prints, some places gratuitously furnished, where their wants cannot be by any means so great as ours. Surely this region will not be overlooked, where such multitudes are perishing in midnight darkness, and the people unable to minister to even nature's necessary wants.

Light gleaming through the darkness.

* * * We have encouraging prospects before us. We move on slowly; we are but few and feeble, yet the promise of the Lord is with us, and he is faithful who has promised, and will also do it. These waste places are filling up, the Lord has a seed to serve him, and if he is pleased to honour his unworthy servant, with any instrumentality in ushering in a brighter day, to his name be all the praise.

Missouri.

FROM A MISSIONARY IN FRANKLIN COUNTY.

Feelings of a Missionary in the midst of widespread moral desolation.

* * * When I view the wide-spread moral desolation around me, and think how insufficient, and inefficient our efforts have been; how few of the vast multitude have the offers of salvation made to them, and how many who have these offers, are disposed to trifle with them;—when I see the apathy of the Church, and the destructive errors, that are destroying the souls of the people, I sometimes almost despond, and doubt whether our eyes shall see the Church here arise in prosperity, and glory, to the praise of all who behold her. But when I remember that it is the work of the Lord, and that his promise is pledged, I am encouraged to renew my efforts, trusting in his grace. I am here almost alone, there being no Presbyterian minister nearer than thirty-five miles.

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FROM A MISSIONARY IN RALLS COUNTY.

Responsibility of the Presbyterian Church in relation to the West.

* * * The Presbyterian Church, I am more

and more fully convinced, has a great work to do in this western valley. The King, and Head of the Church, seems to be putting her forward in the *great battle*. The temporal, as well as the spiritual well-being of this country, by the grace of the Lord Jesus Christ, depends essentially on her movements. If our Zion remains firm, and true to her King, the country is safe; but if she is disloyal, farewell to *liberty*, and everything in it worthy of the name. This *truth* should be *told* to the *Church*, and to the *world*.

Pennsylvania.

FROM A MISSIONARY IN CLEARFIELD COUNTY.

The following extracts from the report of a missionary in the interior, and among the mountains of Pennsylvania, we think will be read with interest. The brother in that rough field, has hard labour, and many trials, but the Lord is signally prospering him in his work.

A New Church organized.

* * * * In compliance with a petition from the people of Kyler's settlement, one of my preaching places, the Presbytery of Huntington appointed one of their members to organize a church, to be called the Bradford Presbyterian Church. Accordingly, a very interesting little church of *thirteen* members was organized on the 11th of January, in that settlement. The brother remained with me to administer the sacrament of the Lord's Supper to them on the following Sabbath. We had a very solemn and interesting time. A new impulse has been given to Presbyterianism, and to religion in that region.

Installment of a Pastor—Interest among the People—God's Work revived.

* * * * A day or two after the close of our meeting at Kyler's settlement, the Rev. Messrs. Cooper, Moore, and D. McKinney met, according to appointment of Presbytery, for the purpose of installing me pastor of Philipsburg, Mount Pleasant and Fruithill Churches. Installation services were held at each of these places, and were solemn and interesting. Brother Moore remained over the Sabbath, to assist in the communion services at Fruithill. Here we enjoyed a refreshing season. A more interesting time has probably never before been witnessed in this region. More than usual interest has been manifested in this congregation, ever since I commenced my labours among them; not merely in their punctual attendance at our religious meetings, and strict attention to what was said, but also in the serious feeling often discovered. This feeling, however, was more strongly, and more frequently discovered in private, and family conversation, in my visits from house to house. While I was deeply interested and greatly encouraged by this tenderness and serious concern, I confess I had my fears, that much of it might be as the morning cloud or early dew, and pass away. How great was my joy and thankfulness on finding *twenty-four* presenting themselves for admission into our little church previous to communion. So deep an interest was manifested throughout the whole of our communion services, that I could not think of closing our meeting, and sending away so many precious souls, evidently thirsting for the waters of life. Brother Moore was under the necessity of leaving us; but I continued the meetings for a few evenings, and at the close *ten* more came forward and expressed a desire to unite themselves with the people of God. Thus by the goodness and grace of God, our little church on the mountains, previously numbering about *forty* members, has received an addition of *thirty-four* members; and the number would have been more than doubled but for the prevailing sickness, and some other causes. How cheering such a scene to the lonely missionary! How delightful to report such evidences of God's condescension and grace! Scenes have been witnessed here which have rejoiced angels. We have, indeed, enjoyed a delightful season. Many, no doubt, would be disposed to question, whether we do really enjoy a "revival." It is too old fashioned; there is too little noise and excitement—too little machinery for a "revival." We must acknowledge, the instrumentality has been weak, common-place, and old-fashioned; that we can lay no claim to anything new or original; and that if good has been effected, *God* must have *all the glory*. Without any special plans of our own, in every step we have been led by God's providence, and to his name be the praise.

From what follows, an important lesson may be learned in relation to building of houses for worship. It will be seen what even a poor people can do, when they have "a mind to work." Let others take pattern.

A House of Worship erected.

* * * The people of this little church have been making the noblest effort I have ever seen a poor people make to erect a temple for the worship of God. They have often reminded me, in a striking manner, of the South Sea, and the Sandwich Islanders, in their self-denying zeal for the glory of God. Although only *forty* in number, exceedingly poor, many of them in absolute poverty, and scattered over a rough, wild, mountainous territory of *fifteen* or more miles; yet, they have actually succeeded in erecting a fine, comfortable, (I mean for this

region) church edifice, forty feet square. They have not expended *ten dollars in money* in the whole enterprise, for it is not to be had. They furnished most of the materials, and performed most of the work among themselves; and what could not be done and furnished by themselves, they would procure by exchanging for it either work or some kind of home production. Many of them, while living themselves in cabins hardly fit to be occupied, have come up day after day to build a house in which to worship God. Nor have they advanced a single step until they saw their way clear. No contracts were made until the amount was first pledged to meet the engagements. They have had but very little aid from abroad. They have truly accomplished a great work. But many of them feel that they are already amply rewarded for all their toil. While zealously engaged in working for God, their own souls, their families, and their neighbours, have all been blessed, so strikingly has the promise of God been verified in their case, "that the liberal soul shall be made fat."

Maryland.

We give below short extracts from the report of a missionary in a very destitute region in Maryland. We think they breathe the true missionary spirit, which, if acted out, and persevered in, will not fail, in due time, with God's blessing, to accomplish much good.

* * * I cannot, and would not restrain the feelings of sadness with which I contemplate that dearth of those things which make the hearts of God's people glad. If I could say truly, "the Lord is in this place;" if I could send tidings of souls converted, of numbers of new born children added to the Church of the Lord, then I would feel that the Church was well repaid for what she is doing in this portion of the desolate wilderness; but I can only say, the depth of winter is upon us, neither do I see promise that the spring time and harvest are approaching, except as I trust the promise of a faithful God, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless return again bringing his sheaves with him."

* * * Since I came here, I have had two invitations to large towns—one to become pastor of a church, and the other to preach, with a view to settlement. In either of these places I would have but one congregation, and consequently much less exposure than in my present situation. Nothing, however, would induce me at present to leave this place, but a conviction that I cannot perform the labour incident to so widely extended a field. My desire is to make a vigorous effort to establish churches where I am now settled, although I confess my prospect is not very bright. The difficulties in the way here, you know, are very, very great. Many things are discouraging. These things, however, only make it the more important it should be done, and I desire, if God will give me strength, to persevere in the effort.

We invite attention to what follows. It contains important truth, and from it our missionaries generally, and the pastors of all our churches, may receive instruction. We have a specimen here of what may be done, even on missionary ground, and among a comparatively scattered and poor people, for supporting the Gospel among themselves, and sending it to others, when the minister feels a proper interest in the cause, and is determined to do his duty wisely and faithfully. The plan adopted is, perhaps, as good as any which has been suggested. The great matter, however, is, that the pastor, who is at the head, enters heartily into the business, and sees that the plan is carried into full effect. We invite our missionaries, one and all, promptly to adopt a similar course. We feel well assured, its good effects will soon be visible, in the increasing strength and growing prosperity of their respective charges, while their contributions to the cause of missions will be more than doubled. And if the pastors in all our churches would but copy the example of this devoted missionary, and adopt a similar plan with their people, and carry it into full effect, we venture to predict, there will no longer be a lack of funds for either domestic or foreign missions. And where, we may ask, where is the godly minister, where the Christian man, who does not in his heart believe such efforts, wisely and efficiently made, would essentially promote the real spiritual prosperity of our churches? When will Christians, and especially God's ministers, have sufficient piety and energy to act out fully their own avowed principles? We proceed with the report.

* * * I feel encouraged to persevere in my efforts to build up churches here by the success I have had in obtaining contributions for the Board of Missions. As we are in a measure dependent on the charity of the Church, afforded us through the Board, I feel that we are peculiarly bound to contribute all in our power to relieve you of your burden, and leave your funds for those even more destitute. I would not consent to remain here long a burden on the Board of Missions while so many destitute places are demanding aid, destitute, not merely of Presbyterianism, but of any preaching of the Gospel. I presented the subject in both of my little congregations, on the first of January, and obtained subscriptions amounting to more than *one hundred dollars*. I think it will reach *one hundred and twenty-five*. A short time before, *eighty dollars* had been sent to the Foreign Board. I think we shall make our contributions to that Board over $100. So you see, we

put in as much as we take out. I think much is gained by studying variety in the manner of making collections for different causes. The plan which I have adopted to raise funds for foreign missions the next year is this: To apply to *every member* of *every family* connected with the church, particularly the families of church members, for a stated *monthly* contribution, however small, and have it collected regularly, by persons appointed for the purpose. This interests children as well as parents in the cause, and is thus training up future supporters of the great cause. I had rather get five dollars from a family, *each member contributing something*, than ten dollars from the father only. The *children of the Church* should be trained up to the habit of giving. Besides, this plan of *monthly contribution* tends to keep up and cultivate a spirit of benevolence, by keeping the object of benevolence constantly before the mind. It will also, in the end, secure more to the cause. People are more free to give a small sum frequently, than a large sum at one time. And if *each member* of a family, from the eldest to the youngest, gives something, it will, in the aggregate, amount to much.

Kentucky.

FROM A MISSIONAY IN HENDERSON COUNTY.

Importance of houses of worship in securing the permanent ministrations of religion.

* * * The building we are endeavouring to erect is *greatly needed*, with the exception of the Henderson Church, it will be the only house of worship we call our own, within one hundred miles of this place, and probably no part of the State is increasing more rapidly in population than this; and although there has been *occasional* preaching of the Gospel in this place and the immediate neighbourhood for thirty or forty years, it is still *missionary ground;* and whatever success may have attended the efforts of a *former generation*, very few memorials of their labours now remain. A new race has risen up, and *new efforts* are now called for to meet the exigencies of the times. These efforts must have a *prospective bearing*. They must have a view to *permanent results*. There must be *concentration of effort*. Every Church must have some *prominence* to prevent its being overlooked, and disregarded even by its own members. I do not mean that we should aim at making a show, this would be worse than useless; but I *do mean*, that such an effort should be made, wherever a church is formed, or a building erected for public worship as will prevent its being looked upon as a mere *temporary accommodation*. Every parent, for example, should be made to see, and to feel, "here is something that is to benefit *our children*, as well as ourselves, here we may cherish and cultivate a green spot in the wilderness, which, with the blessing of the Good Shepherd, will not be trampled down, nor deserted, like the region round about us heretofore." And how is this to be effected? Doubtless we must look to the *ministry of the Word* as the *great*, the *divinely appointed* means of its accomplishment. Wherever *that can be secured*, we need not fear the result. But *occasional* preaching, is not enough. This may secure its *own* purpose, and where nothing more is practicable, *that much* should doubtless be aimed at, but every enlightened Christian will aim at *something more*, will labour to secure the *stated*, and *constant*, and *permanent* ministrations of religion. How will he accomplish it? He belongs to a small, and feeble congregation, and yet that congregation occupies a region of country where *constant* preaching, preaching *every Sabbath*, and that *permanently* from year to year, by one faithful labourer, would do more for the cause of Christ than five times that amount of the *same kind* of labour, scattered over such an extent of country, as to have it in each place only *occasionally*. Now it is with a view to a case like this, (and this is only a specimen of many cases,) that we are labouring to erect a house of worship on the ground I now occupy as a missionary. It will be a cheap building, and I doubt not now, we shall be able, with the help of what has been conditionally pledged by the Church Extension Committee, to finish the building on the plan proposed. The results, with God's blessing, we believe will be of unspeakable importance to the cause of religion, in all this region.

FROM A MISSIONARY IN ESTILLE COUNTY.

Encouragement in the review of labours.

* * * On reviewing the labours of the past year, although we have witnessed no special outpouring of God's Spirit, we have abundant reason to be thankful to the Head of the Church for the many drops he has gently distilled upon us. The drooping spirits of his children have been revived and cheered with the prospect of better times; and we have reason to believe, that the work of God, although slowly, has *silently* and *surely progressed*. May it continue to spread, until every mountain and valley shall resound with the praises of the Redeemer.

Virginia.

FROM A MISSIONARY IN BRUNSWICK COUNTY.

A small Church, but good encouragement to labour.

* * * One white male member, a ruling

elder, one coloured male member, and *thirteen* female members, constitute the church in this county. They live from three to twenty miles from my residence. Our congregations on the Sabbath are as large as we had any reason to expect, and *very attentive*. The Spirit of God is evidently moving on the hearts of some, who have long been very far from God. In preaching to the coloured people I am much encouraged. Great seriousness, and sometimes much feeling are manifested. They manifest much willingness to receive instruction, and thankfulness for efforts to teach them the knowledge of Jesus Christ, as the only Saviour of sinners. In short, were the population of this county increasing, I know of no more encouraging field for missionary labours.

New-Jersey.

FROM A MISSIONARY IN THE PINES, IN MONMOUTH COUNTY.

Encouraging signs.

* * * * I feel constrained to hope that God in his great mercy is about to visit us with the outpouring of his Holy Spirit. There are many very encouraging signs of God's presence in our midst. The attendance upon the public means of grace has been larger for a few Sabbaths past, than I have ever seen it; and a seriousness, more than usual, is very evident. The first Monday in January was appointed by our Synod as a day of humiliation, fasting, and prayer.

Mission Rooms:

PHILADELPHIA, APRIL, 1845.

REINFORCEMENT OF MISSIONARIES.

THE friends of Domestic Missions in the Presbyterian Church, we feel assured, will be gratified to learn, that the Board have a prospect of being able to send out, during the present spring, a valuable reinforcement of missionaries. Several young men, we believe, well qualified for the work, are preparing to enter the field in the course of a few weeks. A number have already made application for appointments, and more are expected to apply. Most of them expect to go to the West; some will probably go South. The Board are anxious they should *all be sent*, and that they should *not be delayed* a single hour after they are ready to go; and on the part of the Board, no exertion shall be wanting to secure an object so desirable. Important fields are open for these men, and tens of thousands, in our destitute settlements, are anxiously waiting for them. In sending out these missionaries, it will be of vast importance to the cause, the Board should be able to direct them to the most important points where their services are most needed, and where there will be the fairest prospect of extensive and permanent good. In order to accomplish the greatest amount of permanent good, it is absolutely necessary the Board should have it in their power to locate the missionaries *without reference to expense*. We do most earnestly desire the churches should better understand this matter. If straitened for funds, it will not be in the power of the Board in all cases to make such locations, as the good of the cause, and the interests of souls, absolutely require. And all will admit, we presume, that in a matter of such permanent importance, and involving interests of such infinite moment, the Board should not be embarrassed and hampered by a want of funds.

The present engagements of the Board are very large, greatly in advance of any former period. To meet these engagements, will require a large increase of funds. Common honesty requires, that the self-denying missionary, who has thrown himself and his family on the pledged promise of the church, should be paid according to contract. His character, and usefulness, not less than his comfort, essentially depend on the punctuality of the

Board, in meeting their engagements. The time is now very near, when our ecclesiastical year will terminate, and when it will be of essential importance to the cause in which we are engaged, that *all dues be paid up.* The churches have *only about one month left*, in which to make their collections for this object, and furnish their Board with the means for settling up their accounts with the missionaries now in the field, and for sending out others, who are ready and anxious to go. Need we say more to induce every pastor, and every church, and every friend to this cause, who have not already acted, to act immediately, and efficiently? Is there a pastor, or a church in our connexion, that will hold back, and refuse to aid under such circumstances?

Dear Brethren, our hearts bleed, when we look over the moral desolations of our land, and witness the deplorable apathy on the subject in many of our churches. Why should pastors, or churches, need to be urged on such a subject as this? O, that we might be permitted to see the day, when every pastor, and every church, in our whole connexion, will feel it to be a privilege to do their full share in this work, without being urged, or even asked. Then would our Zion arise from the dust, become beautiful and strong; the salvation of our land, and the glory of the whole earth.

WM. A. McDOWELL, Cor. Sec.

RECEIPTS IN THE TREASURY AT PHILADELPHIA

IN JANUARY, 1845.

(Omitted to be acknowledged in last Chronicle.)

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Liberty ch. N. Y. in part, to con. James Petrie an h. m. 15 00; Scotchtown ch. N. Y. addl. 25 00 — 40 00

Pby. of Bedford.

South Salem ch. N. Y. addl. 50 05; Red Mills ch. N. Y. 5 00 — 55 05

Pby. of New-York.

Brick ch. N. Y. ssb. sch. 15 25; donation of Rev. Dr. Spring, 20 00; M. Walker of the Scotch ch. N. Y. 5 00 — 40 25

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Chatham village ch. N. J. mo. con. coll. 27 10; Mrs. H. Cochran's don. before her decease, 10 00; 1st ch. Plainfield, N. J. 7 00; 1st ch. Patterson, N. J. to con. Rev. Wm. H. Hornblower an h. m. 50 22 — 94 32

Pby. of New Brunswick.

1st ch. New Brunswick, — 50 00

MISCELLANEOUS.

B. Everett of New Hackensack, N. J. — 0 50

$280 12

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN FEBRUARY, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

First ch. Cambridge, N. Y 21 50, per Rev. J. O. Fillmore; 2d ch. Troy, N. Y. per Rev. Reuben Smith, 100 00 — 121 50

Pby. of Albany.

Young ladies' miss. soc. 1st ch. Albany, 50 00; 1st ch. Amsterdam, N. Y. 3 34; Tribes Hill ch. N. Y. 30 15; Northampton ch. N. Y. per Rev. David Lyon, 5 00 — 88 49

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath ch. N. Y. 4 50; Vienna ch. N. Y. 15 00 — 19 50

Pby. of Wyoming.

Aurora ch. N. Y. per Rev. A. T. Young, — 5 00

SYNOD OF N. YORK. *Pby. of Bedford.*

Somers ch. N. Y. — 7 00

Pby. of New-York.

Brick ch. N. Y. addl. — 235 00

2d Pby. of New-York.

W. Wallace of the Scotch ch. N. Y. 10 00; H. A. Kerr, of do. 5 00 — 15 00

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Wm. Clark, jun. of Westfield ch. N. J. — 10 00

Pby. of New Brunswick.

Treasurer of the Presb. drawn for 150 00; do. 175 00; miss. bib. and tract soc. of Princeton theo. sem. 39 25 — 364 25

SYNOD OF PHILADELPHIA. *Pby. of Philad.*

Union ch. Phila. mo. concert coll. 10 00; Mr. James Boyle of Central ch. Phila. 30 00; 'a member of the 2d ch.' Phila. per Mr. Charles

Collins, 20 00; a member of the 2d ch. Phila. per Rev. M. B. Hope, 50 00; Mrs. Dr. Hayes of 2d ch. Phila. to con. herself an h. m. 50 00 — 160 00

2d Pby. of Philadelphia.

Mauayunk ch. Penn. — 7 00

Pby. of Donegal.

Churchville ch. Md. 59 67; Leacock and Middle Octorara chs. in part, 8 00; Lancaster ch. Pa. 81 00 — 148 67

Pby. of Baltimore.

Second ch. Baltimore, Md. one half of a collection of 216 00 in said ch. for dom. miss. — 108 00

Pby. of Carlisle.

Greencastle ch. Pa. addl. Mrs. Davie's don. 5 00; Caxton ch. Pa. 29 45 — 34 35

Pby. of Northumberland.

Danville ch. Pa. 100 00; Great Island ch. Pa. in part, 8 50; Milton ch Pa. in part, 12 77; Lewisburgh ch. Pa. in part, 43 56; Lockhaven cong. Pa. addl. 3 33; Mill Hall ch. Pa. 6 67 — 174 83

SYNOD OF OHIO. *Pby. of Hocking.*

M'Connellsville ch. Ohio, per Rev. Wm. Aiken, — 15 00

SYNOD OF CINCINNATI. *Pby. of Maumee.*

Bethel ch. Ohio, 7 75; Milton ch. Ohio, 1 75; Beaver ch. Ohio, 3 50, per Rev. Phillip Condit — 13 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Union ch. Ill. 5 82; West Union ch. Ill. 1 67; don. of Rev. T. A. Spilman, 3 00 — 10 49

Pby. of Peoria.

Rev. Isaac Kellar of Peoria ch. Ill. — 10 00

SYNOD OF MISSOURI. *Pby. of Missouri.*

Columbia ch. Boone co. Mo. 22 50, per Rev. Isaac Jones, — 22 50

SYNOD OF NORTH CAROLINA. *Pby. of Fayetteville.*

Fayetteville ch. N. C. — 23 00

MISCELLANEOUS.

Donation of Mrs. Lucy S. Henry of Bloomington, 10 00; Misses Painter and Montgomery, for a missionary to slaves, 50 cts; Miss Mary Deare, Lawrenceville, N. J. for a particular missionary, 100 00; a gentleman in N. York, for a missionary in 'the Pines,' N. J. 100 00; E. F. Backus, Esq. Phila. 50 00; Rev. Wm. A. M'Dowell, D. D. 50 00; 3d ch. Newark, N. J. 40 00; ct. society of Hanover ch. N. J. 3 50; 'a lady,' for 'the Pines,' N. J. 1 00; a lady, 'for Iowa,' 1 00; J. C. Baldwin of Lincolton ch. Georgia, 10 00 — 306 00

Total, $1958 68

For the Church Extension Fund.

Mrs Lucy S. Henry of Bloomington, Ill. per Mr. James M. Lamb, — 10 00

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN FEBRUARY, 1845.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Bethany ch. Pa. 27 62; fem. ben. assoc. of Bethany ch. Pa. 21 93; Sharon ch. Pa. in part, 3 50 — 53 05

Pby. of Blairsville.

Plum Creek ch. Pa. 8 00; Cross Roads ch. Pa. 9 13 — 17 13

SYNOD OF WHEELING. *Pby. of Washington.*

Mill Creek ch. Pa. 20 00; Washington fem. miss. soc. Pa. 25 00 — 45 00

Total, $115 18

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE

IN FEBRUARY, 1845.

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

First ch. Cincinnati, in part, — 59 00

Pby. of Oxford.

Riley ch. 8 55; Harmony ch. 12 00; Dunlapsville, 15 10; Bath, 7 36; Brookville, 12 00; James Beckot, 1 00 — 56 01

Pby. of Miami.

Smith & Dunlap, 10 00; avails of note don. by J. Paul, 155 00* — 165 00

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany, bal. in part, — 2 25

Pby. of Crawfordsville.

Jefferson, bal. — 1 25

Pby. of Indianapolis.

Indianapolis, books sold, — 42 50

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shiloh and Olivet, — 17 50

Pby. of Transylvania.

Danville, in part, including former balance, 473 15; Mr. Graham, Providence, 2 00; Rev. A. R. Johnston, in part, to con. him an h. m. 25 00; Lancaster, 40 25; Paint Lick, in part, 25 00; Harrodsburgh, coll. and don. Mrs. Thompson, 10 00 — 574 40

Pby. of W. Lexington.

First ch. Lexington, — 109 00

SYNOD OF W. TENN. *Pby. of W. District.*

Memphis, 100 00; bal. of legacy of Rev. T. M'Millan, ded. 75 00; Rahleigh, 16 00; Mt. Carmel, 37 00; Brownsville, 30 00; Jackson, 9 72; Denmark, 22 57; Union, 50 10; Emmaus, 50; Somerville, 42 50 — 432 94

Pby. of N. Alabama.

Florence, in part, 32 00; Tuscumbia, 11 00 — 43 00

MISCELLANEOUS.

Avails of missionary depot, 32 85; Capt. J. Steelman, Ky. 2 50 — 35 35

Total, $1538 20

Clothing.

1 Box clothing from the ladies of Shiloh and Olivet chs. Ky. valued at — 27 25

WILLIAM GARVIN, Treas.

* The receipt of this note was acknowledged in the January number of the Chronicle, as received in Nov. 1844.

THE

FOREIGN MISSIONARY CHRONICLE.

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REMARKS

ON THE MONTHLY CONCERT IN PRAYER.

BY SAMUEL MILLER, D.D.

No. IV.

(Concluded from page 35.)

HAVING, in former numbers, briefly traced the history of the Monthly Concert in Prayer, and endeavoured to show the duty and importance of attending upon it; and having made some suggestions respecting the best method of conducting the exercise, and the obligation to accompany every season of prayer for the conversion of the world with contributions for carrying on the work; it only remains that I close with some serious exhortations to fidelity and perseverance in this important duty.

We are now prepared to reflect on what has been said, and to make the whole matter of serious consideration and of practical appeal.

Is it so, then, that the children of men without the Gospel, are in a state of deplorable destitution and misery; deprived of the best and only effectual means of temporal comfort, and without hope for eternity? Is it so, that we are all bound to feel for those who are in this situation, and to pray for them; and that, if we have no heart to do this, we can have no scriptural evidence that we are Christians? Is it so, that it is in the power of the members of the Presbyterian Church to send this glorious Gospel to millions, both in our own country, and foreign lands, who have it not; and that, notwithstanding this, only a small portion of them have ever made any serious effort to fulfil this important duty? Is it true, that, in a majority of our congregations, ministers, and elders, and deacons, and people, after every exhortation and entreaty to the contrary, are still slumbering over this delinquency; that our prayer-meetings for the revival of religion, and the conversion of the world, are thin and cold; and that our Boards of Domestic and Foreign Missions, are left to struggle with all the embarrassments arising from stinted means, and restricted plans of action? and is it also true, that all this has been stated, and again and again proclaimed to the Church, in all her length and breadth, without exciting anything like a general and cordial response, and still leaving a large part of our nominal body to all appearance indifferent and inactive in regard to these high claims, which address themselves so solemnly to every Christian feeling?

That there *is* a distressing lack of interest in this great subject on the part of multitudes among us who bear the Christian name, can be doubted by none who have eyes to see, and ears to hear. To what are we to ascribe this deplorable delinquency? Not, surely, to the want of importance and of interest in the great object recommended; for it is, beyond all comparison, the most solemnly important, and the most interesting object that can be presented to a thinking mind. There can be none greater; nonmore adapted to rouse the attention and captivate all the sensibilities of the Christian's heart. The temporal and eternal welfare of unnumbered millions of men—the extension of the Redeemer's kingdom—and the glory of the eternal God—can any objects be greater than these, or more worthy of our supreme regard? Neither does our deplorable delinquency in regard to this object arise from ignorance of our duty; for it has been set before us, explained, and pressed upon our consciences with a frequency, a clearness, and a force which leave no individual among us who has been willing to be informed, at a loss to understand what the Lord would have him to do. Nor yet, again, does the lack of zeal and effort on this subject arise from want of power to discharge the duty in question; for we have abundant time, and means, and power, for attending to far inferior objects. Nor yet, once more, can we plead that the discharge of the duty in question is not accompanied with an

appropriate and encouraging reward; for, when discharged from proper motives, and with a proper spirit, there is no work in which a rational creature can engage with sweeter enjoyment, and of which the performance as well as the retrospect is productive of richer or more abundant fruits.

To what, then, are we to ascribe the delinquency in question, so disreputable to our character as a Church, and so distressing to all who take a cordial interest in the extension of the Redeemer's kingdom? Must we be driven to the mortifying conclusion that the melancholy fact indicates that religion is at a low ebb in our beloved Zion; that the greater part of those who externally belong to our communion, have only a nominal attachment to the great cause which they profess to love; and that the great work of spreading the knowledge of the Gospel holds a place in their affections far below that which relates to the gains and honours of the world? Surely from a state so deplorable and criminal as this, every one who is concerned for his present peace or his eternal welfare, would wish to be roused.

Permit me, then, in the name, and in the fear of the Lord, to reason with those who lay claim, in any sense, or in any degree, to the Christian character, and are yet conscious that they are, in any measure chargeable with this delinquency.

My dear friends, can any thinking person doubt that the situation of those who are without the Gospel, whether in heathen lands, or in lands nominally Christian, is a situation truly deplorable, and attended with circumstances in the highest degree unfriendly to their present enjoyment, and still more fatal to their eternal welfare? Can any one doubt that for rational, immortal and accountable creatures to be placed in circumstances in which they can know nothing of the Bible; nothing of the means of grace; nothing of those principles and teachers which lead men to present happiness and to eternal salvation,—is, of all situations on this side the abyss of perdition, the most perilous and gloomy? Can any doubt that the Gospel is the greatest, richest, best treasure that can possibly be sent to any portion of our ruined race that is destitute of it? Can any really doubt that it is the duty of the Church of Christ, as such, to take effectual measures for sending this Gospel, far and wide, in all its purity and power, to those who have it not? And if this be the duty of the Church, as a living, active body, does not every member of the Church participate in this obligation; and is not every one directly or indirectly connected with the Church, under a *personal responsibility* in regard to this matter; a responsibility weighty and solemn, and from which it is impossible to escape? Let me ask you, then, beloved reader of these lines—if you call yourself a Christian—how will YOU escape from this obligation? Na whether you call yourself a Christian or not;- whether you bear the relation of formal mem bership to the church or not—how *can* you e cape from it? If, indeed, you *have* publicly an formally united yourself with the Church, th act *adds*, no doubt, to your obligation;—mak it more strong and tender. But if you hav never taken this step, still if you have heard th Gospel; if you have the Bible in your hand you are bound to impart a knowledge of ther to others. To whomsoever much is given, c them shall much be required. Let none say then, we have never made a profession of reli gion, and therefore, are not under obligation t take an active part in spreading the Gospel You are bound, O reader, whoever you are, t believe and obey the Gospel. But, if you fail o performing this duty, this failure does not re lease you from the obligation to perform another, that is, to send it abroad to others. Every one to whom the Gospel comes is bound to believe it; and, believing it, to confess Christ before men. But if he believe not, though he ought not, remaining in unbelief, to profess a lie; yet, surely, his not making a profession of religion, in these circumstances, does not, cannot release him from the obligation to repent and believe. All the weight of responsibility arising from his character as a sinner to whom the offer of mercy comes, still lies upon him. In all our contributions to feed the hungry, to clothe the naked, or, in any way, to promote the happiness of our fellow-men, it is our duty to give, from proper motives, and with a proper spirit, from a disinterested principle of love to God, and a sacred regard to the temporal and eternal well-being of those to whom we give. But suppose a man supremely worldly, who knows nothing of holy love either to God or man, to know of a destitute family hungry and starving at his door, while he has bread enough and to spare; is he not bound to contribute to their relief? If he should, unfeelingly, refuse to afford relief, when it was in his power, should we not consider him as a *brute?* and if he should plead, as an apology for not doing it, that he was not a Christian, should we not regard him as *insane;* as one who had entirely lost sight of the real nature of moral obligation?

The obligation, then, of those who bear the Christian name, and of all who possess the Gospel, to do their part for spreading it abroad being so plain, let me entreat you, [illegible] reader to bring this question home, with [illegible] and without evasion, to your conscience and your heart, and to ask,—Am I fully discharging this obligation?—am I using my duty in regard to the extension of the Redeemer's kingdom?—am I acting as if I believed the Gospel to be the most precious gifts of God to fallen, lost man; and

can be no real happiness, temporal or eternal, without it?—am I, in a word, habitually acting toward my destitute fellow-creatures as I should wish them, if I were in their situation, to act toward me? Which of us, dear reader, can honestly answer these questions without a consciousness of deep delinquency? And if any of us are compelled, in candour, to reply, that we are entirely, or in a great measure, neglecting the duty to which they refer, how can we dare to take the name or the seat of Christians?

I fear there is a large amount of self-deception in the minds of many professing Christians in regard to this subject. If they were asked, Can any one be a disciple of Christ who does not sincerely desire the spread of the Gospel, and the enlargement of the Redeemer's kingdom? they would promptly and decisively answer, No. If they were again asked, whether it is possible either for the Church, or for any individuals, to prosecute any extensive plan for evangelizing the world, without a large expenditure of *funds*? they would with equal promptness and decision reply, No. If further interrogated, how these funds were to be obtained, they would, without hesitation, say, The members of the Church ought, doubtless, to furnish them. But if one question more were addressed to them—Have *you* contributed your due proportion of what ought to be furnished for this great object? they would probably respond—"Not, perhaps, fully, but we have contributed as much as was *convenient*, and we trust that the great Head of the Church, whose is the power, will provide all that may be necessary for the accomplishment of the object." Is this the spirit of those who would deal honestly with conscience, and with God? Did the Redeemer do no more than was *convenient* for our salvation? Did the Apostles do nothing more than was *convenient* for bearing the glad tidings of great joy to the benighted and the perishing? Will those poor, stinted contributions, made without self-denial or a sacrifice, and which you feel, at the time, to be falling below what they ought to be, give any satisfaction in a dying hour, when you come to review your course, and examine the evidences of your sincere discipleship? "O that we were wise, that we understood this, that we would consider our latter end!"

We look back with sorrow and shame on the want of zeal and energy on the part of those who have gone before us, when we recollect that eighteen centuries have passed away, since the full light of Gospel knowledge and privilege has dawned upon our world; and yet not more than one quarter part of the population of our globe has ever heard of the glad tidings of redeeming love. Our fathers quieted their consciences with one plea or another, while they were doing so little to send the light of life to those who were sitting in the region and shadow of death. We are quieting our consciences with pleas quite as insufficient for our indolence. But how long will it take to evangelize the world, if the work should go on no faster than we are now conducting it? Alas! at the end of eighteen centuries more, so slow is the present rate of progress, that, if we proceed no faster than we are now doing, and if the earth's population goes on to increase as we have reason to expect, we shall be found to have gained but little, if any thing, on the wants and miseries of our fallen world.

What Presbyterian is there who loves his Church, and who, above all, loves his Saviour, who is not grieved and humbled, when he learns how meagre is the support, and how embarrassed the movements of our Boards of Missions, in sending the Gospel to the destitute and the perishing? When he reads in the various channels of public intelligence, that all our missionary stations, abroad and at home, are calling for more labourers, and entreating us to extend our plans, to enlarge our schools, so as to comprehend the hundreds of children who are waiting to be taken in to them, but cannot be received for want of more means? Who is not, I say, grieved and humbled, when he finds that the funds placed at the disposal of our laborious and faithful Boards are more likely to be *diminished* than *increased*; that these funds are so inadequate, that, instead of *enlarging* their plans, they are likely to be obliged to *contract* them; that, instead of sending more labourers, there is danger of their being compelled to *call back* some who have been sent? O that the friends of Christ would be persuaded to arise as one man, and to say, with a zeal and an emphasis never yet put forth, "These things must not be so! and, God being our helper, these things shall no longer be so!"

Our blessed Saviour long ago said, "The children of this world are wiser in their generation than the children of light." Of the truth of this fact, we have testimonials so numerous and striking, that they cannot escape observation, and ought most deeply to humble us before God. The lovers of worldly gain, of carnal pleasure, and of secular show and honours, are ready to bestow treasures without stint on their favourite objects. Who does not know that millions on millions are freely, nay eagerly bestowed on intoxicating poisons, which, if devoted to the hallowed work of evangelizing the world, would suffice for sending the Gospel to every heathen nation now accessible to the religion of Christ? Who does not every day see the votaries of this world submitting to privations, and making sacrifices for promoting temporal objects, which, if they could be devoted to our missionary boards, would furnish the most ample means for executing their largest

plans? And shall we be compelled to sit down under the mortifying conclusion that the mass of Christians cannot be excited to pay equal attention, and to take an equal interest in the kingdom of Christ, though they acknowledge it to be of infinitely more importance than all the kingdoms of this world and the glory of them? Remember how busy the enemies of religion are, in circulating their corrupt opinions, their infidel tracts, and all those destructive influences which unbelief and impiety are so zealously engaged in scattering abroad. Remember, too, how active and unwearied the followers of "the man of sin," "the son of perdition" are, in spreading abroad their miserable superstitions and idolatries; how they compass sea and land to make one proselyte, and when they have gained him, make him tenfold more the child of perdition than themselves. The foreign votaries of the Papacy find it easy to collect from a hundred thousand to a quarter of a million of dollars annually, for sending to our country to propagate their unhallowed system of superstition and idolatry among us. And shall those who profess to be animated with the pure love of Christ, have less concern for the spread of the glorious Gospel, and the salvation of their fellow-men? Shall those who are blessed with the knowledge of a pure Gospel, and who profess to have felt its power, be unwilling to take the same pains, and to make equal sacrifices for sending to the destitute and the perishing, that Gospel which is the power of God to salvation to every one that believeth? Alas, alas! what shall we say to the cavillers who exultingly recite these things, and who allege that the system of Romanism is more benign, and more abundantly productive of benevolent fruits than that of Protestants?

Nor ought we, in our meditations on this subject, to forget the noble example of our brethren of the FREE CHURCH of *Scotland*, since their separation from the national establishment, and their assertion of "that liberty wherewith Christ hath made his people free." Though, by the disruption of their secularities, they have given up all their public endowments, and consigned their congregations to poverty, and to a struggle with all those difficulties which poverty brings with it; though, from that thrilling hour, they were compelled to take upon themselves burdens and responsibilities to which they had been altogether unaccustomed; yet they have not only replaced, substantially, national endowments, by the abundance of their spontaneous contributions, but they have also contributed more for missionary objects, during the short time that they have stood alone, than the whole endowed church ever raised before the disruption! How was this? Their affliction gave them a deeper sense of the value of the Gospel, and their obligation to send it, as far as they could, to the oppressed and the miserable. We are accustomed to speak of their achievements with applause; O that we may catch something of their spirit, and learn, like them, as the demands on our Christian liberality rise higher, and become more abundant, to open our hearts with cheerful and ever increasing enlargement!

Dear reader! when you enter into your closet, and ask the blessing of God on your own soul; when you thank him that your lot is cast in a land of Christian light and knowledge; when you pray that your Bible, your Sabbaths, and all the means of grace with which you are favoured, may be blessed to your own spiritual benefit; do you never suffer your mind to turn toward those who are destitute of all these spiritual privileges? and if you ever think of them, in all their darkness and misery, can you divest yourself of the conviction, that you owe them something—more than you have ever done for them? And can you ponder this debt in your mind, without rousing from your lethargy, and resolving that, by the grace of God, you will endeavour to do more than you have ever yet done for their benefit? And oh, in that solemn place, and in that tender and solemn season, when you extend your views forward a little; when you think of a dying hour, and of the responsibilities connected with your appearance before the judgment seat of Christ, can you reflect without pain on the millions sitting in the region and shadow of death, for whose temporal and eternal benefit you have contributed far less than for some of the veriest luxuries, which you would have been as healthful and as happy without as with?

Ministers of the Gospel! suffer an aged brother, who feels himself to be on the verge of his great account, to speak to you with freedom and affection. I cannot divest myself of the impression that a large part of the delinquency in zeal and effort in this great cause, in many of our churches, may be traced, in some measure at least, to the want of that deep interest, and those corresponding indefatigable labours in behalf of this cause, which ought to characterise their spiritual *leaders* and *guides*. I recollect too well, beloved brethren, my own delinquencies as a pastor, to admit of my pleading with you in any other than the most respectful and affectionate language. It is presumed you have made up your minds, that it is not *your* duty to engage in missionary work, either in the foreign or domestic field. But is there, therefore, nothing incumbent on you in relation to the great missionary cause? I answer, just as much and as solemnly as if you were yourselves labourers in that great field. If you were missionaries, you would be bound to do *all in your power* to CARRY the Gospel to those who had it not. But, being pastors, or labourers at home, you are bound

by equally strong and solemn ties to *do all in your power* to SEND the Gospel to those who are without it. You complain, perhaps, and express regret that your people are torpid and backward in fulfilling their duty in regard to the cause of missions. But, beloved Brethren, is no share of the blame for this delinquency to be laid at *your door?* Have you done all in your power to enlighten, stimulate, and urge them forward to the discharge of their duty? Have you taken care to inform yourselves of the wants and miseries of the heathen, and of those in our own land, who are destitute of the Gospel? Have you carried a deep impression of these wants and miseries with you into the pulpit from Sabbath to Sabbath, and into the family visitation from house to house, and have you laboured faithfully to impart this impression to all who listen to your voice? Are you careful to keep all whom you either statedly or occasionally address, awake and alive, from time to time, to the claims of God upon them, as workers together with him in spreading the Gospel? Are your habitual preaching, your public and social prayers, and your daily example a constant memento of their duty, and a powerful stimulus to its performance? If the leaders and guides of the people have *not* done this, are they free from the guilt of their people's delinquency? O, if pastors really performed their duty with fidelity and zeal, there would be little need of *public Agents* to go from church to church to remind those pastors of their duty, and in fact, to take it out of their hands, and do it for them. It is because so many who bear the sacred office appear to take so little interest in the missionary cause, and either forget or neglect to bring it before the minds of their people; and, when they do attempt to speak of it, do it with so little apparent feeling, that they permit the subject, if I may so express it, to die away in the memories and hearts of those committed to their charge.

Elders and *Deacons* of the Church of God! allow me, before I close, to address a word of exhortation and entreaty to you! You are set to be counsellors and helpers of your pastors in attending to the temporal and spiritual wants of the flock. Of course, if your pastors, from feeble health, or failing memories, or depressed spirits, become at any time, delinquent in attending to the claims of the missionary cause, it is your privilege and your duty to interpose and to prevent its being neglected or forgotten, so that you may be every day saying or doing something to impart knowledge, or awaken zeal in regard to this great cause. By doubling your own exertions, and endeavouring, each one, to excite some friend and neighbour to do the same; and by labouring, in all your intercourse with the members of your respective congregations to excite and extend a missionary spirit; by urging every one who can read, to take the missionary publications of our Boards, you may accomplish an amount of aid to the cause which you cannot now anticipate.

Finally, let us all endeavour to rouse ourselves to deeper sensibility, and more active zeal on this great subject. Let the language of the evangelical prophet be sounding in our ears wherever we go, and whatever we undertake, *Awake, awake, put on strength, O Zion!** O that it might please the Lord to raise up another *Isaiah;* another like him in spirit and in eloquence, to go forth through the length and breadth of the land, proclaiming in the name of the Lord, *Awake, awake, put on strength, O Zion!* Or rather, O that it might please *Isaiah's* God to pour out upon all our churches, and upon all our ministers and elders, a spirit of awakening, and of active zeal for the salvation of souls! What object in the universe, let me ask, can more emphatically or more worthily call on us to put forth all our strength, than that of extending the Redeemer's empire, and promoting the everlasting benefit of millions of immortal spirits? and for this purpose sending them that glorious Gospel, which is the power of God unto salvation to every one that believeth. Surely here is an object worthy of every effort, and of every sacrifice that can be made by intelligent and accountable creatures.—Again, then, I say, in the language of the Prophet, to every minister, every member, and every well-wisher of our Zion, *Awake! Awake!* Pray and labour without ceasing, until there shall be a general and united movement of our whole Church to carry the glorious Gospel to every kindred, and people, and nation, and tongue; until the knowledge and glory of the Lord shall "cover the earth, as the waters fill the sea." Amen!

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* Isaiah lii. 1.

Board of Foreign Missions.

Lodiana Mission.

LETTER OF THE REV. J. R. CAMPBELL.

Continued from p. 93.

Orphan Boarding School at Saharunpur.

One of the most encouraging fields of our labour is the *Orphan Boarding School*. It was, you are aware, commenced in the autumn of 1838, nearly six years ago. At that time a most grievous famine prevailed in the land, but particularly in the lower part of the Doab, that is, the great valley between the Ganges and the Jumna. And although hundreds of thousands of rupees were contributed by the English residents to alleviate the distress, (for the English in this country are in general very liberal) it is probable that more than a million of human beings died from absolute starvation. Some of the poor children left without friends, or support, were picked up by benevolent societies, and those that survived were afterwards distributed among the mission schools in the country. A large number of those taken by us, died shortly after, in consequence of the weak state to which they had been reduced, and some ran away, from an unwillingness to submit to the rules of the institution. Those that remained, together with a few boys received from Lodiana, made the number twenty-one, at which it has remained almost stationary. The number at present in the Institution is twenty-two. I shall now give you, *seriatim*, an account of these interesting lads, in order that their kind benefactors may learn something of their history, their character, and their improvement. The *order* in which their names will be introduced, will represent the place which they occupy in the classes of the school.

1. *Theodorus W. J. Wylie.* His heathen name was Sahaju. His father was a small farmer who resided a few miles from Agra, but who was reduced first to beggary, and then to starvation during the famine. After his death, this lad was picked up by the Relief Society of Agra, and sent in company with a number of others to Saharunpur. He is now 17 years of age; he was baptized two years and a half ago, on a profession of his faith, and has since given us much satisfaction as a member of the mission church. His disposition is mild and kind, so that he is much beloved by all his fellows. His talents are superior, and his application to study is unremitting. Like all the rest of the pupils, he knew not a letter when received under the care of the mission; now he reads, writes and translates Hindustani, Persian, Hindi and English freely. He begins also to converse in the English, and can understand the greater part of a discourse in this language. In the English school, he, together with eight others forming the first class, are now studying Mrs. B.'s Natural Philosophy, Æsops' Fables, Definitions, Arithmetic in the Rule of Three, the Bible in Genesis, &c. They have gone twice through Smith's Grammar and Olney's Geography, with the use of the maps and globes. And I have seen few boys at their age more perfect masters of English grammar, or with a more general acquaintance with geography. They have also learned to write handsomely, and have been so thoroughly drilled in all the primary studies, that we may expect their future course of study will be rapid and satisfactory.

2. *Daniel Wells.* 3. *Elisha Swift.*—These are brothers. The former is about 18, the latter a little over 16 years of age. Their father was a Gujar Brahman, and a man of some respectability near Bhurtpur. But both their parents having died during the famine on their way to Lodiana, they with three other brothers were left in a state of complete destitution. At length they came under the notice of a pious gentleman, at Lodiana, who placed them under the care of the missionaries. They were taken into the school, some time after, and having given evidences of piety, they were baptized. They were admitted by us also as church members, and have now been for more than four years, walking worthy of the profession they have made. Daniel is a very decided and zealous Christian, and by his efforts to instruct and interest others in the things of religion, he has done much good in the Institution. Many of the other boys look up to him with much respect. Elisha is more apt in many things than either Daniel or Theodore, and promises to be as useful a man as either of them. He speaks and understands English much better than Daniel, and is the quickest boy in apprehending the point of a subject of any in the school. Both will, we trust, be very useful and steady men, and chosen instruments in spreading a knowledge of Christianity among their idolatrous and degraded countrymen.

4. *Samuel B. Wylie.*—This boy has the *strongest* mind of any in the school, and formerly he was at the head of his class, but he lost his standing by an act of wilful disobedience. He has several times manifested an anxiety about his spiritual state, and seemed not far from the kingdom of heaven, but, I regret to say, that these feelings have passed off as the morning cloud, and that now he gives no particular evidence of seriousness. Still, he is most respectful and obedient to us, and very attentive to all

his studies. He is about 17 years of age. His ancestors belonged to the Chumar caste, and resided near Agra.

5. *George W. Henry.*—This is a lad of about 14. He is decidedly the best pensman both in Persian and English, of any in the Institution. His writing is beautiful, and has often been admired by those who have visited and examined the school. He is remarkable for doing every thing very neatly. His voice is sweet, and his enunciation of the Hindustani excellent. He maintains his place in the class, and studies well. He was formerly in a very serious state of mind, on the subject of religion, but he is now cold and careless. Still, he is young, and it is our hope and prayer that he may yet, through grace, be brought to yield himself entirely to the Saviour.

6. *John Alexander.*—He is about 17 years of age, and possessed of many interesting traits of character. He is a favourite with all his classmates, and he seems to be much attached to us. He is very diligent in all his studies, but his memory not being so retentive as some others, it requires more labour on his part to keep up with his class. It is seldom, however, that he falls behind any in performance. For nearly three years past, he has been a constant inquirer on the subject of religion; and as he gives some strong evidences of piety, and has been most anxious to receive baptism, and join the church, it is likely he would have been received long ago, were it not that we disapprove of hasty admissions among the heathen, and are not so easily satisfied as to the Christian experience of candidates as some others. We would rather see a Christian Church on heathen ground, small, and its members steadfast and consistent and exemplary, than to see great numbers professing, but with little more than the name of Christian.

7. *Gilbert McMaster.*—He is now 16 years of of age. In childhood he was stolen from his parents who resided in Gwalior, and sold as a slave to a Mohammedan woman in Lodiana. Having been greatly abused in several ways, and tortured by the application of hot irons to his body, he ran off, and after much difficulty found his way to the missionaries at Lodiana, where he was received, and finally sent to us. He learns well, has a great taste for drawing, and also for mechanical pursuits, and the ingenuity he displays in his attempts is surprising. He is now inquiring earnestly the way to Zion, and gives some ground to hope that he is sincere. Should he, and the lad last mentioned, continue steadfast for some time longer, it is likely we will receive them into the church.

8. *John N. McLeod* is 17 years of age, rather dull in apprehending a subject, and in applying general principles; but being laborious in his studies, and having a good memory, he manages to keep up with the first class. He has naturally a good disposition,—has often been under much concern on religion, but is less so at present than formerly. May the divine blessing attend the means of grace he so abundantly enjoys, and lead him to yield himself to God now while the day of mercy lasts.

9. *Hugh Alexander* is about 14 years of age, and of a darker colour than any other boy in the school. He is the lowest in his class, more for want of application than of talent. Some time ago, he was the most hopeful character in the whole school. He gave such evidences of piety and sincerity, as to lead us to form a very favourable opinion of his case. But, alas! he has fallen back, and seems now to have no serious thoughts whatever. These things are very discouraging, but if they lead us to feel more our dependance on Almighty power and grace, which can change the hardest heart, and less confidence in human means, they will, after all, have served a valuable purpose, and be made to work together for good.

10. *Hugh Cooper.*—This lad is small at the age of 15 years, but he stands head of the second class, both in the English and Hindustani department. He is a quiet, well behaved boy, and very diligent. He is of the Jat caste. His heathen name was Baldevo, that is, the strength of the Devtas. In the English school, the second class read and study the New Testament, Geography and English Grammar, with writing, &c.

11. *Robert Sterling.*—This is a lad of 13 years, extremely manly and clever for his age, and of very cleanly and careful habits. He has a good memory and judgment, and learns well. We entertain some sanguine hopes that he will one day or other become a useful man in spreading the gospel in India. He was bought and sold several times during the famine, and finally came into our hands, where he found his freedom and a home, and where we trust he will experience that liberty with which Christ makes his people free.

12. *James R. Campbell.*—This is a boy of 14 years, and pretty intelligent and diligent in his studies. He has always had weak eyes, and difficulty of seeing at night. Last cold season he was seized with ophthalmia, and although all the means in our power were used, he lost one eye; and indeed it was with the greatest care and difficulty that the other was saved. He was for several months confined to a dark room, and had necessarily to suffer much from the severity of the remedies that were used. About two months ago, he was enabled to resume his studies, and is now getting on well.

13. *John McKinley.*—Eleven years old, naturally smart, but negligent in study. Has made very good improvement for one of his age. His birth-place was somewhere in the Himalaya mountains, but nothing more of his history is known.

14. *George Scott.*—He is about 12 years old. He is a brother to Daniel and Elisha, and will, we hope, follow their example by devoting himself to the service of Christ at an early age. At present, he is rather thoughtless, and does not apply himself to study as closely as he ought. On this account he often knows his lessons but imperfectly, for which he either receives correction, or is deprived of some privilege which others enjoy.

15. *John Black.*—His age is 11 years. He is now the lowest boy in the second class in consequence of his having left the institution about a year and a half ago, and having spent about five months in wandering over the country in a state of destitution. Wearied, however, of this kind of life, he returned, and begged to be admitted to his former privileges. For a more particular account of this affair, I must refer to my report sent to you in November last. He is now a good boy, and has by his diligence almost gained his former standing.

16. *Samuel Wylie.*—This boy, aged about 14 years, being quite hard of hearing, and not likely on that account to become useful as an assistant in missionary work, has not commenced the English language. The former part of the day he is employed in cooking the food for the institution, the latter part of the day he is engaged in the study of Hindustani and Persian, and Hindi, in which he has made as good progress as any of his fellows.

17. *Thomas M. Marshall.*—This boy, now about 13 years of age, has made excellent progress in the Hindustani, and Persian, but not having entered the English school until about a year ago, he ranks in that department the lowest in the third class. He is a native of Afghanistan, and much fairer than any of the other boys. He was stolen and made a slave of, first in his own country, and afterwards he fell into the hands of a native Doctor from Hindustan, who considered him as property. He having to remove to Bombay, placed him under our care for a number of years. In the meantime the British passed a law against slavery, and when the native demanded the boy, he was set at liberty by the magistrate, and choosing to remain with us, as a free agent, he placed himself under our protection. He is now a permanent member of our orphan school, and not among the least promising under our care.

18. *John Agnew Crawford.*—He is now about 9 years old,—head of the third class, both in the English and Hindustani school, and a smart, promising boy. He reads Hindustani fluently, and has for some time been learning to write it also. The boys of this class have read the Hindustani New Testament throughout, and the Old Testament as far as II. Kings. In English they are spelling and reading, always translating their English lessons into Hindustani. This lad learns well, and he has an excellent memory. He, (as well as all the boys in the institution) has committed the whole of the shorter catechism in Hindustani years ago, and has often repeated it from beginning to end.

19. *John Martin, or Moses,* as he is more fitly called, in consequence of his having been drawn out of a pond of water, into which he had been cast, in all probability, by his unnatural parents, is now about 10 years old. With great difficulty his life was saved by the magistrate's lady, at this station, who placed him under our care, and engaged to support him. He is a very small lad, and can commit to memory with great ease the tasks that are given him, but he is often prevented in his studies by sickness, his constitution not having yet fully recovered the shock it sustained in infancy.

Thus I have given a very brief account of those dear youth who have been for a length of time under our care. On the 16th of the last month, three other lads, the children of a respectable native Christian, were placed in the institution, to remain for two years at least, and their expenses to be defrayed by the gentleman in whose service their father now is. Their names are Joseph, Samuel, and Thomas, aged respectively 14, 12 and 7 years. They are nice boys, but their education has been sadly neglected. The two eldest can merely spell a little Hindustani and English; but we trust they will derive much benefit from the course of instruction and moral training on which they have now entered.

The manner in which this institution is conducted, and the pupils are occupied, is as follows:—They are all clad in white country muslin. The suit consists of three pieces,—loose trowsers, a kind of wrapper called a chupkin, which is plain around the neck, fits the body neatly, and then flows down below the knee; and a cap of the same material, made something like a bishop's cap to distinguish them a little from other native children. On Sabbath they wear a *kamarband*, which consists of a piece of pink gauze cloth several yards in length, wrapped tightly around the waist. In the cold season they wear shoes when out of doors, but stockings never, because when they enter a house, the shoes are always left outside from the same motives which cause us to uncover our heads in the presence of others. Their food is plain and simple. It consists chiefly of wheaten cakes and *dall*, that is, a kind of pulse boiled, with spices, ghee, &c., and which is a very substantial and wholesome kind of food, and on which we often make a hearty meal ourselves. On Wednesdays and Saturdays they get rice and molasses as a change. In the cold weather they are supplied with beef and mutton, of which they make soups and kurhis [curries]; vegeta-

bles and fruit in the season are also supplied. Each boy has a large brass plate, on which his portion of food being placed by the boy in authority for the time being, he partakes of it with his hand. Seated on a mat on the ground he requires neither table nor chair, nor any of the numerous things which we consider indispensable to a comfortable meal. For sleeping, each has his own little bedstead, bottomed with grass ropes, a pallet, pillow, blanket and spread. In the hot weather, the two latter articles are quite unnecessary. Each has an earthern pot for water, and from this he drinks through the medium of his hand which forms the spout! The *rule* is, that all the eating shall be gone through with first, and then follows the drinking, and *such a drink!* Their time is occupied in the following manner: about four o'clock these mornings the bell is rung by the Jamatdar—for I place one of the largest boys as a superintendent of the rest, which office is conferred as a mark of honour on those who are most worthy, and goes round from one to another. This is the signal of rising. At half-past four, they all assemble in the school-room for morning prayers, which are conducted by the Christian boys. At five, they go out two by two, headed by the Jamatdar, and walk for about a mile and a half for air and exercise: at the same time, the most of them have been seen with book in hand, preparing their lessons or committing to memory the verse for the day. At six, having washed hands and face, they go to the English school-room, and are under Brother Craig's special care and instruction till 10 or 11 o'clock. The English school being over, they return to their apartment, bathe, and partake of their morning meal. At noon they commence studies in their own school-room, in Persian and Hindustani, with the assistance of a competent munshi, and continue till four P. M. From four to five they read Hindi. From five till dark is spent in cleaning out their own rooms, splitting and sawing fire-wood, carrying water for their own use, in preparing their lessons, in play, and in partaking of their evening meal. As we proceed on the principle of making them all help themselves, and of allowing none of the natives to enter their apartments, by whom they would most certainly be corrupted in their morals, they all take their turn in cooking in the afternoons, and as that occurs so seldom, it is no hinderance to their studies. At dusk the bell rings, when all in the orphan school, together with servants and those about us, assemble in my study for the evening worship in Hindustani. They spend two evenings in the week in practising sacred music; two evenings in attending prayer meetings, and one evening at a Bible class. The other evenings of the week are employed in preparing their lessons, &c., till nine o'clock. On the Sabbath, at service, they all assemble in their own school-room, when Mr. Coleman expounds a portion of scripture in Hindustani. At ten o'clock they attend Hindustani service in the church. During the middle of the day, they occupy themselves in reading the scriptures and religious books and tracts, and are never seen out of their own rooms. At four P. M., they attend our English service, and most of them can now understand the most of what they hear through this medium. After evening worship they continue in my study for an hour for the catechetical exercise and exhortation.

This is but a very brief outline of the way in which the Orphan Boarding-School is conducted, and the youth are employed. We hope the day is near, when, through the blessing of God on our unworthy labours, more substantial fruits of the system will be developed and reaped, and the cause of missions, in this part of India, be greatly advanced through the instrumentality of those, who, through the benevolence of our Christian friends in America, are now being trained up to become, we trust, efficient assistants in the important, but arduous work of evangelizing the Hindus. But, as this is all in the hand of God, we most earnestly entreat our friends to help us to pray for these interesting youth.

Furrukhabad Mission.

JOURNAL OF THE REV. W. H. M'AULEY.

Concluded from p. 54.

Conversation with Brahmans—Preaching at a number of Villages—Rajput landholder.

Khudagunge, Jan. 10.—This morning set out from Singerampore, but had not gone more than fifty yards, before I met a pundit, whom I had seen several times, in the village. He showed me a tract he had received from some of our brethren last year; he said it was very good, and he wanted more, and then he read some of it, and showed he had made himself familiar with its truths. While we were thus talking, several others from the village came up, until we had twenty or thirty around us, mostly brahmans, and several of them intelligent men. One asked me for some money, saying it was a holy act to give to a brahman. This was condemned as not only destitute of merit, but he was told it was wrong to feed men who were able to work, or do something for their living, but were too lazy to do any thing. He then asked what was holiness, and how could he obtain salvation? In answering this question, I not only told him what God taught us in his word, but contrasted it with their false system, endeavouring to show them that theirs was

adapted to deceive and destroy, while the Gospel would give us life and salvation. Several of the most intelligent of these brahmans confessed they knew that their idols, their incarnations, and bathing in the Ganges could not do any good or save their souls, but said, "We get our support by teaching these things to the people, and if we give up teaching them we must starve, for the people will not give us any thing, and we cannot work." This was more candour than I expected from brahmans. I endeavoured to show them how fearfully wicked it was to pursue such a course, and thus to ruin the souls of their fellow-men for a morsel of bread. I told them it was melancholy to think of the ignorant people, thus led on to certain ruin, but assured them, that the most fearful doom awaited those who knowingly led the ignorant people to destruction. They appeared for the moment to feel something of the fearful thought. After giving those who could read some books, and exhorting them to forsake this destructive course of conduct, we left them.

On our way to Khudagunge, we passed through Jodinsing, Bussa, and Sultampore.—All of these are small villages, where the Gospel had never been preached before; many of the people left their work, and came to hear this new doctrine. They were mostly ignorant, and even the brahmans among them were not able to read: they listened attentively, and assented to all that was said. Came on to Khudagunge, which is a large village on the Cawnpore road, fourteen miles from Futtehgurh. Preached twice in the bazar, but I have not met with so much indifference to the Gospel anywhere.

Jalalabad, Jan. 11.—Left Khudagunge in the morning, came through Mulukpore, Sunjumpore, Gursagunge, and Murdamagunge—some of these villages being off from the road. The people were entirely ignorant of the way of salvation through a crucified Saviour. They appeared to listen to the truths of the Gospel with great interest, while they assented to the truth with seeming candour. There is something about these ignorant villagers which is painfully interesting; while they listen, they speak and act as if they loved the truth. But experience shows that they will listen to the first brahman who comes, with a like simplicity, and promise obedience to his false doctrines with even more sincerity. Oh, how much they need a faithful shepherd, who really cares for their souls, to go in and out before them.

Came on to Jalalabad in the afternoon, and taking some refreshment, went into the bazar, and preached twice; the people appeared anxious to hear the Gospel and get books; found more intelligence than I had met in any village since leaving home. I was disturbed by a drunken Mussalman while preaching. How much we need the meekness and forbearance of our blessed Saviour, to enable us to withstand wicked and unreasonable men.

Kanouge, Jan. 12.—At Jalalabad I talked some time with a number of people who came around the tent, while we were preparing to set out for Kanouge, and gave books to those who were able to read. Came to Futtehpore, a small village near the road. Finding a zamindar, or land-holder, of the raj-put caste, with fifteen or twenty men at work, I told him our object in coming to see him. He said he did not wish to hear the Gospel; "what good would it do him?" I told him to hear, and judge for himself. After hesitating for awhile, he said, I might talk, but he did not wish me to sit down. After replying, that it made no difference to me whether I sat down or remained standing, I then stood, reading and talking to him and his people, for nearly an hour. I spoke to them of our duty to love God with all our hearts, and our neighbours as ourselves; and of the love of God to us in giving His Son for us, that he might save us from sin, and death, and prepare our souls for heaven. Before I had finished the rigid features of the old Rajput began to relax their sternness, and his men stopped their work to listen to the story of a Saviour's love, and when I had concluded my remarks, he said, apparently with much candour, that it was very good, and looked as if he felt ashamed of his former sternness. I left him, however, fearing he might prove one of the stony ground hearers.

The Rajput is frequently used as synonimous with Chhatri, which is the second caste of the Hindus. Natives of this class have generally more sternness and independence than the Hindus of the other castes. The natives say, in former ages their kings were all of this caste. But the famous Runjeet-sing, and the present kings of Gwalior and Indore, are all from some of the lowest grades of the lowest caste.

We next came to Jelalpore, a brahmanical village, and found some men sitting in the sunshine; commenced talking to them, and was soon joined by others. They listened so very attentively to the Gospel of peace, that I felt loath to leave them.

Three days at Kanouge—a Hindu not an idolater—Solemn attention to the Gospel preached—Return to Furrukhabad.

Arrived at this ancient city (Kanouge,) about one o'clock; found a good place to pitch the tent under some large trees near the principal part of the city, as it now stands. While making ready the tent, a number of people gathered around us; I read and talked until I became fatigued; gave books to such as could read, and dismissed them. But most of them still tarried around the tent; many, of course, out of mere curiosity; but I thought from the manner in

which they had listened, some were desirous of hearing more of the Gospel. I therefore went out, and talked again, for more than an hour, but at length was obliged to leave them, and go into the tent. In the evening was visited by the two head-men of the city, who hold their office from government, both intelligent Mussalmans. I gave them a copy of the New Testament in Urdu, and some tracts, and spoke to them of Christ, the only Saviour.

Kanouge, Jan. 13.—Arose early, and set out with a guide to see the ruins of this ancient city. The image of Ramchundra and his brother, with their numerous attendants, carved on large stone slabs, are a fine specimen of native ingenuity and skill; but I fear they help to destroy deluded souls. When I returned to the tent, I found the people waiting for me, and Munilal reading to them. After breakfast, I commenced reading and explaining the Gospel, hearing and answering their questions, which were proposed in a friendly, candid way, as if they were willing, and even anxious, to learn the truth. I read most of the Sermon on the Mount, much of the Gospel by John, and some of the Epistle to the Romans. This was continued until dark, without any cessation, for while I stopped to eat a little dinner, Munilal talked and read to the crowd. In the afternoon I was disturbed a little by a Mussalman, who was partly intoxicated, but he soon left us, and we again felt the precious influence of the Gospel of peace.

Kanouge, Jan. 14.—The day being cold and cloudy, and doubtless mere idle curiosity having been satisfied, the crowd who came to the tent was not so numerous, but the more intelligent part of those who had attended closely for two days, were still in attendance, nearly all day. Among these was an intelligent Hindu, about forty-five years of age, who called himself a Saraugi; one of those sects who profess to be opposed to idolatry. He had asked for all of the New Testament when I first came, and was with me all the time I remained among them; merely leaving at night, and through the day, to take his meals, but always carrying his Testament with him, which he read during his absence, and generally had some reasonable question to propose, or some passage for explanation when he returned. He said his brethren were very much persecuted by the idolatrous Hindus before the English took possession of the country. They profess to reject all the avtars, or incarnations, worshipped by the *orthodox* Hindus, and probably for this reason the idolaters call them atheists.

He readily agreed to what is taught in the Bible, concerning the character of God and the nature of sin; and although he admitted the guilt of the sinner, and the necessity of an entire change of heart, he knew of no means by which these blessings could be procured, save our own works. When the weakness of their system, however, was pointed out, he admitted the necessity of an almighty Saviour, and I endeavoured frequently to point him to the Lamb of God, who taketh away the sin of the world. There were several of this sect who attended closely all the time I remained at Kanouge, and the people generally, both Hindus and Mussalmans, appeared more anxious to hear the truth than any I met with; indeed, so solemn was the attention given to what was said by all classes, that it would have been delightful to have spent many more days among them, but it became so cold and unpleasant that I was obliged to return home.

Gursagunge, Jan. 15.—Left Kanouge early in the morning, and turned my steps towards home; preached or talked some time to the people of Jelalpore, and when I had finished, one of the zamindars kindly offered to give me some breakfast, as he thought I had not time to have taken any before I left Kanouge. This was more than I expected from a Hindu, although they are hospitable in their own way.

Passed through Jelalabad, and preached twice in different parts of the village; came to this place, and talked some time in the bazar. Found a Mussalman to whom I had given a tract on the Mussalman controversy, as I was going. He said the Mussalman in the tract had not done justice to their cause, and was anxious to get all of the Bible and Testament; but I fear he had no desire to see or receive the truth. It is hard for the poor Mussalmans to see the sceptre taken from them, after they have lived as proud conquerors for so many years.

Jan. 16. — Left Gursagunge early in the morning; preached at Sungam, also at Khudagunge; then came to Kumalgunge, and found it market-day, and the road crowded with merchandise and people for more than half a mile. I talked to the people about half an hour, and gave away nearly all the tracts and books we had. Among others was an intelligent looking Mussalman on his way to prison, who pled very hard for a book. I gave him the Gospel of Matthew, and a tract on the Mussalman controversy, which he gladly received, and went on his way reading aloud. May this prove the means of releasing his soul from the chains of sin and death.

Arrived at home in the afternoon, and felt thankful to find my little family in usual health.

Allahabad Mission.

COMMUNICATION FROM THE REV. J. WILSON: DATED OCT. 16, 1844.

Mohammedan Commentary on the Koran, chapter lxxviii: Punishment of the wicked; Blessedness of the Faithful.

It might perhaps be profitable, as well as interesting, to the readers of the Chronicle, to lay before them at times little scraps and specimens of the religious instruction which the people get where the Gospel is not known, or where its rays shine through a clouded or, corrupted medium. Indeed I hardly know what would tend more directly to give them a higher idea of the richness of the Bible, and the pure and elevating tendency of its doctrines, than occasionally laying before them a specimen of religious instruction, the highest and purest that unaided man attains to. I wish to put into your hand a specimen of this kind. It is from a popular Commentary on the Koran. Your readers will remember it is from a book of the most lofty pretensions—a book which claims to be the completion of both the Old and New Testaments, and to have superseded them both—a book which challenges for itself a higher place in the order of improving Divine Revelations, than them both—a book which, for more than a thousand years, has formed the character and controlled the destinies of countries far more extensive than the whole of Christendom.

The part which I now copy is from the chapter of the Koran entitled "Nems," the lxxviii. chapter. It is the first chapter put into the hands of boys who wish to study the Koran, and the commentary is made in a plain and familiar style, so as to adapt it to the comprehension of children. I select this place because I happen just now to be reading it, and do not know that it differs from any other specimen that might be picked up at random almost anywhere through the whole book. It is more than ordinarily interesting as it gives a popular view of Mohammedan expectations as to the Resurrection, Hell, and Heaven; for all of anything like correct notions of either of which Mohammed was indebted to the Bible which he endeavoured to set aside.

The commentary is on the passage commencing, "Verily, the day of separation is a fixed period: the day whereon the trumpet shall sound, and ye shall come in troops to judgment, and the heaven shall be opened, and shall be full of gates for the angels to pass through; and the mountains shall pass away, and become as vapour; verily, hell shall be a place of ambush, a receptacle for the transgressors, who shall remain there for ages: they shall not take any refreshment therein, or any drink, except boiling water, and filthy corruption; a fit recompense for their deeds! For they hoped that they should not be brought to account, and they disbelieved our signs, accusing them of falsehood. But every thing have we computed, and written down. Taste, therefore: we will not add unto you any other than torment. But for the pious is prepared a place of bliss: gardens planted with trees, and vineyards, and *damsels* with swelling breasts, with equal age with themselves, and a full cup. They shall hear no vain discourse there, nor any falsehood."

This is the text: now the commentary on it.

"The resurrection is the day of separation, the day on which the trumpet shall be sounded, the horn of power shall be blown; the trumpet is shaped like a horn. The noble Israfel, (peace be upon him!) who is a most exalted angel, whose head reaches above the seventh heaven and his feet down to the seventh earth, holding that trumpet in his hand, stands ready waiting the command of the Almighty to sound it; at what moment the command is to sound, at that moment he will sound it. His trumpet is so large that the circumference of its mouth is a journey of five hundred years. When he shall blow such a trumpet with his strength, terror shall fall upon the hearer and the earth. The heavens shall break, the mountains shall begin to fly away. All the men and animals in the world shall die with terror and amazement. The world, with all its contents, shall sink into nothing. A few things by His order shall remain—the *throne* of God, the *heaven* in which he resides, the *table*, the *pen*, *hell*, *paradise*, and the four angels who support the throne of God, and the four angels, i. e. the noble *Israfel*, Gabriel, Michael, and Azriel (peace be upon them.) These eight angels are honourable and particular favourites in His presence. These things shall not be annihilated. Again, at a certain time, it shall be so that they also shall be annihilated; except the holy essence of the Cherisher nothing shall remain. After forty years the command of the Almighty shall come to the noble Israfel (peace be on him) to blow: with an exceedingly delightful voice, with soft, bland voice, the trumpet shall sound. All men, the first and last, shall arise to life. From the time of the first sounding till that time, a vast number of transactions shall have passed. In the Koran and the Traditions they are explained. Then the command shall be that they come forth out of their graves into the plain of the assembling (for judgment) to give account, every one shall be assembled. Then ye shall all of you come forth from your graves to the plain of the resurrection, in companies and in troops. In the traditions and commentaries it is written that to the plain of the resurrection shall come a vast number of tribes, each tribe having a different aspect. One tribe, in which there will

be thousands and hundreds of thousands, shall have the forms of monkeys—exceedingly ugly forms shall come forth to the place of account. Men will ask of beholding angels, who are these? The angels shall reply: These are talebearers, who, in the world, sitting in the Mussalman assemblies, carried what they heard and saw, and related it here and there, and excited one against another, and fomented strifes, and contentions, and wars. Now they are obliged to go to hell wearing these forms. Another troop, with exceedingly ill countenances, with their heads downwards, their feet upwards, with their hands beating on their mouths, shall come to judgment. Tormenting angels shall go with them, proclaiming, These are *usurers*, who lived upon interest taken. Another troop, of thousands and hundreds of thousands shall come *blind*. They shall say, These are Judges and Magistrates, who, taking bribes, made truth falsehood, and falsehood truth. And another troop shall come, whose tongues are enormously long, hanging out of their mouths, and with their teeth they will go biting their tongues. The angels shall say, These are they who in the world were called 'learned' 'preachers,' 'teachers;' they admonished the people, but did not themselves walk according to their teaching; they themselves did the same evil works which they condemned. Another troop, of thousands and hundreds of thousands, shall come with their hands and feet cut and gashed, and in dreadful plight. The angels shall say, These are they who have afflicted and troubled their neighbours. And another troop shall come, whom the angels will bring impaled on burning stakes, and proclaim, These are talebearers, and sycophants who about the courts of kings and princes carried tales, and evil affected them towards individuals, and caused them to oppress and injure the people, changing truth into falsehood and falsehood into truth. And another troop shall come, of thousands and hundreds of thousands, their bodies rotten and filthy, giving forth the stench of dead carcases. The angels shall proclaim that, These are they who in the world enjoyed forbidden pleasures, and were immersed in forbidden works. Another troop shall come, clothed in black tarred garments, with the stench of burning pitch adhering in them, which can never be separated from them. The angels shall say, These are they who were proud and vain of their clothes, and boasted of their wealth and dignity. Another troop shall come, having the forms of swine, with ill-favoured hands and feet and faces. They shall say, These are they who ate and drank forbidden things. Another troop shall come, with fire burning in their entrails, with the smoke issuing from their mouths. They shall say, These are they who devoured unrighteously the substance of the orphans.

[Here, after a description of the glory in which believing Mussalmans will appear, some of whose faces shall shine as the sun, some as the full moon, some as the stars, and the prophets and eminent ones among them shall shine much brighter than the meridian sun, it proceeds]:—"And the heavens shall be opened and become full of doors. At the sound of the first trumpet the heavens shall be torn in pieces and fall in bits; then it shall be annihilated—nothing shall remain. Again, when the command is to sound a second time with power, all things shall be again created—the seven heavens, and seven earths shall be again created; all men shall rise to life—all shall be assembled on the plain of the resurrection. Then the doors of heaven shall be opened. The angels of each heaven shall descend according to their ranks, and stand surrounding the ranks of men. First, the angels of the first heaven shall all descend and stand around the assembled multitude of mankind, with clubs in their hands. Then the second heaven shall be opened, and all its angels shall descend and stand around behind the others—thus on till all the angels of the seven heavens shall encircle the multitude of men in their several ranks, and stand in expectation of the command. The darbar, or court, of the King of kings, the Creator of the worlds, shall be with great glory, great fear, great pomp and splendour. The arrangement of the presence for the judgment will be with such beauty, and dignity, and glory, as eye has not seen, nor ear heard, nor has such fear passed through the heart of any one.* Then the mountains shall pass away, then become mere illusion. By the power of this first blast of the trumpet the mountains shall fly off from the earth." [It is the doctrine of the Koran, and consequently of all Mohammedans, that the mountains were placed on the earth merely to give it firmness, as the stakes fasten the tent and keep it erect; that the earth was at first created a plain, but was then so slippery and unsteady that the angels complained that no one could stick on it; the mountains were then placed on it to keep it steady.] "The mountains shall become an illusion, just as the sand when seen at a distance through the hot rays of the sun seems to the beholder to be water. The thirsty traveller thinks it water, and runs towards it, but when he comes, finds that it is not water but illusion. Such at that day shall be the mountains.

"On the day of the Resurrection, Hell shall be created for the Infidels. Respecting Hell, the Almighty declares, 'Undoubtedly Hell is a passage over which all the people of the world—good and bad, righteous and unrighteous, believers and unbelievers,—shall pass; all shall pass over Hell.' Believing Mussalmans also

[* Evidently borrowed from 1 Cor. ii. 9.]

who go to Paradise must pass over the bridge *Sirat*. *Sirat* is a bridge *over Hell*, a journey of 35,000 years in length; it is finer than a hair, and sharper than a sword. Some believing Mussalmans, prophets, and eminent saints, shall pass over it like a thought; some believers will go over like lightning; some like the wind; some with speed of a bird in its flight; some like men running; some step by step, slowly;—each according to his actions shall pass over it, swiftly or slowly. Some shall not be able to walk on their feet, but shall crawl along on their breast. Some shall go so slowly as to spend the whole 35,000 years in passing it. Some, when they set their foot on the bridge, it shall cut their foot in two; they then shall seize it with their hands; their hands also shall be cut in two, and they fall into Hell beneath and be whelmed in flames. Again their hands and feet shall be healed; again they shall be cut on the bridge, and they fall as before, into Hell. In this way they shall spend thousands of years." [All these, by the way, are *believers*.] "Whilst, as to all Infidels, on their first step on the bridge, their feet shall be cut, and they fall into Hell below, from which they never get out, but remain burning, broiling in the fire. Again, the bridge of Sirat is exceedingly dark; one cannot see from one hand to the other. The believer and every one will receive light according to his works, some more and some less. Before great men a light of the size of a mountain will proceed; to some a light as large as a tree; to others as large as a torch; to others as large as a lamp. Every one will have the benefit of his own light—the light of one shall not enlighten another. Again, some shall enjoy an exceedingly small amount of light, equal to that of a ring on the toe, or the head of a toe-nail. The inhabitants of Hell shall have nothing to drink except boiling water and pib (pus, purulent matter running from sores.) Coolness, rest, refreshment, cold water, sharbet, neither name or sign of these shall ever be seen in Hell. Nothing but thirst, thirst, thirst; and after thousands of years of calling out for water, the master of Hell shall order the angels who are its keepers to give them 'hamim' and 'ghusaq.' *Hamim* is water which has been boiling ever since Hell was created. *Ghusaq* is a river of mixed blood and corrupted matter, supposed to flow from the bodies of the inhabitants of Hell, which is also so hot that the very first touch shall melt down their flesh and bones."

[After a tedious amount of such and similar details, which I have neither room nor courage to detail, the commentary next proceeds to describe a little of their condition in Paradise. I will give just a specimen of it.]—"There are gardens for them in Paradise, loaded with fruits and pleasures, all kinds of weighty pleasures, in those gardens. Grapes there are of all kinds and all flavours. It is related (in the Koran and Traditions) that the trees of the gardens of Paradise are full from root to top, of fruits, and the inhabitants shall have which kind they wish, and when they have eaten to the full, there will not be one fruit less; in every or any kind of fruit, they shall have the taste of which fruit they choose. For all the believers are beautiful, heart-ravishing girls, dressed, ornamented."—[Here follows one characteristic which I must omit in English.]—"Young, covered with gold, pearls, rubies, precious stones; sweet-faced virgins, pure, of equal age, who never become old women; their beauty and splendour are such that the moon and the sun in their splendour are ashamed. All the Houries, the Ladies of Paradise, are of sixteen years of age, always remain the same, neither more nor less. The men are all of thirty years of age, in the perfection of youth."—[A little here too gross to be presented in English.]—"For the inhabitants of Paradise are cups of *wine*, one after another, of the wine of Paradise, thousands of kinds of flavour, in each cup an exceeding rich taste, and by the drinking of that wine, pleasure, and power, and the delicious taste of every thing shall go on increasing. The delight of beholding beauty, splendour, gardens, spring, and the delights of music and dancing, shall go on increasing. Boy-slaves, beautiful, shall stand present with glasses and goblets of wine, which they shall administer freely to their masters and mistresses; and fruits and favours, on trays of gold and silver, set with jewels, in their hands; and whatever the heart desires, whether it be girls, pleasures, favours, for believing Mussalmans, all are ready in Paradise." ..... "In the intoxication of the wine of Paradise they shall utter among themselves only proper language, words of profit, pleasure, love, joyfulness"—and so on ad infinitum.

I cannot wait to translate more. And I know not that I have done well in translating even this much. You will use it or not as you have room for it, or think it possible to do good by the use of it. Perhaps some of the editors of secular or semi-secular presses in your neighbourhood might feel inclined to publish a little of this, and comment on the tendencies of such doctrines, and their natural effect on minds utterly uninformed as to the holy, spiritual nature of that Paradise which is revealed in the Bible.

Who will wonder that such doctrines as these, when received with all the ardour of unsuspecting belief, should excite in the mind of the naked, half-starved, rude, chivalrous Bedouin, feelings of ardour, and raise him to deeds of chivalry and daring? Who will wonder that the ranks of Mohammedanism should be full when such doctrines can be implicitly believed, and such hopes warmly cherished? Would not a Mohammedan army find many to join them were they to march through many Christian countries, with all such things pourtrayed upon their banners,

and proclaimed with all the ardour of enthusiasm, by every one, from the lowest menial up to the proud Caliph?

One thing must be specially noticed of the doctrines and teachings of Mohammedanism—they are adapted, with consummate wisdom, to touch the very points of character and springs of action which the shrewdest minds had learned were the most accessible in the breasts of mankind as they are.

Occasional specimens of the current instructions given by other religions, and those whose followers and teachers boast of themselves as the great and enlightened of the earth, when laid in juxtaposition with the doctrines and teachings of Christianity, may tend to show the superior purity and value of the latter, to some minds, with a vividness which they would not get from mere assertions and statements.

Selections.

THE JEWS.

The Dispersion and Continued Existence of the Jews.

Where shall I conduct you to find the extraordinary people of whom I am to discourse?—or rather, where shall I *not* conduct you? Show me, gentlemen, one single country that they have not visited, one single region where they have not fulfilled the word of the prophet, "Ye shall be dispersed throughout all the nations of the earth." "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 9.) "And if the sole fact of their dispersion," says Keith, "is one of the most astonishing events recorded in history, then the immense extent and great distance apart of the countries in which it has taken place, is far more remarkable still."

One of their innumerable synagogues is to be seen at our own gates, in a street of Carouge, as well as in the towns of China, in the heart of Africa, and probably even in countries yet unexplored.

Their restless feet are pressing at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eighteen hundred miles south of Cairo; and when Denham and Clapperton, the first travellers that ventured across the great Sahara, arrived on the banks of the lake Tchad, *they* also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews; and when the English lately took possession of Aden in the south of Arabia, the Jews were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to two millions two hundred thousand; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains three hundred thousand, and Tunis one hundred and fifty thousand. In the one small town of Sana, the capital of Arabia Felix, they assemble together in eighteen synagogues. Yemen counts two hundred thousand; the Turkish empire two hundred thousand, of which Constantinople alone contains eighty thousand. At Brody, where the Christians, who are ten thousand in number, have only three churches, the Jews, twenty thousand in number, have one hundred and fifty synagogues. Hungary has three hundred thousand. Cracovie twenty-two thousand. In a word, it is imagined that were all the Jews assembled together, they would form a population of seven millions, so that could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland.

The field, therefore, which is occupied by the Mission we are about to consider, is no less than the world itself, for it covers it; we may, if we please, examine it at our own gates, or we may pursue it to the very extremities of the earth; and thus it is that Scotland has begun her mission amongst the Jews in the Holy Land, while England, on the contrary, has commenced *hers* in the heart of the city of London. And you, likewise, you can pursue it on our territory, at the gates of this town. [Geneva.]

There exists, then, at this very hour, a nation, which for forty centuries has been the only one (except the descendants of Ishmael) which has formed one family, and which are the children solely of one common father; the only one which retains its nationality intact in the midst of revolutions, massacres, and emigrations, equally through ages of barbarism and of civilization; the same under Nebuchadnezzar as under Alexander the Great; under Charlemagne as under Bonaparte. The empires around them have faded away as shadows, and the nations have succeeded each other on the page of history, and left nought but their record there they have perished, and their place

knoweth them no more; but the Jews remain, distinct and separate from all others, as in the days of our Saviour, one sole family, ever the same, though mixing continually with all others; rich, though spoiled a thousand times; ever increasing in numbers, and more and more united, though the tempest which has raged now for eighteen centuries has dispersed them into every land under heaven. And it is this wonderful nation that we are called upon to evangelize. Gaussen's Geneva and Jerusalem, pp. 4—8.

The Signs of the Times encourage Christians to seek the Conversion of the Jews.

There is yet another motive to constrain us to begin the work, and that is, *the signs of the times*. You know that the Scriptures mean by this expression, the great signs which precede the accomplishment of the prophecies and the manifestation of Jesus Christ. Everything proclaims that these glorious promises for the future are advancing towards their maturity, and that the fulfilment of them is near. The times of the Gentiles, of which Daniel has prophesied, and of which Jesus Christ has spoken, these times, during which "Jerusalem is to be trodden under foot of the Gentiles," draw to an end. The forerunners are many, and I shall not have time to-day even to point them out; some are only historical, the others are prophetic; that is to say, the first are but striking indications of the workings of Providence, while the others have been already shadowed out by God himself through the medium of his prophets.

What, then, do these signs of the times urge us to perform? Is it not to hasten our exertions, not to let ourselves be outdone by others, and that we may be found at our Master's work when he shall appear.

When the Prophet Daniel understood from reading Jeremiah, "that the Lord would accomplish seventy years in the desolations of Jerusalem; he set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes;" he redoubled his efforts and his prayers. Well, gentlemen, I will now proceed to lay before you the signs of the times which attest that the number of years which the Eternal has fixed for the desolation of Jerusalem is near at an end, and that our Saviour will soon manifest himself upon the earth.

The first sign that I shall mention is, *a prodigious increase in the Jewish population*. This fact, which has been renewed every time that God was about to restore his favour to this miraculous nation, would indicate that his Providence is about to prepare her once more for great events.

The second sign is, *an extraordinary change in the civil condition of the Jews*, since the end of the last century, and in the disposition of almost all the European governments towards them.

In France, the National Assembly, at the voice of Mirabeau, admitted them to all the civil and political rights of the other citizens.

In Holland, five years afterwards, a similar decree was passed. In 1807, Bonaparte, having found that their population in France amounted to eighty thousand souls, solemnly assembled their great Sanhedrin, in Paris, that it might give its sanction to the regular and national organisation which he had just established for their religion.

In England they have acquired great riches, and obtained, if not political rights, at least entire possession of their religious liberty, and of all their civil privileges, so far even as lately to have seen a Jew fill the Hebrew chair in the London University (Mr. Hurwitz.)

In Germany, the Grand Duke of Baden, in 1809, the King of Prussia, in 1812, the King of Bavaria, in 1813, and the King of Wurtemburg, in 1829, conferred all their civil rights upon them, in spite of the opposition of their subjects.

In Russia, the Emperor Nicholas has begun to treat the immense Jewish population contained in his empire with more kindness than they had met with in preceding ages.

Pope Leo XII. seems to be the only modern sovereign who has renewed the oppressive acts of former times towards them; and does not such an unheard-of change in the moral condition of the Jews indicate that their future destinies are to show forth something new?

The third sign is, *the love now shown to the Jews by the Protestant Evangelical Churches*. I have already noticed that now, for the first time after eighteen conturies of hatred, the Jews have beheld the Gentiles, moved by Christian love, come and offer them the right hand of fellowship, and speak to them with respect of Israel, and entreat them to become attentive to the words of the Scriptures which they read each Sabbath in their synagogues. "You can hardly imagine," says Herschell, in his Sketch of the Present State of the Jews, "the joy felt by a rabbi on the continent, when I told him that I had found in England a number of Christians associated together to show their love to Israel, to visit the poor amongst them, and minister to the wants of their sick. The good rabbi, transported with joy, cried out, "My heart overflows with gratitude to hear that God deigns to inspire the Gentiles with such feelings in favour of the miserable children of Sion; for this one fact seems to me a certain proof that the time is approaching when he will have compassion on his people, and will assemble them from the extremities of the earth."

The fourth sign of the times, not less extra-

ordinary than it is novel, is, *the inclination which the Jews themselves now show to listen to evangelical Christians.* Until the beginning of the present century any one who would have dared to mention Jesus of Nazareth in their synagogues with respect, would have been cursed by them, and might have been severely hurt. Now, all missionary publications are filled with the most touching traits of the reception they meet with in Poland, in Prussia, in Tunis, in Egypt, and above all, in Palestine. The missionary Ewald wrote lately from Jerusalem that at the Feast of Tabernacles he went, accompanied by his wife, to visit one hundred and fifty Jewish families, and that everywhere he was received with affection.

The fifth sign of the times is, *the revival of Jewish literature and learning amongst them.* This revolution in the minds of the Jews is a feature precisely similar to that which preceded the Reformation in our own churches, and the first impulse towards it was given by the works of the famous Mendelsohn.

The sixth sign, is *the general expectation* entertained by the Jews themselves, and a persuasion that some great change is about to take place in their state. The missionary Herschell, now settled in England, has recently been over to see his brethren in Poland. "It was not very long since I had seen my countrymen," says he, "and yet there was a considerable change in their feelings as to a near deliverance. They gave their reasons for this opinion, some in one way and some in another, but all agreed that the time was near. I am sorry not to be able to give you an account of my conversations with several rabbis, but prudence obliges me to be silent, for they only took place under the persuasion that I should hold them as a sacred deposit. In the different towns where I visited their synagogues I was generally invited to dinner after divine service by one of the chief men of it, along with the principal members of the congregation. I ordinarily began the conversation by expressing my sorrow at the little appearance of spiritual life that I found amongst them. They all agreed with me, and one of them one day exclaimed, 'We stand in great need of a Jewish Luther to come and shake us out of our sleep.' I followed St. Paul's example, visiting the synagogues every Sabbath day. I was struck with their fervour in praying for the coming of the righteous branch. They exclaim in their prayers, 'We are the most guilty of all the nations, we have deserved more opprobrium than any other, but now, Lord, look down from the heavens, and show us, according to thy promises, the Messiah, the Son of David, wash us with pure water, cleanse us from our impurities and our idols!' The deep feeling with which they pour forth these prayers filled my heart with thanksgiving, for I felt that an invisible Missionary was at work, and that the Holy Spirit was forcing Israel to seek her God. And must we not look upon the solemn oath by which several thousand Jews in Poland and in Prussia have bound themselves to return to Jerusalem as soon as the road shall be open to them, and to spend their days there in fasting and prayer till it please God to send the Messiah to them, shall we not look upon it as a proof of such feeling?"

The seventh sign of the times is, *the number of conversions which take place amongst the Jews.* Such an event is at once extraordinary and of recent date. Professor Tholock assures us, that in the last twenty-five years there have been more voluntary conversions among them than in the seventeen hundred years which have elapsed since St. Paul. I will read you some of the facts which prove it. There are but seven thousand Jews in Berlin, and one thousand of them have embraced Christianity. Kuntze alone has baptized one hundred and fifty of them in twelve years, and the Rev. Mr. Cartwright, in one of his speeches, declares that in Russia eighteen hundred and eighty-eight Jews have left their ancient faith in the space of fifteen years. Mr. Hiscock, missionary in Cracovie, writes, that a great number of them in Gallicia would become Christians were they not hindered by the Austrian government, which would only permit them, if they change, to become Roman Catholics, of which religion they have the greatest horror; they come in numbers seeking Bibles from the English missionaries. There are also in Hungary, parts of the country where, if a missionary could make his way, he would find half the Jewish population ready to receive baptism from him.

The eighth sign of the times is, *the attention which the whole world seems to be bestowing upon Jerusalem*, and this is also a perfectly new feature. Since the days of the crusades to those of Bonaparte, Palestine, cast into the shade and become comparatively desert, was not held in remembrance by any people; a few obscure worshippers ventured there at times, and a pilgrimage to the Holy City was a more difficult enterprize than a journey to China. But within the last few months beacon lights seem to have been held up on Mount Libanus and on the Mount of Olives. Egypt, Tyre, Beirout and Damascus, are become once more names familiar in politics; a consul has been placed in the Holy City, and all now look towards this long-forgotten country. Some politicians have even imagined that seven millions of Jews, placed in Syria between the Turks and the Pacha of Egypt, would cut short a number of difficulties, and prevent their coming to blows. For fifteen centuries, the number of them in Jerusalem has never been so great as now: it is to be remembered that when the Crusaders took it,

not appear that they found one single Jew in it. Benjamin de Tudela, in the celebrated journey which he undertook seven hundred years ago, to visit his brethren, did not find more than two hundred there, and the time is not very long since the Turks would not allow them to be there more than three hundred at once. *Now* the missionaries reckon that they amount to more than ten thousand! And let us add, finally, that a converted Jew has been sent out last year to Jerusalem, in the name of the two greatest Protestant powers, to labour for the conversion of Israel.

The ninth sign of the times is, the resurrection of the Hebrew language, which from having been a deed language, is now *becoming a living one again*. Like all the other signs I have enumerated, this one is also unheard of before. The time when the Jews lost their national idiom has this remarkable coincidence in it, that it occurred at the beginning of the times of the Gentiles, during which Jerusalem was to be trodden under-foot of the nations. It was during their captivity in Babylon; when the Jews came back from thence, they no longer spoke Hebrew, but used even amongst themselves the language of their conquerors, the Aramean or Chaldean. But at *this* time the sacred language, the study of which has been providentially aided by the learned men of Germany, is learned by nearly all the Jewish nation. The missionaries write, that in Jerusalem, where ten thousand Jews assemble, Hebrew is become once more the language in which they converse: and there, in the evangelical chapels of the converted Jews, you will, as in London, hear the preaching, the prayers, and even the children's hymns, all performed in Hebrew. Thus you see that everything is preparing for the restoration of Israel, even down to the very language of Abraham, of Isaac, and of Jacob, which had been lost sight of during twenty-four centuries.

The tenth sign of the times is, *the rising feeling of nationality amongst the Christian Jews.* What a striking contrast between the indestructibility and the infusibility of this people in their state of revolt and the facility with which converted Jews now always contrive to lose their nationality! It was a necessary state of things, that Israel might bear witness to the Bible precisely by her incredulity. It was for this that, age after age, the Jewish proselyte hastened to efface the remembrance of his having the *honour* shall I call it, or the ignominy, of being a Jew by birth. It was for this that they hid themselves as quickly as possible amongst the ranks of the Gentiles. Who shall deny, for instance, this night, that there stands not amidst this assembly some Christians, who, though unconscious of it, have the honour of being Jews? In the last few years, in London and in Jerusalem, congregations of proselytes, under the title of Christian Israelites, have been formed, who call on the name of Christ in Hebrew, and who, though Christians, still think it an honour to bear the name of Jews. This is the first appearance of a sign which will not fail to become greater and greater every day in these latter times, when the dry bones will hear the voice of the Lord.

We have still much more to consider. As yet I have only mentioned the historical signs, but now we must proceed to the prophetical ones.

The first prophetical sign is, *the approaching fall of the Turkish Empire.* I do not intend, nor indeed should I have time, to lay before you now all the prophecies which treat of this great event, but I will only observe that for a very long time the majority of those who interpreted this part of Scripture explain the outpouring of the sixth vial, or the drying up of the waters of the Euphrates, as the decline and final ruin of the Turkish empire. I ask you, then, if this same Turkish empire is not *now* being dried up, as a mighty river when she loses one after another her tributary streams, and remains an insignificant body of water trickling through the extensive bed where before she had rolled on a powerful flood? A celebrated writer of modern times, after a journey in the East, said, "The Turkish empire is finishing for want of Turks!" and we are so near its end that we may behold it any day. Marshall Marmont, in his travels, undertaken, as he says, on purpose that he might look upon those countries which are so soon to become the theatre of fierce struggles between contending nations, declares, after having visited the army and the fleet of the Czar in the Crimea, that Constantinople may be seized upon by the Russians any day before the departure of the troops for that purpose could be known either in Paris or London.

There are many other signs which remain to be mentioned, but I will only notice one more, which is,

Secondly, that *the Gospel shall be preached to all nations*, and to the extremities of the earth.

According to the tenor of prophecy, this great sign is to be manifested on the earth before the conversion of Israel. "Tell us what shall be the sign of thy coming and of the end of the world?" asked the disciples on the *Mount of* Olives. Our Saviour answered, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." And St. John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."

Gentlemen, heretofore in the history of the world, this expression, 'the habitable globe,' had but a restrained and relative meaning, but now

commerce and science have completely explored the surface of it; the great ocean has been entirely navigated, and there remain no undiscovered shores. The nation which God in his wisdom has chosen, as it were, to perfect the map of the world, is exactly that one where the most astonishing and the most comprehensive of all the institutions that Christianity has produced, was formed,—I mean the Bible Society, which, while it visits every part of the known world, scatters the Gospel in the hundred and fifty-seven languages which are the most known to the great human family. Can we look back only thirty-three years, and not be struck with admiration at what has been done during that time for the distribution of the oracles of God in every nation, people, language, and tribe? Who would have believed that these words of our Lord would be [to such an extent] accomplished in the lapse of one generation,—that his Gospel should be sent *as a witness to all nations* of our earth, and meet the ears of all the different families that compose them?

Gentlemen, if all these signs of the times have only appeared to us within a few years, and if what we already see appears to us only as "a little cloud out of the sea, like a man's hand," we must cry out to the Church as Elijah cried to the King of Israel, "Prepare thy chariot and descend, that the rain stop thee not."

Ibid. pp. 41—55.

EASTERN AFRICA: THE GALLAS.

The eastern coast of Africa, in the low latitudes, differs greatly from the western coast of the same continent in this—that it has no missionary stations or institutions for the evangelization of its inhabitants. Recently the Rev. Dr. Krapf, a German, and a missionary of the Church Missionary Society, who was formerly settled in Abyssinia, and afterwards for a time in the kingdom of Shoa, from both of which fields of labour he was compelled to withdraw by the violent opposition of interested priests, has made a journey down the coast from Aden as far as the island of Zanzibar, seeking an eligible place to undertake missionary labours. The following notices from his journal will be found worthy of perusal.

The Gallas occupy all the land between the Jub in the north, and the river Sabakee in the south, near Malind, as far inland as to Shoa, Caffa, and Encrea, and perhaps still beyond. It is unquestionably one of the greatest nations of Africa. Their language and manners are almost the same everywhere. Some difference of dialect may naturally be expected, and I found that such was the case with the Shoan Gallas, whose language differs considerably from that of the Gallas whom I met at Keeama and Takongo.

Dec. 31, 1843—The Gallas of this coast seem to be less superstitious than those around Shoa. They do not know anything of the female and male deities called Oglie and Atetie, which the Shoan Gallas acknowledge, nor do they know much of good or evil spirits, nor of the serpent which the Shoan Gallas reverence so much; but they have their Watos or Kallitsha (priests), and they are as savage as the rest of the Gallas. They will kill a Sooahelee if they happen to meet him; but the Sooahelees do not kill the Gallas, because they have less power than the Gallas, and their notions are not so cruel.

The providence of God seems to have opened before us more than one entrance into the Interior, to the heathen of various tribes, languages, and manners. The temporal wants of the Natives inland, as well as on the coast, have effected a mutual intercourse by different roads, which a missionary, with the message of peace, might be able to take in conveying to the Natives the blessings of Christianity and civilization. There is such a vast tract of country, that I scarcely know where we shall commence our labours. The Mohammedan Religion, although it has made some progress on the coast, has not yet made its encroachments beyond a few miles from the sea shore, and it seems to me that it bears not the bigotted and fanatical character which it has evinced in other quarters of the globe. The continual intercourse with Europeans, and the pressure which European politics exercise upon the Imaum, do not allow the Mohammedan population to treat the Christians with contempt. The Heathen religions and manners which are met with on the coast do not bear the cruel and cannibal character which is manifested, for instance, in the Ashantee country and its vicinity. As to the Gallas in particular, I have obtained a pretty precise idea of the extent of their country, which occupies almost four degrees south from the line. The difficulties of establishing a Mission among these savages will undoubtedly be greater than those which a missionary may meet among the Wonicas, Moosamba, and Segooa Tribes; but the advantage is, that he would labour among a nation which is of the greatest extent, and which may ultimately bring him into connection with the separated countries of Abyssinia, of which we know scarcely the name—Cambat, Guragne, &c. This nation is divided into numberless tribes; and is, on the whole, the same in language, manners, and customs, in every part of its territory.

If this nation should be converted to Christianity, it would exercise an influence upon the whole of Eastern Africa which we are now unable to calculate or conceive. It is my firm belief that Providence has placed this nation in this part of Africa for very important reasons. It is the Germany of Africa. If you present to

your mind the Germany of old, you will find its picture expressed in that of Oromania, as I might henceforth call the Galla Nation and its territory, because they call themselves Orma, and not Gallas. Like the Germans of old, the Gallas are divided into various tribes, which are frequently at war with one another, as each of them defends its liberties and independence. Like the Germans of old, they are proud of their own natural greatness, and kill and destroy other tribes if brought in contact with them. Only in religious respects, I think, they do not match the Germans, as these had a religious system of a more cruel and dreadful character than appertains to the Galla Religion.

If the Gallas be not brought within the pale of the Christian Church, I fear they will ere long fall a prey to the Mohammedan Religion, which has made great progress among them around Abyssinia; and this religion will not fail to be a strong barrier against the introduction of Christianity and civilization into Africa.

Miss. Reg., Jan. 1845.

MISCELLANEOUS NOTICES.

Religious Movement in Turkey.—Rev. Mr. Goodell, a missionary of the American Board, in a very recent letter from Constantinople, says:—"Some sixteen villages have been reported to us, in each of which the Holy Spirit is breathing upon a few individuals and making them living men. They are waking up to a life and happiness, which belongs exclusively to the 'children of the light.'"

Congregational Journal.

Mission to South America.—The Committee of the Foreign Evangelical Society have determined on commencing a mission in South America,—an important movement for benefitting the benighted Roman Catholic countries on our continent. The man who is to act as first missionary in this work is thus spoken of in the quarterly paper of the Foreign Evangelical Society: "A Spanish Capuchin Monk of a good education, pleasing manners, devoted piety, and considerable experience in the work of evangelical colportage, has been sent to us by our Committee of Correspondence at Geneva. He has been in New-York some five or six weeks, and will, God willing, sail for South America in the course of a very few weeks."

Christian Mirror.

West Indies and Africa.—An interesting fact is to be recorded of the emancipated Christian negroes of the West Indies. They have resolved to send a missionary to the land from which they were torn, and a coloured clergyman, named Waddle, who has been stationed at Montego Bay for the last fifteen years, has sailed for Africa under charge of the Presbytery of Jamaica.

Baptist Advocate.

Missionary Operations, Schools, &c., in Calcutta.—"There are labouring in Calcutta nine Baptist, six Independent, five Scotch Free Presbyterian, and three Episcopal missionaries. More attention appears to be devoted to teaching than to preaching, though the latter is by no means neglected. The principal institution for the education of native youth, is under the care of Dr. Duff, and the other missionaries of the Free Church of Scotland. Upwards of 1000 pupils receive in the institution a good English education, religion being the basis. The schools conducted by the other missionaries number more than 2000. There are only about 300 native girls receiving education, owing to the unconquerable aversion of the Hindus to female education. But a very limited number of those thus instructed have embraced Christianity, though they generally forsake idolatry. The Hindus readily embrace the means of education proffered by the government and mission schools, but the Mohammedans proudly reject it, being particularly averse to the study of English.

Bapt. Miss. Mag., March, 1845.

The Chinese at Death.—Wishing to know something of the feelings and expedients of the Chinese in the hour of their greatest extremity, I have made the following inquiries of several companies and individuals. "When you are very ill, what do you do?" "We pray to Budh for recovery." "But when you find yourselves fast failing, and expect to die, what do you do then?" "We vow to Budh to burn quantities of gold paper, if he will restore us." "But when you are certain you cannot recover, what then?" "Why then there is nothing to be done." "Do you never pray, after the conviction that you must die takes possession of your minds?" "No—there is no need of praying—there is nothing to pray for." "Do you never pray for the future happiness of your souls?" "No; we know nothing about the future state of our souls." "Do you believe in their immortality?" "Yes, but whither they wander, and what they become, we cannot tell."

Rev. Mr. Abeel.

Mission House:

NEW-YORK, MAY, 1845.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held in this city at the Mission House, on Monday, the 5th of May, at 4 o'clock, P.M.

A Sermon will be preached on behalf of the Board on the preceding Sabbath evening, in the Grand-street church, by the Rev. H. A. Boardman, D. D., of Philadelphia; and a Public Meeting will be held on Monday evening—of which a further notice will be given in the weekly newspapers.

A Meeting of the Board will be held, also, in Cincinnati, O., during the sessions of the General Assembly. The Annual Sermon will then be preached by the Rev. W. S. Potts, D. D., of St. Louis.

RECENT INTELLIGENCE.

LODIANA MISSION.—We are gratified to learn by a letter from the Rev. Mr. Jamieson, of December 17th, that he has been enabled to re-occupy the station at Sabathu. The European force at that place has been reduced to one regiment, and the mission house not having been sold but rented, Mr. J. is again occupying it. A school has been opened, which is attended by twenty scholars, and two native merchants are spoken of as hopeful inquirers on the subject of religion.

Mr. and Mrs. Morris had set out on their return to this country, Mr. M.'s health not having become better.

FURRUKHABAD MISSION.—In the letters from this Mission, dated December 19th, we note the ordination of Gopee Nath Nundy, as an Evangelist, by the Presbytery of Furrukhabad; the admission of a European gentleman and his wife to the communion of the church, making the whole number of church members twenty-nine; the breaking up of the government school, and the gift of its books, maps, and school furniture to the mission school, by order of the Lt. Governor—an acceptable present to the school, and the more valuable as evincing the kind feelings entertained towards it by the Lt. Governor. A paragraph in Mr. Rankin's letter will be read with interest: "The Lord has removed by death a very intelligent and atheistical native, who was doing us all the harm he could. He is understood to have been on the point of publishing a book against Christianity, but his career is ended. Whether his book will yet appear or not, I cannot tell. Though an infidel Hindu, yet some of the Mohammedans had made common cause with him against Christianity; and it is possible they may yet publish his work. Their parsimoniousness is the only thing that will prevent their doing so. But let them do what they will, the Lord will bring all their counsel to nought."

ALLAHABAD MISSION.—On the 24th of November, four of the orphans were admitted, after a careful examination, to the communion of the church. Three others applied for admission, but it was deemed best to keep them longer on probation. Mr. and Mrs. J. Wilson, with their children, left Allahabad on the 25th of November for Calcutta, whence Mrs. W. and the children would proceed to this country by the first opportunity. This arrangement has been entered into by them after careful consideration, and after correspondence with the Executive Committee. While it will not be attended with increased expense to the Board, beyond what is provided for by existing rules, it will enable Mrs. Wilson to see her children happily placed under the care of friends in this country. It is also hoped that the voyage and residence here for a season will prove of much service to Mrs. W.'s health, which has become

much impaired. Mr. Wilson would return to his station, after seeing his family embarked at Calcutta. This arrangement involves a severe sacrifice of feeling and of domestic comfort, but it has been made with a view to the greatest usefulness; it is self-denial of a peculiar and very trying kind, but is made for a worthy object, and we trust that supporting and comforting grace will be granted to our missionary friends according to their day.

By the December letters from India we learn that the contemplated meeting of the Synod was not held, the brethren of the Lodiana Mission having found it inconvenient to attend.

[Since the preceding notices were in type, and just as the Chronicle is going to press, the January letters from the India Missions have been received, dated at Lodiana to the 17th, and at Futtehgurh and Allahabad to the 18th of that month. We have made room for this note, and need only add, that we do not observe anything in these letters of special interest for the public.]

CHINA.—Letters from Macao, dated to the 11th of January, mention the good health of the missionaries, but do not contain any notices of special interest. The brethren at Amoy and Ningpo had been recently heard from at Macao.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN MARCH, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Waterford ch. ann. coll. 150 34; do. sab. sch. 1st payment to ed. *Samuel R. House*, 25 00 — 175 34

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Scotchtown ch. additional, 1 75; Goshen ch. mo. con. 11 35; do. sab. sch. 7th ann. payt. to ed. *Daniel Wells* in India, 25 00; do. 1st ann. payt. to ed. *Catharine Jessie M'Cartee*, 25 00; Deerpark ch. Mt. Hope, mo. con. Jan. Feb. March, 5 03; Hopewell ch. 22 00 — 90 13

Pby. of North River.

Cold Spring ch. 30 00; Newburg 1st ch. Miss Sarah Carpenter, 2 50; Marlborough ch. mo. con. West Neighbourhood, 4 13; do. indiv. sub. 6 62 — 43 25

Pby. of Bedford.

S. Salem ch. ann. coll. — 106 25

Pby. of Long Island.

East Hampton ch. in part, to con. STEPHEN HEDGES and BALDWIN TALLMADGE l. m. 25 00; Smithtown ch mo. con. 12 22 — 37 22

Pby. of New-York.

Madison Avenue ch. mo. con. 2 25; Brooklyn 1st ch. addl. 33 66; mo. con. March, 17 25; sab. sch. 10 00, on the 5th ann. payt. to ed. *Melancthon W. Jacobus* and *Anna Finley Sanford* at Allahabad, India; Brick ch. mo. con. March, 6 41; Rutgers-street ch. coll. in part, 160 00; Jersey City ch. mo. con. 22 19; Brooklyn 2d ch. 79 27; New-York 1st ch. mo. con. March, 80 00; 15th street ch. sab. sch. 5 12; Williamsburg ch. mo. con. 82 00 — 498 15

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Rahway ch. — 125 00

Pby. of New Brunswick.

Freehold Village ch. mo. con. 25 00; Trenton City ch. 124 00; Middletown Point ch. ladies, 17 86; Kingston ch. 36 00; Bound Brook ch. mo. con. March, 12 00; Lawrenceville ch. 56 37; do. 'a friend of Missions,' 5 00; New Brunswick 1st ch. ladies' miss. soc. sup. Mrs. Cole, 50 00; do. sab. sch. bal. of 1st ann. payt. to ed. *Robert Birch* in China, 5 00; Mercer, 'two ladies,' 13 00 — 344 23

Pby. of Susquehanna.

Troy ch. 1 90; Athens ch. 6 00; Canton ch. 1 58; Towanda ch. 2 84 — 11 62

Pby. of Luzerne.

Hanover ch. mo. con. 1 00; Mauch Chunk ch. mo. con. March, 5 00; Summit Hill ch. ed. *Edward Barnes*, 16 00 — 22 00

SYNOD OF PHILADELPHIA. *Pby. of Philad.*

Phila. Scot's ch. coll. for 1845, 181 56; mo. con. 77 74; juv. miss. soc. 20 00; Central ch. fem. tract soc. for expenditure by Rev. John Newton, Lodiana, 20 00; 6th ch. addl. for sup. Rev. A. P. Happer, China, 500 00; 10th ch. Rev. W. M. Engles, 15 00; Mrs. and Miss Tate, 10 00; M. Wurts, 1 00; Mrs. Roberts, 5 00; 'a lady,' 5 00; other persons, 374 00; Joseph Patterson, ann. don. 100 00; 'a friend,' 20 00; 'a lady,' through the pastor, 5 00, (total from 10th ch. 535 00, in part,) — 1334 30

2d Pby. of Philadelphia.

Neshaminy ch. 5 00; Rev. H. R. Wilson, 15 00 — 20 00

Pby. of Baltimore.

Frederick ch. Abraham Haff. — 5 00

Pby. of Carlisle.

Schellsburg ch. 8 03; Silver Spring ch. 20 00; Carlisle ch. mo. con. 28 84; do. coll. 126 25, of which from Andrew Blair, con. his son-in-law, Rev. JOSEPH A. MURRY, l. m. — 183 12

Pby. of Donegal.

Churchville ch. F. Gillespie, — 5 00

Pby. of Huntingdon.

Little Valley ch. 40 00; Aughwick ch. 8 55; Spring cr. ch. 9 50; Sinking cr. ch. 8 42; E. Kishacoquillas, Miss P. Fleming, 50cts; Miss S. Fleming, 50cts. — 67 47

Pby. of Northumberland.

Warrior Run ch. — 35 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Kittanning ch. 17 22; Beulah ch. 7 60 — 24 82

Pby. of Redstone.

Morgantown 1st ch. young ladies' sew. soc. 5 00; West Newton, Mrs. C. M'Kee, 4 00 — 9 00

Pby. of Ohio.

Pittsburg, Mrs. M'Kee, 10 00; Allegheny City 1st ch. coll. 129 81; Bible Class, 6 18; sab. sch. 17 48; Pittsburg 1st ch. infant sab. sch. sup. Rev. A. P. Happer in China, 20 00; Lebanon ch. 10 75 — 194 16

Pby. of Allegheny.

Plainsgrove ch. — 5 62

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Roads ch, Florence, ladies, 11 25; West Liberty ch. fem. miss. soc. con. the pastor, Rev. NATHAN SHOTWELL l. m. 30 00 — 41 25

SYNOD OF OHIO. *Pby. of Wooster.*

Northfield ch. J. Wilson, 5 00; M. Wilson, 1 00 — 6 00

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Salem ch. 8 00; Union ch. 4 50; Greenland ch. 5 25 — 17 75

Pby. of Cincinnati.

Cincinnati 1st ch. 59 20; do. ladies' for. miss. soc. 234 50 — 293 70

Pby. of Oxford.

Camden ch. bal. 16 90; Riley ch. 16 60; Connersville ch. 22 25, (and 3 00 for For. Missy.) Dunlapsville ch. 12 00; Brookville ch. 15 75; Harmony ch. bal. 5 20; Bethel ch. 7 00; Richmond ch. Thos. Hanna, 5 00; Brownsville ch. Mrs. Mason, 50cts. — 101 20

SYNOD OF INDIANA. *Pby. of Vincennes.*

Princeton ch. 7 33; do. J. Lagow, to con. his son, HENRY W. LAGOW, l. m. 30 00 — 37 33

Pby. of Indianapolis.

Indianapolis 1st ch. 102 00, (and 10 00 for For. Missy.) do. sab. sch. sup. Rev. H. A. Brown in China, 18 58; do. sew. circle, 13 50; Franklin ch. through fem. miss. soc. sup. Rev. J. C. Rankin in India, 43 05; sab. sch. for do. 8 20; Shelbyville ch. 13 45; St. Omer ch. 75cts.; Sand cr. ch. fem. miss. soc. sup. Rev. J. C. Rankin in India, 15 50; Greensburg ch. 17 95, of which from Master J. B. W. ADAMS, to con. himself l. m. 5 00 — 232 98

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

Petersburg ch. John Allen, — 10 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch. mo. con. 11 25; ann. coll. 118 81; Newcastle ch. mo. con. 32 00; Plumb Creek ch. mo. con. 34 75 — 196 81

Pby. of Muhlenburgh.

Hopkinsville ch. mo. con. — 16 22

Pby. of Transylvania.

Springfield ch. mo. con. — 8 25

SYNOD OF VIRGINIA. *Pby. of Lexington.*

Hebron ch. — 20 00

Pby. of W. Hanover.

Hanover ch. at Farmville, and college. — 100 00

Pby. of E. Hanover.

Sussex ch. 35 25; Bethlehem ch. 31 76; Richmond 1st ch. mo. con. 12 17; do. 2d ch. sab. sch 15 00 — 94 18

Pby. of Montgomery.

High Bridge ch. — 15 00

SYNOD OF W. TENN. *Pby. of N. Alabama.*

Rogersville and New Providence chs. — 40 00

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Augusta 1st ch. 'two young ladies,' 25 00; do. for China, 20 00; Athens ch. Mrs. A. A. Nesbet, 10 00; Milledgeville ch. Mr. Otis Childs, 5 00; Mrs. Otis Childs, 5 00 — 65 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Eutaw ch. — 70 50

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Oakland college, Peter Winn, 3d payt. for ed. Wilson Winn, 25 00; collection, 13 72 — 38 72

Pby. of Louisiana.

Baton Rouge ch. Rev. Fred. F. Ernst, bal. 6 75; Jackson ch. 44 50 — 51 25

Pby. of Chickasaw.

Presbytery. — 15 50

SYNOD REF. PRESB. CHURCH.

Cash of George H. Stuart, treas. for bal. of salaries of Rev. Messrs. Caldwell and Campbell, to Dec. 1, 1844, — 619 25

LEGACIES.

Ross co. O, James Wilson, dcd. per S. Scott, exr. — 20 00

MISCELLANEOUS.

Seneca Falls, N. Y. Stephen A. Easton,	10 00	
Mrs. H. R. 50 00; 'C. A. R.' 150 00; 'A. R.' 200 00	400 00	
'A friend,' to purchase books of Bd. of Pub. for China,	579 45	
'A lady,' to purchase hymn books for Futtehgurh,	39 00	
Woodford co. Ky. Mrs. Myra Alexander,	10 00	
Liverpool. O., 1st ch.	5 00	
Potter's Mills, Pa., W. Adams,	5 00	
Virginia, Miss S. Townes, 2 00; Mary A. Doaks, 1 00; Anne and M. Watkins, 50cts; M. Venable, 50cts; 'a friend to missions,' 1 00; George E. Craig, P. M. 5 00; Mrs. M. M. Lewes, 5 00; Mrs. E. M. Swoope, 4 00	19 00	1057 53

Total, $6505 10

Donations in clothing, &c.

Lawrenceville, N. J., Ladies, 1 box clothing for the Indian missions, valued at — 120 00

DONATIONS FROM FRIENDS IN INDIA,

Not previously acknowledged.

Received at Lodiana.

Nov. 1st, 1841, for High Sch., Lieut. Hawkins, Rs.11; Bhais Singh, 5p.	Rs.11	0 5
For High Sch. library, Dr. Logan,	37	
For seats in the ch. Lieut. Daves,	50	
For education fund, Sir C. M. Wade, Rs.250; Capt. Cunningham, Rs.100; Col. G. Moore, Rs.57; Capt. G. Tylee, Rs.56; Capt. Campbell, Rs.16; 'a friend,' Rs.4; E. Windsor, Rs.5; A. Hews, Rs.16; R. Hodges, Esq., Rs.10; Capt. Hyslop, Rs.30; Capt. Alexander, Rs.24; W. P. Barreltey, Rs.5; Capt. D. Ewart, Rs.25; Capt. Larkins, Rs.5; cash refunded by beneficiaries, Rs.13; total for education fund,	616	
Proceeds of paintings sold, presented to miss. fam. by Dr. Baddeley,	300	— 1014 0 5

Received at Saharunpur.

Dr. Baker, Karnal, Rs.22; E. Shearin, Esq. Meerut, to aid in repairing buildings injured by rain, Rs.100		122

Received at Subathu.

Col. Tapp, for the poor, and for other Christian purposes,		120

Received at Allahabad.

Oct. 1st, 1841, donations for Orphan Sch. R. M. Bird, Esq. Rs.100; R. Montgomery, Esq. Rs.50; A. Lang, Esq. Rs.50; J. Turner, Esq. Rs.80; Mrs. Lowther, Rs.32; M. Smith, Esq. Rs.50; F. Currie, Esq. Rs.50; Rev. J. H. Morrison, Rs.25 9; Dr. Laughton, Rs.50; Capt. Wheately, Rs.25; Mrs. Wright, Rs.38; Mrs. Lane, Rs.60; Lt. Grant, Rs.50; J. T. Rivaz, Esq. Rs.50; Rev. W. Bowley, Rs.63; Mr. Farran, Rs.3; Four ana sub. Rs.2; Mrs. Hunter, Rs.3; an orphan, Rs.3; total for Orph. Sch.	784 9	
Donations for Chapel, J. T. Rivaz, Esq. Rs.50; A. Lang, Esq. Rs.50; M. Smith, Esq. Rs.50; Mrs. Lowther, Rs.50; R. Montgomery, Esq. Rs.50; F. Carrie, Esq. Rs.50; Col. Tapp, Rs.200; Lt. Norris, Rs.20; Mr. Finnie, Rs.10,	530	— 1314 9
Total, in 1841, at all the stations,		Rs.2570 9 5
Or,		$1985 29

India acknowledgments to be continued.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. MAY, 1845. No. 5.

Board of Domestic Missions.

From the Presbyterian.

THE PINES OF NEW JERSEY.

The undersigned, who have been providentially placed for several years in the Pines of New Jersey, and who have thus had large opportunity of seeing the deplorable destitution of Gospel instruction there existing, feel constrained, by the circumstances below stated, to appeal to their Christian brethren for aid, in dispersing there the glad tidings of salvation.

The district of country familiarly known as "the Pines," extends between eighty and ninety miles along the sea-board of New Jersey, and varies from twenty to thirty-five miles in width. Its population is, at the most moderate estimate, over forty thousand souls, and these with the exception of a few villages, are very poor and ignorant, earning a scanty livelihood by cutting wood, burning charcoal, digging bog iron ore, and working in the furnaces. Many of them lead a very roving life, continually changing from place to place, and live so sparsely scattered, that there are few or no places where an audience of any considerable size can be collected. Heart-rending pictures might be drawn of the squalid wretchedness, abounding depravity, and utter ignorance of God and eternal things here not seldom witnessed; but our present object is rather to invite attention to a hopeful remedy at hand, than to the present condition of the people. There are within the limits above mentioned only two Presbyterian churches, and they small ones, one in Monmouth county, and one in Atlantic county. They are sixty miles apart. The great mass of the people are without a statedly preached Gospel from any denomination. There are at present two plans contemplated, which have received the sanction and interested the feelings of many who are acquainted with the destitutions of this region, and among others of the venerated Professors of the Princeton Seminary.

The first of these is that of permanently establishing the preaching of the Gospel at a thriving village at present destitute of a church of any denomination, although in the midst of a populous neighbourhood. This village is upon the borders of the Pines, and about fourteen miles from the church with which the undersigned are connected. Owing to many peculiar circumstances a church with a pastor located there, might be widely useful in the surrounding destitution. A missionary has already been labouring there nearly a year, and the blessing of God has attended his labours. He is highly esteemed by the people, has a larger audience than the large school house in which he now preaches can accommodate, and several hopeful conversions have occurred under his ministry. It is hoped that a Presbyterian church will within a year be organized, and a neat edifice begun. At present, however, it appears highly inexpedient to ask the people to aid largely in his support, and it is desired to raise $400 for this purpose.

The other plan is to send an evangelist through the region, who shall go from house to house, with his Bibles, tracts, and religious books for distribution, pointing these ignorant and scattered ones to the Lamb of God; holding social prayer-meetings, and preaching whenever and wherever opportunity occurs. A valuable, devoted, and experienced young man, who is just about to leave the Theological Seminary at Princeton, has been selected, and is willing to consecrate himself to the work. For this purpose (as he will be obliged to encounter considerable expense in itinerating with a horse,) some $400 or $500 are desired.

To any who desire the salvation of perishing souls, and can spare, if it be but their mite, for the promotion of that end, an opportunity is thus afforded to aid in sending the Gospel with all its priceless blessings to thousands of souls, perishing, as it were, at our very doors. To such we offer the above statement, trusting that He in whose hands are the hearts of all, may incline them to embrace this opportunity.

Any contributions left with the Editor of the Presbyterian, or with Rev. Dr. W. A. McDowell, at the Mission Rooms, 29 Sansom street, will without failure be transmitted for aiding the above object.

WM. E. SHENCK.
WM. TOMBEY.

Letters from Missionaries.

Iowa.

FROM A MISSIONARY IN HENRY COUNTY.

Difficulties from the unsettled state of the Population.

I have now been labouring in this western field, as a missionary, for *nine months*. During this time I have met with much to discourage me, while I have, also, had some little encouragement. The whole population here seems to be in *an unsettled state;* very few appear permanently fixed, and to so great an extent do I discover this unsettled spirit, at times, that I fear the worst for our little churches. Some of our best members talk, frequently, as if, in a very short time, they would be in distant parts, and not a few actually leave. Their places are generally filled up soon, by others coming among us; but when we see a good member, in whom we have confidence, go, we feel much solicitude in reference to those who will take his place. We *know* the absent, but with the new comer we are unacquainted. The character of our congregations is, therefore, almost constantly changing, and whether the change will be for the better, or the worse, is a matter of no little anxiety to the minister. The attendance on public worship is good, and this gives encouragement. Our Sabbath morning prayer meeting is well attended, our Bible classes are doing good, and the temperance cause is greatly on the advance with us.

Call for Presbyterian Ministers.

* * * This Territory greatly needs ministers of our order; calls are constantly made on the few now here, with which it is utterly out of their power to comply. And yet the urgency appears so great, we scarcely know how to refuse. Shortly after I had organized the church at B****, I received a most pressing request to visit the county seat of Makaska County, for the purpose of organizing a church there. This is an exceedingly important point, and should by all means be looked after. It was, however, utterly out of my power to comply. Since then, the little church recently organized at B**** urge me to give them, occasionally, a day, but I do not see how I can do it. Could we procure a minister for both these places, my firm conviction is, flourishing churches would soon grow up. The *present* is the very time to attend to this matter, but we cannot for want of ministers. If it were in the power of the Board to send two or three men to this Territory, who would be willing, for a time, to itinerate, I am persuaded much good would be the result.

Illinois.

FROM A MISSIONARY IN PEORIA COUNTY.

Distressing sickness and mortality—Missionary labours—Wants of the People—A great work to be done in this Land.

* * * Since my last report, my labours have been exceedingly abundant and arduous. God has sorely tried us with sickness and death. I have been constantly called to visit the sick and dying, and to minister consolation to the bereaved. For six successive Sabbaths, I was called to preach funeral sermons. For many weeks together I rode one hundred miles per week, and often more, to minister to the sick and dying, and to the disconsolate bereaved. There have been many painful separations. Surely God designs that this land should learn righteousness, and loudly admonishes us. What we do must be done quickly, and with our might.

I have performed several days' missionary labour, by appointment of Presbytery, at a distance from home, besides performing missionary labour in various places nearer home, almost every week, after my own parochial services. We have observed the monthly concert for prayer, and I think there is a growing interest in the cause of missions, and before the year closes we hope to do more for that cause than we have ever before done.

But after all that I have done, I feel that I have done little, or nothing at all, towards supplying the urgent, and every day increasing wants of all around me. If I could do ten times the labour of one most faithful minister, I could not then perform the half that is called for. We have many churches vacant in this region, and more might be organized had we labourers. Situated as I am, on the outer border of the field connected with our Church, I am very frequently called to the comparatively neglected of all, as outskirts too generally are.

I am more and more deeply impressed with the *exceeding great work to be done in this land.* And it is truly encouraging to the labourer, and the Board, and the friends of missions, that they are not pressed to work in an *unpromising* or *unproductive* field. No, it is now "white to the harvest." It is the general impression of our brethren, laymen and ministers, through this region, that there is a great change wrought upon the minds of the people at large, in regard to religion; there is a better attendance and more interest plainly observable. God seems to be opening the hearts of the people, and disposing them to receive the Gospel, but the la-

bourers are few, very few. In one of my missionary stations, we have almost indulged the hope that God was about to pour out his Spirit, and revive his work. About three months since a neighbourhood prayer meeting was commenced, at the hour of service, when there was no preaching. It was soon well attended. Sermons are now read, and the house is filled with attentive worshippers. This has hitherto been "a barren waste." It may yet "bud and blossom as the rose." I have many applications to preach in new places, but cannot comply without abandoning my own charge.

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FROM A MISSIONARY IN HENRY COUNTY.

Acknowledgment of Books and Clothing.

* * * A box of valuable books has been sent us, through the kind agency of Professor T***, of the Theological Institute of East Windsor, Conn., principally those published by our Board of Publication, from the Presbyterian Church in Thompsonville, Conn. They are read with intense interest, and must be productive of much good. I have also received a box of clothing from the good people of Boundbrook, N. J., for the missionaries of our Board in this part of the country. The contents have been distributed among the families of *ten* missionaries. It was a most seasonable and appropriate supply of our wants. We notice, with the deepest gratitude, the kind providence of God, which preserves us from suffering, when we know not from what source help could come. We would also express our thankfulness to those sisters, who have manifested such kindness to us and our families, and, by such assistance, are greatly contributing to the missionary cause. May the Lord bestow on them the richest of his spiritual blessings.

A Church organized—A Pastor wanted.

* * * *Princeton*, where I have laboured for a portion of my time for the last few months, is fifty miles east of this place, and is the county seat of Bureau County. The congregation was divided and scattering when I began labouring among them, last summer. Since then they have been gradually gaining strength, and in December last a Presbyterian Church was organized there of *forty-six* members, over which I ordained two Deacons and four Elders. Since that time *six* more have been united with the church; some of them were more than seventy years old. . . . .

This congregation is now increasing, and very harmonious in all their movements. They are making an effort to raise, in part, the means of supporting a minister among them. They are very desirous to have me as their pastor, but I cannot think of leaving the extensive missionary field around me to become destitute and overrun with error. They greatly need a *faithful* and *experienced* watchman. Have you not some minister, of this description, in your part of the country, inclined to come here, and whom you could recommend as their pastor? A good Sabbath school has recently been organized, and is increasing in numbers and interest.

Another important point where a Minister is wanted.

* * * C****, twenty miles north-west of this place, is an important position, where I labour a part of the time. It is only about two years since the first house was built there. It is situated on the rapids, near the mouth of Rock river, where is an immense water power. Several mills are now in operation, and many more will soon be erected. Its contiguity to the Mississippi river and steamboat navigation, for great extent, in different directions, with the richest back country in the world to sustain it, render it certain that it must soon contain a dense population. My meetings, which are held in the mill or in private houses, are well attended. It is expected there will be a Presbyterian Church organized there in April, and a house of public worship built during the coming summer. Here too a *faithful*, experienced minister, of unwavering orthodoxy and commanding talents, is greatly needed.

Great importance of present judicious, energetic action.

* * * No one can conceive the importance of organizing sound Gospel churches, on pure Gospel principles, in new countries, while society is in a *forming process*. Had we the *right men*, and the *means of sustaining them*, more could be done, in a few years, in giving a right turn to religious society, in its incipient state, than could be done in centuries afterwards. Why do not our brethren look at this subject in its *magnitude* and *importance*, and enjoy the luxury of the most rigid self-denial, to furnish the men and the means, that God may preserve this rich vale from the fate of Sodom, and make it "as life from the dead" for converting the rest of the world?

Indiana.

FROM A MISSIONARY IN GREEN COUNTY.

Moral condition of the People—Encouragement to labour.

* * * The moral condition of this community is to be deplored, especially on account of the soul-destroying errors which are most industriously propagated. But while there is much to cause the pious heart to mourn, there is abund-

ant encouragement to pray and labour for the cause of Christ. I have much larger congregations to preach to than formerly. The first Sabbath in December I administered the sacrament of the Lord's Supper in this place. *Four* persons were received into the church, several were seriously impressed, and God's people were comforted and strengthened—the presence and power of God's Spirit were distinctly manifested. This congregation have made a very laudable effort towards erecting a house of worship. They have subscribed three hundred dollars in trade and labour, and if they can obtain one hundred dollars more in money, a neat little frame church will be completed by next fall, and will be the means of doing much for the upbuilding of the Redeemer's kingdom in this region of country. I have distributed a considerable number of religious tracts, and trust they have done much good. The Sabbath school in this place has been more prosperous the last year, than during any former period. The population is increasing, and with it the influence of truth. The families of the church are generally poor in this world's goods, but they are intelligent, and, in general, adorn their profession.

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FROM A MISSIONARY IN HARRISON COUNTY.

Sabbath Schools—Bibles—Religious Books, &c.

* * * All our Sabbath schools are attended with great interest, and some are full to overflowing. Through the Divine blessing, we anticipate good results. We have supplied, during the year, with Bibles *two hundred families* that were before destitute of that precious volume. I have endeavoured to circulate in my field the books of the Board of Publication, and have succeeded in placing in the hands of members of our church, and of others, more than eighty dollars worth of these valuable works. The destitution of religious books, even among our own people, is both surprising and alarming. There is no other way of supplying this destitution, and remedying this great evil, but by efficient effort, on the part of ministers and elders, to circulate religious works, doctrinal and practical, and there are none better than those issued by our Board of Publication. I have also circulated about three thousand pages of tracts during the year. Much good seed has been sown, and, relying on God's promise, in due time we hope for an abundant harvest.

Ohio.

FROM A MISSIONARY IN HARDIN COUNTY.

Encouragement to labour.

We have our meeting house in P*** nearly finished, and one enclosed in the Goshen Branch. Our prospects are more encouraging than ever before since I came into this field; attendance on preaching is increasing, prejudices are wearing away, and a growing interest is manifested in the things of religion. Prayer meetings are much better attended. My people are all supplied with the Catechism, and are engaged in teaching their children this excellent summary of Christian truth. There is a prospect of interesting additions to the Church, in all three of my congregations.

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FROM A MISSIONARY IN DELAWARE COUNTY.

* * * There has been more than usual interest on the subject of religion in the church at L—. On one Sabbath I conversed with *sixteen* persons, who were anxious inquirers. Some few are indulging a hope, that they have passed from death to life. Time will show the result.

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FROM A MISSIONARY IN COSHOCTON COUNTY.

Sad want of moral and religious instruction.

* * * The district in which I am labouring is large, and utterly destitute of any competent religious instruction, and indeed of any means of grace, except occasional. As a necessary consequence, there is great immorality and much ignorance among the people generally. With respect to moral, or religious teaching, they are but little removed from a state of Heathenism. The Sabbath is scarcely noticed, and when they do turn aside on that day from their daily avocations, it is to engage in hunting, or in joyous visiting from house to house. There is indeed great need of an active, devoted Missionary being employed in this field the whole of his time, It contains five or six villages, that are almost entirely destitute of any religious instruction whatever. There is indeed a Roman Catholic chapel, to which about five hundred resort, every Sabbath

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FROM A MISSIONARY IN WOOD COUNTY.

The pressing call for Domestic Missions.

* * * Besides my regular services, I have itinerated, to a considerable extent, through our destitute bounds. I find much ground unoccupied by our Church. One individual in Williams County told me he would willingly board a minister one half, or even the whole of his time, if he could get one to come and labour among them; another individual, in another place, made a similar offer; and I found a number of females, in different places, who said they would do all they could to support the Gospel among them, but the great majority of them are poor, and the few men who have property,

have, in general, no disposition to do anything for the support of the Gospel.

The more I travel and see the destitute situation of vast multitudes of people, with regard to Gospel privileges, the more I am made to feel the great importance and absolute necessity of domestic missions. Many, very many, must remain without the means of religious instruction, unless Christians are speedily roused to come up to their duty. And when I look over the vast fields still vacant, my heart is ready to exclaim, "Who is sufficient for these things?" But our hope is in the Lord, who has directed us to pray the Lord of the harvest, that he would send forth more labourers into his harvest.

Pennsylvania.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

Laudable efforts for building a house of worship.

In my last, reference was made to the great inconvenience under which we labour from the want of a comfortable house of worship; since that time the Christians in the valley have experienced this inconvenience to such an extent, that they have determined, if possible, to have it removed; an effort has been made, and we are encouraged to believe it will be successful. The cost of such a building as they propose to erect is estimated at fifteen hundred dollars. Of that sum, we have already raised, within ourselves, between seven and eight hundred dollars. Our friends in Wilkesbarre, to whose fostering care we owe our existence as a church, regarding our effort as a noble one, have extended to us a helping hand—between four and five hundred dollars. The balance of the sum requisite, we expect to collect by the time the building is completed. The Christians in the valley are greatly encouraged, and are exerting themselves to the utmost to have the work go on; and I trust it may, for it will give to our weak and infant church, stability, influence, and independence, which it otherwise cannot possess. A church without a house of worship seldom feels able to support a pastor, and generally feels that her very existence is precarious, and in addition to this, her influence on the community is not what it might be, and otherwise would be.

What some individuals do for the support of the Gospel in destitute settlements.

Christians in the destitute parts of our country do more, individually, for the support of the Gospel than is generally supposed. Of this I am fully persuaded. Take an example, and one worthy of imitation. The gentleman with whom I reside is a farmer, who with industry and care is able to make a comfortable living for his family. He is far from wealthy, and yet, rather than be without the preached Gospel, he willingly furnishes me with a study in his own house, boards me, and takes care of my horse, as his share of my support. What he and his family do to sustain the Gospel here, is worth fully one hundred and fifty dollars a year. A female, who earns her living with her needle, lately gave me five dollars towards my support in the valley, remarking, at the same time, that she had not been asked to subscribe anything for that purpose, and that she regretted she could not do more. If Christians whom the Lord has prospered, and who are favoured with the means of grace, only knew by experience how hard it is to be deprived of sanctuary privileges, and how much their brethren in our newly settled countries are obliged to do and suffer, in order to hear the Gospel *occasionally*, your Board would not want funds to carry forward their great and good work.

FROM A MISSIONARY IN MIFFLIN COUNTY.

Encouraging.

* * * For a few weeks past, not only have our religious services been well attended, but much seriousness has also been observed, which makes labour interesting and pleasant, and affords encouraging ground for hope that it will be profitable.

There is no licensed tavern within our bounds. The whole community are, generally, sober, steady and industrious. We long to see them all, not only living *soberly*, but *righteously* and *godly*, thus happy themselves, blessing the Church, and honouring God.

Violations of the Sabbath by Drovers.

A short time since I met a drover on the Sabbath, as I was returning from church, on the highway, driving several head of cattle. I asked him whence he came, and whither he was going. When he replied, I asked him if he was not *afraid* to break the Sabbath day. He replied carelessly, Not much, these hard times. I told him he should be afraid to do it, since God had commanded him "To remember the Sabbath day to keep it holy," and that if he did not repent, and forsake his sins, he would see *harder times* in another world. Then dropping a word to persuade him henceforth to obey God's commandments, I left him to his own thoughts. This method of breaking the Sabbath, as well as by travelling in general, is entirely too common, and should be testified against. It is a reproach to any people, and a curse to all who are guilty of it.

New-Jersey.

FROM A MISSIONARY IN SUSSEX COUNTY.

Some interesting facts—The value of Missionary or Ministerial labours in feeble Congregations.

* * * It may be interesting to state, that when your missionary entered this field, some few years since, there was not a school within its bounds that could exist for six months in the year, averaging *twenty* scholars, and that nothing was taught but the lowest branches, and these very imperfectly. *Now*, there is a good Academy which has, for some time been in successful operation, with about *forty* scholars as the average number. In this are taught all the branches of a good English education, with the languages and sciences. Besides this, there are now *three other schools*, averaging more than *thirty* scholars each, with well qualified teachers, and continued during the whole year. When your missionary came, *there was no house of worship here. Now*, there is a neat and *well finished church*, and a good parsonage house, with convenient outbuildings, all new and well finished, affording a comfortable home, and giving permanency to gospel institutions. *Then*, the two adjacent congregations were paying only about one-third of what was sufficient to sustain a minister, and felt that this effort was oppressing them, but *now* they pay cheerfully, and without difficulty, a competent salary to a settled pastor. At that time, a church about twelve miles distant, was creeping along, paying but little, and that reluctantly. Your missionary laboured nearly two years in a destitute portion of their territory, and with their consent, through his instrumentality, a good stone church was erected, and completed at an expense of nearly $3000. A small congregation was gathered, which has been united with the old congregation, and the two are now able to support a pastor comfortably. And I may add, the old congregation have erected a new and commodious church. All this, and much more, has been effected by God's blessing on missionary labour.

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FROM A MISSIONARY IN MERCER COUNTY.

Interesting revival of religion.

Since my last quarterly report, the Lord has been pleased to visit us in great mercy, and pour out his Spirit in our midst. This work of grace commenced, in our church, with the observance of the first Monday in January as a day of fasting, humiliation and prayer, appointed by the Synod of New Jersey. The whole of this day was spent in the sanctuary, and almost every member of the church was present. It was truly a solemn day. It was evident the Lord was in our midst. A deep feeling pervaded the whole assembly, and much fervent prayer was offered at the throne of grace, that the Lord would revive his work. Our prayers were not in vain. The Lord heard, and answered. His work *was first revived in the hearts of his own professed people.* Christians aroused from their lethargy and inactivity, were inspired with new zeal, and became earnest and importunate in prayer.

From this time a series of meetings were continued for a month, at which I was much assisted by several of my brethren. Our audience continued to increase, from day to day, until the house was crowded. Deep conviction seized on many hearts, and from many an anxious sinner was heard the cry, "What must I do to be saved?"

As the result of these meetings, *thirty-two* have been received into the church, on profession of their faith in Christ, and others, the fruit of this revival, are expected to join at our next communion.

North Carolina.

FROM A MISSIONARY IN ROCKINGHAM COUNTY.

A constant, but gentle Divine influence.

The field I occupy is about *sixty* miles long, and about *fifteen* broad. Every congregation mentioned in my report is made up of people on both sides of the Doin river. It is hardly necessary to remark that the population is an interesting one, for the fertility of the river land would secure a population of enterprise. Until with the last twelve years there were no Presbyterians. Within the last fifteen months *thirty-six* members have been added to our little church, all except *four* on examination. There has been for more than a year a *constant revival, like the gentle, silent influence of dew.* I trust it still continues, and is increasing.

Preaching to the coloured people.

* * * * I am greatly interested in preaching to the coloured people. I preach to these people on nine plantations once in each month, during week days. This is both an interesting and delightful part of my work.

Mission Rooms:

PHILADELPHIA, MAY, 1845.

TO OUR READERS.

Another year of our missionary labours, with all its weighty responsibilities, and important results, is near its close. Before the next number of the Chronicle is issued, the General Assembly of our Church will be in session, and the Board will have submitted their Annual Report. In due time, the results will be laid before the churches. It may, however, be interesting to the churches, in anticipation of our Annual Report, to know something of the present state and prospects of this cause. As to the results of the year, so far as the labours of our missionaries are concerned, we are not able at present to speak with certainty. Only a few reports have as yet been received; our impression, however, is, from what we have received, the results will be cheering to the churches. The operations of the Board have been greatly extended, and we have a fair prospect of closing the year well. We confidently hope, that the receipts during the present month will enable the Board to pay up all that is due their missionaries, and send into the field a large and valuable reinforcement. Should these objects be accomplished, as there is now, we think, good ground to hope they will, the missionary cause, as connected with our own Church, will be greatly in advance of any former year. And it is cheering to know, that the interest on the subject of domestic missions is increasing, and becoming more general. We have received, and are now receiving, unequivocal evidence of this important and interesting fact. We think we perceive a spirit waking up in our Church for the spread of a pure Gospel through our whole land, which, if properly cherished, and wisely directed, promises great results. The Board, in prosecuting their important work, have had to encounter difficulties and meet trials; and some of these difficulties have come from quarters where they could hardly have been anticipated. But deeply interested in their work, and cheered by the smiles of their heavenly Father, they have silently, but steadily, pursued their course, and have honestly endeavoured, to the best of their ability, to discharge faithfully the important trust committed to them: and God has been pleased to own their labours, and signally prosper the cause. We believe it may safely be affirmed, that the cause of Domestic Missions, as connected with the Presbyterian Church, has never been in a more healthy, vigorous, and prosperous state than it is at the present time. And we feel assured, nothing is needed to urge onward this work, with greatly increased vigour and success, but the *cordial, efficient co-operation of all our pastors and churches.* We think it must be admitted, that neither our pastors, nor our churches in general, have ever yet felt, as they should feel, either the *magnitude* or the *importance* of the work of Domestic Missions in such a country as ours. We trust, however, there is some evidence that this subject is beginning to be better understood, and more generally and deeply felt; and we hail, as a token for good to our country and to the world, every evidence of increasing interest in the cause of Domestic Missions. It must also be conceded, that our Church has, as yet, but *partially* engaged in this work. The Board of Missions, to whom the Church have committed this work, have never yet had the privilege of making *full trial* of what, with the blessing of God, could be accomplished by the *united, concentrated strength of the whole Church.* The Board have been indefatigable in their efforts to bring all the Presbyteries and churches to act as *one* in this matter. But the Presbyteries here have *the control;* and a large number of the Presbyteries, with their churches, either act *separately*, or do not act at all in this work.

This is certainly deeply to be deplored, that in a work, which demands the united, concentrated strength of the whole Church, there should be such separate or divided action. It should, however, be understood, that it is not in the power of any Board to remedy this evil. All the Board can do, is to point out the evil, and make their appeal to those who have the power to correct it. This they have not failed to do. The evil lies back of the Board, and can be remedied only by those from whom the Board receive their authority. This whole matter is in the hands of the Presbyteries, or rather of the pastors and elders of the churches. But while it is a matter of deep regret that our *whole Church* is not engaged in this noble work, we would be unfeignedly thankful that so many of our churches have embarked in it; and unceasing thanks be given to God for the blessed results. A vast amount of good has been accomplished by even a partial union of the churches in this work. What might we not hope for, if the united, concentrated strength of the whole Church were wisely and energetically embarked in this cause? We do most earnestly desire to see *perfect union* in the work of Domestic Missions, the *whole strength* of our *entire Church* employed in sending the Gospel to all sections of our land. And from the interest now manifested, we venture to hope we begin to see the dawning of this day of *perfect union*. We feel assured it would be a blessed day to *our churches*, to *our land*, and to *the world*.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MARCH, 1845.

SYNOD OF ALBANY. *Pby. of Albany.*

Female miss. soc. of 2d ch. Albany, (50 00 of which is to con. Rev. J. V. Dodge h. m.) 75 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Scotchtown ch. N. Y. paid to a miss'y. 25 00

Pby. of North River.

Cold Spring ch. N. Y. 2 00; Newburg 1st ch. Mrs. Abigal Scott, 10 00; Miss Sarah Carpenter of do. 2 50; individuals in Marlboro' ch. 2 75 17 25

Pby. of Bedford.

Sab. sch. of South Salem ch. N. Y. 3 64

Pby. of New-York.

Chelsea ch. N. Y. 90 00; Wallabout ch. N. Y. 12 69 102 69

SYNOD OF N. JERSEY. *Pby. of New Brunswick.*

Princeton ch. N. J. 100 00; New Brunswick ch. N. J. per Rev. Dr. J. H. Jones, 96 62; Boundbrook ch. N. J. per do. 90 00; female friend of missions in New Brunswick, per do. 50 00 336 62

Pby. of Susquehanna.

Athens ch. Pa. 7 00; Troy ch. Pa. 1 75; Canton ch. Pa. 1 58; Towanda ch. Pa. 2 85 13 18

Pby. of Luzerne.

Summit Hill ch. Pa. per Rev. A. G. Harned, 15 00, in Lehigh scrip, less disc. 3 75 11 25

SYNOD OF PHILA. *Pby. of Phila.*

Coll. in 6th ch. Phila. in part, 100 00; 6th ch. Phila. addl. Rev. J. H Jones, D. D. 20 00; Wm. S. Boyd, 20 00; Mrs. T. White, 3 00; addl. coll. 54 50; J. N. Dickson, 100 00; (amount of 6th ch. 297 50.) coll. in 2d ch. Phila. in part, 76 56; 2d ch. Phila. addl. Wm. Nassau, sen. 5 00; Sam. Porter. 3 00; Mrs. C. Field, 5 00; cash, 1 00; Isaac R. Smith, to be appropriated to 'missions in free states,' 100 00; Miss Mary Anderson, 5 00; Miss Sarah Anderson, 5 00; Isaac David, 5 00; 'a member,' 5 00; 'sewing circle of 2d ch.' Mrs. Shinn, treas. 5 00; 'a member,' 5 00; 'a member,' 5 00; 'a female member,' 1 00; (amount of 2d ch. 296 56.) Ridley ch. Pa. per Samuel Leeper, Esq. 25 00; Central ch. Phila. addl. James Wray, 10 00; A. Wray, 5 00 564 06

Pby. of New Castle.

Dover ch. Del. mo. coll. 14 00; New Castle ch. Del. in part, 109 25; Upper Octorara ch. Pa. 38 77 162 02

Pby of Donegal.

York ch. Pa. sab. sch. 8 19; Mount Joy ch. Pa. 21 50; Donegal ch. 50cts; Mrs. Mary Irvine of Chesnut Level cong. 2 00; Leacock cong. addl. 22 25; Wrightsville cong. in part, 13 68 68 12

Pby. of Baltimore.

Taneytown ch. Md. addl. 63 75; New Windsor ch. Md. addl. 22 00 85 75

Pby. of Carlisle.

Shellsburgh cong. Pa. 15 37; Hanover ch. Pa. mo. coll. 2 00 17 37

Pby. of Huntingdon.

Aughwick cong. 12 00

SYNOD OF PITTSBURG. *Pby. of Erie.*

Meadville ch. Pa. 31 00 Rev. James G. Wilson, 6 50; Rev. David Waggoner, 2 00; Rev. Cyrus Dickson, 1 00 40 50

SYNOD OF NORTH CAROLINA. *Pby. of Orange.*

Rev. Drury Lacy, treas. of Pby. 36 55

SYNOD OF W. TENN. *Pby. of W. Tenn.*
Fountain Creek ch. Tenn. 5 00; Piedmont ch. Tenn. 5 00; don. Rev. John S. Watt, 10 00 — 20 00

SYNOD OF S. CAROLINA AND GEO. *Pby. of Harmony.*
Midway ch. Geo. — 49 00

Pby. of Hopewell.
Two young ladies of 1st ch. Augusta, Geo. per Mr. William Sheer, — 15 00

Pby. of Cherokee.
Pleasant Grove ch. Liberty co. Geo. per Rev. C. C. Jones, — 40 00

MISCELLANEOUS.
John G. Nattinger. Ottoway, Ill. 5 00; 'two ladies of Mercer, N. J.' 12 00; Joseph Patterson, Esq. his fourth annual payment, 100 00; Rev. J. J. Janeway, D.D. 200 00; do. to purchase books for a missy. in Florida, 10 00; Miss Eliza Easton of Seneca ch. N. Y. 1 00; 'Mrs. H. R.' 50 00; 'C. A. R.' 150 00; 'A. R.' 200 00; 1st Presb. ch. Newburyport, Mass. per Mr. James Caldwell, to con. Rev. John Froudfit, D.D. an h. m. also Deacon Thomas M. Clark an h. m. 100 00 — 808 00

Total, — $2583 00

For the Church Extension Fund.
'A friend,' 500 00; Summit Hill ch. Pa. 5 00, in Lehigh scrip, less disc. 1 25, — 503 75

THOMAS HOGE, Treas.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN MARCH, 1845.

SYNOD OF PITTSBURGH. *Pby. of Redstone.*
Morgantown fem miss. soc. 5 00; Mount Pleasant ch. 19 50 — 24 50

Pby. of Ohio.
Second ch. Pittsburgh, addl. Sligo sab. sch. 62cts; 1st ch. Pittsburgh, infant sch. 20 67; Sharpsburgh ch. 22; Beulah ch. 7 50 — 50 77

Pby. of Allegheny.
Plain Grove ch. — 8 00

SYNOD OF WHEELING. *Pby. of Washington.*
Three Springs ch. — 15 00

Pby. of St. Clairsville.
Cadiz ch, 'a new year's gift from a lady,' — 10 00

Total, — $108 27

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MARCH, 1845.

SYNOD OF CINCINNATI. *Pby. of Oxford.*
Brownsville ch. 3 50; Oxford ch. 8 50; Mount Carmel fem. miss. soc. 3 50; Mount Carmel ch. 16 35; Harrison, 23 12; Bethel, 19 45; Venice, in part, 16 25; Richmond, 15 50; Cambridge, 1 00; Centreville, 4 16; Camden, in part, 11 50; Liberty, 2 00; Connersville 10 00; Eaton, 2 00 — 136 83

SYNOD OF INDIANA. *Pby. of Salem.*
Orleans, bal. 62cts; Corydon, 7 02; Ebenezer, 77cts; Sharon, 1 90; New Philadelphia, 4 05; Monroe, 1 05; Blue River, 1 25; Boone, 1 40 — 18 06

Pby. of Indianapolis.
Rushville, in part, 25 94; Dr. John Richey, 1 60; Sand Creek, bal. 60cts. — 27 54

SYNOD OF KENTUCKY. *Pby. of Louisville.*
Second ch. Louisville, in part, 129 80; handed by Mrs. Richardson, the work of a few ladies in 2d ch. Louisville, 12 00; Mrs. P. H. Pope, 1st ch. Louisville, 5 00; Mrs. Moffitt, do. 1 00; Shiloh and Olivet, bal. 3 62; Goshen, per Mrs. S. 1 00 — 152 42

Pby. of Transylvania.
Richmond, 72 50; Mrs. Stephenson, 2 50 — 75 00

Pby. of W. Lexington.
McChord ch. in part, 150 27; Rev. Wm. Y. Allen, 10 00; Union, 21 10; Winchester, 51 30; Walnut Hill, in part, 70 75; Salem, 31 00; Nicholasville, in part, 20 00 — 354 42

Pby. of Ebenezer.
Paris, in part, 79 55; Burlington, 8 00; J. M. Preston, Esq. 10 00 — 97 55

MISCELLANEOUS.
Sales at Missionary Depot, — 40 00

Total, — $901 98

WM. GARVIN, Treas.

LEGACIES, OR BEQUESTS.

This Board has now an incorporated Board of Trustees, entitled "The Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America." To this body all Legacies or Bequests for the Board of Missions should now be given. We subjoin a form.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

[redacted] to the Board of Missions, are requested to be careful in adopting the

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. JUNE, 1845. No. 6.

Board of Foreign Missions.

Lodiana Mission.

THE TENTH ANNUAL REPORT OF THE STATION AT LODIANA: OCTOBER 31, 1844.

After speaking in the first paragraphs of the health of the missionaries, the Report proceeds to give an account of their various labours during the last year.

Preaching, &c.

The arrangements of the station, in respect to preaching, have been so far altered, during the year, as that the morning and evening services of the Sabbath—the former in Hindustani and the latter in English—are no longer held in private houses, but in the chapel of the new school-house, which has been fitted up with a pulpit and other conveniences for that purpose. This has, no doubt, contributed to increase the congregation, especially in the evening. During most of the time since this arrangement was adopted, this service has been attended by a number of officers, with their families, and soldiers, from cantonments; making, with our own people, a congregation of from twenty-five to thirty-five souls. This number, however, has lately been reduced by the fact that a chaplain has arrived at the station, who holds divine service twice on the Sabbath; there being but few who find it convenient to attend at both places. The morning congregation varies from twenty to twenty-five; and these, almost without exception, give strict attention to the word preached.

The monthly concert for prayer, held as formerly, in English, on the first Monday, and in Hindustani, on the Sabbath preceding the first Monday of the month, has been observed in the same place. That in English has generally been attended by a few of our English friends. The contributions, made on these occasions . . . have amounted to Rs. 275. 13. 8, or about $138,00.

The service in the city church has been maintained every Sabbath afternoon, as formerly. In this department there is nothing of peculiar interest to be recorded. The preaching here is intended chiefly for the heathen, as that in the morning, at the chapel, is for the Christian community. The baptism of native converts, however, is always performed in the church, in the presence of the heathen. The same was formerly the case with the Lord's Supper, on those occasions when it was administered in Hindustani: but latterly this service has been removed to the mission premises, to suit the convenience of those members of the church who cannot easily attend in the city.

The number of Hindus and Mohammedans who come to church, is no greater than formerly. The wonder is that while so little real interest is felt in the truth of the Gospel, so many are yet willing to come and hear the same doctrines and the same appeals, reiterated from Sabbath to Sabbath, year after year. Not indeed that the whole congregation is made up of the same persons from one year to another; though to some extent this is true. It is lamentable that the seed thus sown, week after week, for the last four years, has produced so little fruit: yet we dare not be wholly discouraged: so long as God gives the people a disposition to hear, we may yet reap if we faint not; especially if we are aided by the fervent prayers of God's people.

Both the services in the chapel, being intended for the Christian congregation, are under the direction of the pastor, [the Rev. J. Newton,] though he is aided largely by the other brethren. The service in the city is conducted alternately by Messrs. Porter, Janvier, and Newton, and Babu Golok Nath; the last having been licensed by the Presbytery of Lodiana, in December, 1843.

The Bible and catechetical classes were in the early part of the summer, transferred to Mr. Porter, so as to allow Mr. Newton more time for other duties which then occupied him. The Bible class is now studying Genesis, and has advanced as far as the 20th chapter. A great advantage gained by native Christians during the last year, in respect to the study of the

Scriptures, is that the whole Bible has been published in the Hindustani language. The version, it is true, regarded as a book for general use—for the unlearned as well as the learned—has serious faults; but till a better appears, we must be thankful that our native brethren, and the heathen also, have so good a help to the attainment of that wisdom which is more precious than rubies.

Preaching in the bazars has been attended to, more or less, by all the preachers and assistants at the station. This exercise has experienced interruption, however,—from sickness, from the interference of other duties not easily dispensed with, and sometimes from the unfavourable state of the weather. Less opposition has been made for some months past than formerly, though the number of hearers is as great as ever. One of our regular preaching places, as before, is the pavement in front of the city church. Another is a house in the business part of the city, which has been rented for that purpose. At both these places books are distributed daily to such as desire them.

Itinerations.

In addition to the trip which three of us made to Saharunpur, to attend the annual meeting, an itineration of nearly three months, embracing a visit to the Hurdwar fair, was performed in the winter and spring, by Mr. Porter, accompanied by Golok, and part of the time by William Basten. Besides this, Golok and William were out a short time alone. The Hurdwar fair was attended, this year, by an immense number of people, and a rare opportunity was presented of preaching and distributing books. The brethren who were present were more encouraged than on any former occasion. The fairs about Lodiana have been attended as usual. Something also was done by Mr. Newton at the fair held in the latter end of March, at Manimajira, when taking his family to the hills.

Native Assistants.

William Basten, one of our native assistants, was sent to Meerut, in the spring, at the request of Mr. Caldwell, to assist him in the work till he should have an opportunity of procuring a permanent assistant for himself. That having been now accomplished, William has lately returned to our station. An additional assistant, named Haldhar, one of the members of our church, who has before been employed in the bindery, was engaged in January last, and is now dividing his time between study and labours in the bazar.

High School.

The High School appears to be in a much more prosperous condition than for several years before. The number of pupils on the roll at the time of the last Report was 39; whereas it has lately risen as high as 80. This includes both departments, which have again been separated as formerly. Most of the pupils added to the school, during the past year have been Hindus—many of them, sons of shop-keepers. The causes of this rapid increase cannot be pointed out with certainty; but it may be supposed to arise in some degree from an increasing sense of the value of education: though no doubt the principal reason is to be found in the advantage which a knowledge of English confers on candidates for Government service, in the form of writerships. The regularity which has characterized the attendance of the pupils of late, is another pleasing feature of the school. Few are ever absent except in case of sickness. This however being a sickly season of the year, the number of absentees from this cause, for some time past, has not been small. The average attendance in the month of October was fifty-two. The principal assistant teacher has been sick for the last two months; which has necessarily caused some inconvenience. For some months past it has been necessary to require Golok to give a portion of his time to teaching. The lack of well qualified teachers has long been felt to be a serious evil; and this evil will be still greater when the school has had time to develop its entire plan. It has always been our intention, to carry as many of the pupils as possible, through a complete course of studies; and with a view to this, the Superintendent [the Rev. L. Janvier] has divided the higher department, ideally, into four classes: and the studies in this department are in like manner thrown into four divisions to be gone through by a single class in the course of one year; just as in our colleges at home. In this way, four years in the High School will complete a boy's studies, and he will be entitled to a sort of diploma. At present there are only two classes in this department, numbered three and four; but at the beginning of the next winter term, another class will be added from the Primary Department; and like additions, it is hoped, will be made once every year. What is to be done for teachers, when the High School has its full number of classes, each one reciting its three or four lessons daily, is a question not easily answered, though one of great importance. An effort must be made to procure men of the proper qualifications, though it will add greatly to the expense of the institution. The studies of the highest class now in school, are Geometry, History, Astronomy, Composition, and Translation from Urdu into English. The school during the last session has been held from 10 o'clock A. M. to 4 P. M. instead of the morning as formerly. The Bible class on the Sabbath, however, is still held early in the morning. It embraces the whole school, but is divided into

two parts, which are studying the Gospel of John, and the Old Testament history, respectively. The latter, consisting of the younger boys, is taught by Golok—not from the book, but extemporaneously. In these exercises much interest is often manifested.

Orphan School.

The orphan school numbers nine, as at the date of the last report. The studies and labours of the girls, and most of the arrangements regarding them are the same as last year. The sum realized for their work during the year is upwards of fifty rupees. Mrs. Janvier has found it necessary, during part of the summer, to have the aid of Miriam, the wife of a native assistant: and if possible she would like to engage a European or East India woman, well acquainted with Hindustani, who might live in the teacher's house, and have a constant oversight of the children as well as aid in teaching. In this case Miriam's services, of course, would not be required. A person of this description, —one who bore a high character—had indeed agreed to come; but the engagement has since failed. Recently there has been considerable sickness in the school; but all the children have been mercifully preserved from death, and most of them are now in the enjoyment of tolerable health.

Translations.

Mr. Newton has been engaged part of the year on the translation of the New Testament into Panjabi. Matthew and John have been revised, and Mark and Luke have been translated. All these are now ready for the printer. Some tracts also have been translated into Panjabi, chiefly by natives, under Mr. Newton's superintendence. The Panjabi Dictionary has been advancing; but this is a tedious work, and a long time must elapse before it can be finished.

Printing Office, &c.

The printing office and book-bindery, most of the time since Mr. Morris left for the hills, have been under the superintendence of Mr. Porter. The work has been confined this year to Panjabi and Hindi, agreeably to a resolution of the Mission, passed at the last annual meeting. But a small amount of printing has been done, a restriction on this subject also having been imposed by the Mission, on account of a scarcity of funds. Something of the old difficulty has been experienced, arising from a deficiency in the fonts of type. But a new font of Panjabi type having just arrived, it is hoped that this difficulty will now be partly obviated. An attempt will be made also to improve the Nagari font, by getting one of the Lodiana blacksmiths to manufacture some of the most deficient sorts; his skill in this respect having already been partially tested. This is a desperate resort, but it is better to use type made even by blacksmiths, than that the press should continue crippled as it has been. The only works to be reported this year are two volumes of tracts, as follows:—

TITLE.	SIZE.	PP.	COPIES.	WHOLE PP.
Panjabi,	12mo.	204	5000	1,020,000
Hindi,	12mo.	about 200	10,000	2,000,000
Total,		404	15,000	3,020,000

Book Depository.

Under this head, a tabular statement of several pages is given, showing the titles of the works, the number of copies on hand at the beginning of the year, the number received during the year, the number given out for binding, the number given to the different stations, the total disbursement, and the copies on hand, October 31, 1844. These tables cannot be conveniently set up in our columns, and we therefore omit them, giving only the following summary:

In Hindustani:	
Copies on hand, Nov. 1, 1843,	120,131
" received during the year,	19,500
" disbursed during the year,	107,296
" remaining Oct. 31, 1844,	32,235
In Persian:	
Copies on hand, Nov. 1, 1843,	11,800
" disbursed,	500
" remaining,	11,300
In Hindi:	
Copies on hand, Nov. 1, 1843,	12,069
" received,	6,550
" disbursed,	12,719
" remaining.	5,900
In Panjabi:	
Copies on hand, Nov. 1, 1843,	12,656
" received,	5,050
" disbursed,	11,406
" remaining,	6,300
Total:	
Copies on hand, Nov. 1, 1843,	156,656
" received,	31,100
" disbursed,	132,021
" remaining, Oct. 31, 1844,	55,735

Temperance.

In the course of the summer, Mr. Porter organized a Temperance Society in a wing of the European regiment stationed here, on the principle of total abstinence from all intoxicating liquors. The society has been very flourishing, having at one time numbered above two hundred members, more than one half of the entire wing. It is hoped that this movement will be productive of much good. The Temperance Society of the mission has had an increase of members during the year. The number now is thirteen.

Mission Premises.

There is another subject which claims to be noticed. At the time the ground on which the mission house stands was obtained from government, it was supposed to be a simple grant, without any liabilities; but in the course of the present year, a claim for rent has been preferred by a zamindar, [land-owner,] to whom, as it now appears, the land formerly belonged. This claim having been pronounced valid by the civil authorities, the mission is of course liable for the rent from the time it came into our possession, and hereafter there will be a small payment made annually on this account. The rent of the original premises is Rs.6,0,6, and that of the Christian Village lot, Rs.4,7,6, a year. The explanation of this business is, that in all the lands in the country, the zamindars have an original property, and the government only a right of taxation; and when the land was presented to the Mission, the purport of the grant, as now interpreted by the Governor General's agent, contrary to the explanation given by Col. Wade, through whom the grant was negotiated, was a mere renunciation by Government of their right of taxation; and by this transaction the right of the zamindar was in no way affected. It is our intention now to obtain from the owner of the land a perpetual lease, as soon as practicable.

General Results of Labour.

The visible fruits of our labours have been more encouraging this year than in some former years, though they are still far short of what we ought to pray for and expect. Two natives have been added to the church, one a Hindi, the other a Mohammedan. The former, whose name was Kashi Ram, was originally a brahman of Benares. At an early age, however, he became a *Sanyasi faqir*; and in this character he wandered for many years through various parts of India, and at length arrived at the sacred city of Thanesur. Here on the occasion of a fair, the faqir received a Gospel from one of our missionaries. This he carried with him in his peregrinations, and read it carefully. At length being in a town on the other side of the Sutlej, he learned that Lodiana was the place where the missionaries resided, and he resolved at once to come and see us. Having arrived at Lodiana, he stopped at the principal Hindu temple, and there obtained information as to the spot where the Missionaries resided. He then came to us, and at once assumed the attitude of an inquirer. His case seemed a favourable one, and we provided for him some scanty means of support, that he might remain long enough to be fully instructed in "this way." It was not, however, till he had been a year and a half on the list of catechumens, that the Session felt clear in admitting him to the sealing ordinances of the church. But at the close of last year, his case appeared sufficiently satisfactory, and he was baptized on the last day of December, 1843. His name being of a heathenish character, he was anxious to renounce it; and it was thought proper, under the circumstances, to give him an English name. He has, therefore, since his baptism been called James Briscoe, after a friend in America, through the aid of whose benefaction he is now obtaining an English education. If his life should be spared, and grace vouchsafed to him, we may hope to find him some day, a valuable member of the Mission. His age is twenty-eight.

The name of the Mohammedan convert is Zorawar Singh; the meaning of which is *strong lion*—a name which serves by no means as a true description of the man. He belongs to a family, which, some six generations ago, was Hindu, but which was forced, by one of the Delhi emperors, to adopt the faith of Mohammed. His ancestors were rajahs of a small territory in the hills, north of the Sutlej. They fell at length into the power of Ranjit Singh, and the father of Zorawar, the last of the dynasty, ended his life, about twenty years ago, when a prisoner at large in the city of Lahor. The sons, (of whom there were two,) some time after made their escape, and came in destitute circumstances, to Lodiana, to seek the protection of Shah Shuja, the ex-king of Cabul, who happened to be under obligations to their father. He at once took them under his care, and continued to befriend them as long as he lived. At his death they were left to provide for themselves, and Zorawar Singh chose to return from Cabul, and take up his abode at Lodiana. In this he may have been influenced in some measure by his predilections for Christianity; for when living at this place some six years ago, and taking lessons from our friend, Dr. Baddely, in the art of drawing and painting, he became somewhat acquainted with the Scriptures, and he professes from that time to have been in heart a Christian. When he came to us, however, we found him very imperfect in his knowledge of spiritual things; and still he can, at best, be considered only a babe in Christ.

Besides these, there is a European soldier, who, we have reason to hope, has recently been brought from death unto life, through the blessing of God on the preaching of the Gospel in our chapel. He has not, however, united with our church. Two other European soldiers, belonging to a regiment stationed at Ambala, were, in November last, admitted, on profession of their faith, as members of our church.

The wife of James Briscoe (whose case has already been described) has for some months been a candidate for baptism: and her case, on the whole, is quite encouraging.

It may be mentioned also, in this connection,

that last year the attention of some of our members, and the interest of us all, were much engaged by two very respectable Jews of Meshed, who were spending a couple of months at Lodiana. When they left us, we had considerable hope of them; for they no longer hesitated to avow their belief in the Messiahship of Jesus. We have since been pained to hear of the death of one of them. This event took place at Bombay. As there is an interesting statement made respecting them in a letter received by one of us from the Rev. Mr. Pigott, a chaplain at that Presidency, we may be allowed to copy an extract from it which is as follows, viz.: "Two Jews, Moolla Moosa, and Moolla Ibrahim, were lately recommended to my care, by the Secretary Government, Col. Melville, who brought to me, among other papers, a letter from yourself, commending them to all Christian ministers. They have been for some time under my instruction, and displayed a humble zeal for the truth, which has been very grateful to behold. I found your account of their attainments and difficulties exactly borne out. They invariably spoke with the most affectionate thankfulness of all your kindness, attributing all they had acquired of the knowledge of the Messiah to your teaching. They said they were especially moved by the example of the simple worship of your little church. The Rev. Mr. Valentine, and a converted Jew, by name Sargon, now a catechist of the Church Missionary Society, came every week and associated themselves with me in the endeavour to solve their doubts, and teach them more of the Lord Jesus. The Lord's dispensations have, however, been very mysterious. Of the five who sat around my little table, two have been removed; first, Mr. Valentine, by cholera; and the same day of the following week, the most intelligent of the Jews, Moolla Moosa, by fever. His death was very sudden. He had become convalescent; his brother had left him at one to visit the custom house on business; on his return, about four, after he gave him his food he was suddenly taken worse and died. .... From all we can gather, though not clearly appreciating our Lord's divinity, his faith was, in death, fixed upon Jesus. May he prove to have been to him indeed a Saviour. The brother still continues to visit me. He is very ingenuous and sincere, and is, I hope, by God's blessing, advancing. He has lately received a letter from you, which gave him great pleasure. He requests me to answer it, and tell you all his circumstances."

This statement of Mr. Pigott is highly encouraging. It may be added that these Jews were anxious, on their return to Meshed, to carry with them a large supply of New Testaments, in Hebrew Persian, (a work which is being prepared in Calcutta,) for the benefit of their brethren according to the flesh residing in that city. If this purpose should be accomplished by the surviving brother, much good may be hoped to result from it; especially as the Jews of Meshed are represented as having, within a few years, been awakened to an inquiry respecting the claims of Jesus to the Messiahship.

THE EIGHTH ANNUAL REPORT OF THE STATION AT SAHARUNPUR: OCTOBER 31, 1844.

.... The details of our operations during the past year are classed under the following heads:

Hindustani Preaching, Itinerations, and Distribution of Books.

Every Sabbath morning throughout the year, a service in Hindustani has been held in the mission church, which has, we hope, been profitable to those who have been regular attendants. The number present on these occasions, is about the same as during the previous year, and the religious exercises have been conducted in the same manner. We have still to lament that so few of the heathen around us, have even so little *curiosity* as to attend, and that those who occasionally do come, seem to go away unimpressed with a sense of the importance of the truths which so deeply concern their eternal welfare. The Hindu mind appears to be much under the influence and curse of atheism, and blind to all right notions of religion and moral responsibility; and to make the least impression on such persons, requires Almighty power. Hence we feel ourselves to be truly in the position of the prophet, when the Lord set him down in the midst of the valley of dry bones, and said unto him, "Son of man, prophecy unto these dry bones, and say unto them, 'O, ye dry bones, hear the word of the Lord.'" And although our duty be difficult, it is as plain as that of the prophet, and if performed in faith and dependence on Him who commands, the result, in due time, will be no less a moral miracle. There will be a shaking among these dry bones, and an exceeding great army of true Christians raised up from the midst of them. Since, then, the effect is all of God, help us to pray, "Come from the four winds, O divine spirit, and breathe upon these slain, that they may live."

The Lecture on the Catechism also, every Thursday afternoon, has been regularly kept up, unless when some special engagement has prevented.

The Gospel has been preached, and the Scriptures read and explained in the bazars, and in one or more places of the city almost daily, by ourselves and our assistants, for the greatest part of the year. We have still laboured under the disadvantage of having no place of our own in the city, for preaching, where quietness and

order could be maintained, but having lately collected about 1300 Rupees from friends in India, for the purpose of building a church, we hope to erect it as soon as a suitable site can be obtained. A part of our labours in the bazars is, to distribute portions of the Scriptures and tracts to strangers, and to all who can read and seem anxious to obtain them, and in this way from twelve to twenty tracts and books are given away every time we visit these places of public resort.

For the purpose of disseminating the word of God still more widely, and preaching the good news of the Gospel in the populous towns and cities around us, we made an itinerancy of about 200 miles, in December and January last, particulars of which have already been laid before the Board. We found immense crowds willing to hear the Gospel preached, and we distributed between seven and eight thousand tracts and books to those who could peruse them On the whole we were much encouraged during this journey, and hope that the good seed of the word thus scattered abroad, will not all be useless.

English Preaching.

We have found it to be our duty and our pleasure, as heretofore, to keep up English preaching once every Sabbath, as well as our Wednesday evening meetings. These services are necessary for our own improvement and growth in grace, and we fondly hope they are profitable to those at the station who attend on them. Mr. P. with his large family and connections, are regular worshippers, and seem to feel grateful for such opportunities of waiting on the Lord, in the place where he hath recorded his name. The number of hearers is from forty to fifty—of communicants 16. In order to impart a still greater amount of scriptural knowledge, and thus render aid to the more profitable hearing of the word preached, a Bible class has been commenced on Tuesday evenings, which is interesting, and will, we hope, be profitable to the younger members of the church. The monthly concert for prayer has been regularly observed, at which time accounts have been given of the progress of the Gospel in various parts of the world. Collections also have been made on these occasions for the spread of the Gospel, and the amount found in our missionary box for the last twelve months is 170 rupees, or about $85 00.

The Boys' Boarding School.

In recording the state and progress of this institution during the past year, we have, as usual, to speak of trials and encouragements, of our hopes and fears regarding it, and of some success, through the divine blessing, in gathering more fruits from it; while, as it respects some of whom we once entertained a favourable opinion, they have now placed themselves beyond the reach of our influence, and gone back to heathenism. It is not easy for those in Christian lands to realize the feelings of missionaries, or the depression of their spirits, when those for whom they have laboured night and day for years,—for whom they have often prayed, and over whom they have been ready to rejoice, as not far from the Kingdom of Christ, have at last manifested nothing but ingratitude, and a disregard of all the blessings of Christianity, by suddenly leaving us, and returning to their former state of degradation and wickedness in the service of idols. These trials we were called to bear some months ago, by the departure of the boy called G. W. Henry, for no cause known to us; and also of John Black, whose conduct had become so bad, as to render it unsafe and dangerous to the interest of the school any longer to have him in connection with those, whom he had repeatedly endeavoured to corrupt. The former of these boys had always behaved himself so well, and evinced such a desire for education, and such contentment with his situation, that his conduct took us entirely by surprise. He had so frequently been under religious impressions, and seemed so anxious to make a profession of Christianity, that we thought he possessed enough of light and moral principle to keep him from ever joining in the abominable rites of Hinduism; and this, we fondly hope, will still be the case. We know not where he has gone, but the Lord has his eye upon him, and his grace can bring him back to us, as a sincere penitent, or under the influence of some other missionaries in due time. Although two have thus left us during the year, three more have been added, so that the number now in the institution is 20, one more than in connection with it last year. These are the children of a native Christian, employed in the service of a pious gentleman in the Company's service, who pays all their expenses. As they had no means of instruction at home, and for want of that attention and oversight which they required, but which the situation of their parents prevented them from bestowing, they were growing up in ignorance and vice, we consider it an important service to train them up in the way they should go. Their influence may be great to the cause of Christianity.

Our encouragements this year arise from the general good conduct of the boys, their respectable improvement in education, but above all, from the interesting fact, that three of them, now grown to be young men, have made a voluntary and intelligent profession of the Christian religion. They had been pretty regular inquirers for more than two years, and after a careful examination as to their piety and Chris-

tian knowledge, the Session felt that they could not, with propriety, any longer refuse them a name and a place in the visible Church of Christ. They were publicly baptized in August last, and appear since to be in a very happy state of mind, employing much of their time for recreation in praise and prayer. Six of the eldest of the pupils being now members of the church, and consistent in their Christian conversation, their influence over the others is very great, and we hope, that as the young boys grow up, they will follow their example. It is a cause of thankfulness also, that there has been but little sickness, and no death in the institution for more than five years. In addition to their English studies, (particulars of which will be found in another part of this report,) which occupy fully the half of their time, they have, during the year, been reading four and five hours daily in the Persian and Hindi languages, in both of which they have made excellent progress. These studies, the Christian boys will soon leave off, and devote their whole time to the English, and to the study of science and theology, so as to be qualified for usefulness at our several mission stations. During the year now closed, the whole school have committed to memory, in Hindustani, the Epistle to the Ephesians, and the greater part of the Epistle to the Philippians; and also, they have frequently been reviewed in the Shorter Catechism.

We continue to call upon each of them every Sabbath evening to give an account of the Hindustani sermon or lecture they have heard in the day, which is to them a most interesting and profitable exercise. The whole routine and exercises of the institution are conducted precisely as has been described in former reports.

On the whole, we think that this department of our labours was never more encouraging than at the present time, and that all the expectations that were indulged respecting it, are likely, in due time, to be fully realized. Again we ask the prayers of the Christian churches for these interesting youth, that those among them who have named the name of Christ may be stedfast in the faith, and careful to depart from all appearance of evil; and that those who are still halting between two opinions may speedily be brought into the fold of Christ.

English School.

Connected with this branch of our labours, while there are many discouragements, there are also some encouragements. As far as the pupils from the city are concerned, there is much to discourage, and but little to induce us to persevere in our endeavours to benefit them by an English education. Our desire is to impart such an education as would enlarge the field of their knowledge, correct their mistaken notions in regard to such subjects as come under their notice, and lead them to entertain more dignified views of their own nature and capabilities, as well as more exalted conceptions of the character and perfections of that Divine Being, whose works are so extensively brought to our knowledge by the discoveries of science and philosophy, of geography and history, including that most ancient and most authentic of all histories contained in the Word of God. But all our attempts to accomplish this most important object are frustrated by the low, grovelling and sordid aims of those who come to us for instruction. Learning of itself has no attractions for them, and all the blessings which it is calculated to impart, are, in their estimation, unworthy of either thought or effort, with this single exception, that an ability to write a good hand in English secures for them a situation of some eight or ten rupees per month! But for this, we fear none would attend our school; and as it is, the number is very few, and their attendance bad and irregular in the extreme. It is quite evident, if there were no orphan boys at the station requiring an English education, no English school could be kept up here, which would justify the employment of so much missionary time as would necessarily be employed in conducting it. At present, however, while the orphan boys are being educated, the school is more encouraging and more important, than if it contained many times its present number, and consisted of those only who are under the influence of their heathen parents. Of these, perhaps, not one in a hundred would remain long enough to acquire a good education, while those will not only continue their studies as long as necessary, but there is good reason to hope that a large proportion, if not the whole of them, will become preachers of the Gospel, and valuable helps in the missionary work. We are therefore encouraged in this department of labour by the hope that we are not spending our strength for nought and in vain, notwithstanding the apathy of the natives around us, who seem to appreciate the benefits of an English education far less than they do in some other parts of India.

The number of pupils from the orphan institution is nineteen, all of whom regularly attend. Number from the city, nine,—average attendance, five. Whole number, twenty-eight,—average attendance, twenty-four. The first class have just finished Mrs. B.'s Philosophy, having read it twice through, and are reading and translating Emerson's First Class Reader, in prose and verse; reading Olney's Geography the second time, nearly half through; English Expositor, Scriptures in the Old Testament, and Arithmetic, reduction of currencies by de-

cimals. The second class are studying English grammar, reading and translating Scriptures in the New Testament, and Third No. English Reader. The third class read and translate in the New Testament, spelling-book, &c. In all of which studies their progress has been quite respectable.

Study of Languages.

As in former years, so during the past year, a portion of our time was devoted to this branch of labour. It is needless to observe, that we can never be so well acquainted with the words, phrases, and modes of expressing ideas in a foreign language that we no longer require to study it. Besides, that which is hastily acquired, as a foreign language usually is by missionaries, is also soon forgotten; so that we must either learn the same thing many times over, or else keep up the remembrance of what we have learned by devoting a portion of our time to study. The preparation of a Romanized Urdu Dictionary, which occupied a part of our time during the year, should perhaps be classed in this division of our labours, as it is well calculated to promote a knowledge of the language.

Attending Melas.

The three melas which are held annually in the district of Saharunpur have all been visited during the past year. The *great* Mela at Hurdwar, which takes place every twelfth year, and which, in regard to the number of pilgrims, far exceeds the annual fair at the same place, occurred in April last, and was attended by J. Craig, in company with the Rev. Messrs. Porter, Jamieson and Caldwell, from the other stations, and three native assistants. This mela was one of more than usual interest, owing to the immense numbers it contained, and the improved plans adopted for bringing our operations to bear upon the multitudes. Being furnished with a large tent or canopy stretched horizontally upon eight long poles, with curtains reaching to the ground, and enclosing a space capable of containing about 400 people, and of protecting many more from the scorching rays of the sun, the Gospel was preached daily for nearly three weeks in the hearing of multitudes, and the public worship of God was celebrated once a day, in the midst of very large and attentive audiences, for eleven days in succession. The apparently serious and solemn attention which, on this occasion, was given to the word and ordinances of God, by thousands of deluded idolaters, was more encouraging than anything which had ever been witnessed before at the same place, or indeed in any other place in this part of India. Another tent adjoining the one already mentioned, was used for the distribution of books and tracts, and the whole number distributed during the seventeen days which this tent was kept open, exceeded 25,000. The mela at Sirsawa, which took place in August, was attended by our two native assistants, who distributed a considerable number of books and tracts. The rains were so excessive about the time of this mela, that it was considered unsafe for any of the missionaries to attend it. The other mela, which is held in the neighbourhood of Saharunpur, was attended by J. Craig and two native assistants, and a number of books and tracts distributed.

Conclusion.

In looking back over the period of another year of our lives and of our missionary labours, we are called upon to express gratitude to God, who has preserved us in such a degree of health, and given us some tokens of his presence in our midst. Some have been brought to a knowledge of the truth, and to unite themselves with the Church of Christ. Alas! that so few are willing to renounce their idols, and turn to the service of the true God. We need more of the influences of the Divine Spirit to conquer and subdue the stubborn heathen. Nothing is too hard for the Almighty. In his power and promise alone, in the use of the means of his appointment, is our hope and confidence. According to his command, we would go forward in the work of evangelizing these benighted millions, in the full assurance that our labours will not be in vain in the Lord.

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THE EIGHTH ANNUAL REPORT OF THE STATION AT SABATHU: OCTOBER 13, 1844.

The Rev. J. M. Jamieson and wife being the only missionaries at this station, and their labours having been interrupted, as our readers have been already informed, though now happily resumed, Mr. J.'s report assumes the form of a personal narrative. Mrs. Jamieson had accompanied him to the Annual Meeting of 1838 at Saharunpur.

Shortly after the meeting, brother Campbell went out on a missionary tour, and was absent about six weeks. During this time, all the clerical duties of the station devolved upon me. Mr. Coleman also being absent with brother Campbell, I assisted brother Craig an hour or two every day in the English school until his return. So long as we remained in Saharunpur, it was my daily practice to visit the bazar with Francis the reader, and one or two of the Christian orphan boys, for the purpose of preaching and distributing tracts and the Scriptures. We were always well received, and generally listened to with attention.

Mrs. Jamieson and children having left for Simla, I, about the middle of February, accompanied the Rev. Mr. Mather of Mirzapur on a preaching tour, via Hurdwar and Srinagar, to Almorah. On our way, we had many opportunities of making known the Gospel, and distributing books to the benighted mountaineers inhabiting that part of the great Himalayan range. We arrived at Almorah on the 5th of March, and after spending ten days there, we proceeded, via Naini Tal, to the *Turai*, or plains, and thence, passing through several large cities, returned to Hurdwar about the last of March, to attend the Kumb or great fair held there every twelfth year. It had commenced a few days before, and on our arrival we were happy to find brothers Thompson (of Delhi,) Porter and Craig, with several native brethren, labouring among the vast multitudes of pilgrims. With these, and brother Caldwell, who came a few days after us, I remained sixteen days. Adjacent to the most frequented road, we had two tents pitched, one of which we used for preaching, and the other for distributing books. We had large and attentive congregations daily, and a constant demand for Scriptures and tracts from morning to night. While at the fair we distributed about forty-five maunds [3600 pounds' weight] of books, and were much encouraged by the attention given to our preaching.

Several respectable looking faqirs, who were present from day to day, appeared much interested in the news of salvation by Christ, and by their pertinent questions led us to entertain the hope, that they had not heard altogether in vain. So desirous were some of them for the arrival of the hour for preaching, that they would watch the shadow of the tent with eagerness until it came to the right spot, and then inform us that the time for churcha (discourse) had come. And on several occasions, when invited after the sermon to unite with us in prayer to God, the whole congregation, consisting of hundreds, arose as one man, and remained standing in the most reverential manner, until dismissed by the apostolic benediction. May we not hope that some of these deluded wandering souls may yet find the way of life.

From Hurdwar, I proceeded via Munsuri and the hills to Simla, having, from the time I left Saharunpur, been absent nearly three months, and travelled upwards of 600 miles through mountainous regions, where the feet of a missionary had never before trod, nor the "voice of free grace" been heard.

After my return to Simla, I spent some two or three months chiefly in preparing tracts for the press. The following were translated from Urdu into Hindi, and as no suitable Pundit could be procured, I had to write them all in the Deva Nagari character myself, which consumed much time. 1st. Poor Joseph. 2d. The Two Old Men. 3d. Bob the Cabin Boy. 4th. What is your Religion? 5th. Salvation not by works. 6th. Notes to Pilgrim's Progress. Besides these, several other tracts have been revised.

As soon as it was in my power, I rented a house in the bazar for preaching in, and held a regular service in it every Sabbath and Wednesday, during the rainy season. As Bishop Wilson preached in the church, which was but a few steps distant from my chapel, at the same hours, my congregations were chiefly composed of the *Japanies*, or native carriers, who brought the European residents to church. At first I had usually from fifty to one hundred hearers, but as soon as the rains were over, and a shelter no longer requisite, the numbers were much decreased. It is to be hoped that the Japanies, who were collected from the surrounding hills, will carry some knowledge of the true Saviour to their homes and benighted brethren.

The last month has been chiefly spent in removing to Sabathu, and putting the mission property here into repair.

Mr. Jamieson had received permission from the Mission and the Board to occupy a new station at Ambala, but finding it impossible to procure a house to rent at that city, and the funds of the Board not authorizing him to build one, he was led to look with the greater interest on the door re-opened at Sabathu. The notice of this point in the last number of the Chronicle renders it unnecessary to insert the part of the report relating to it. Mr. J. adds:

It would appear, therefore, from the leadings of Providence, that it was our duty to return to Sabathu, and we hope that, in answer to our prayers, we have been led in the right way, and that we may yet be permitted to behold the few Gospel seeds sown in times past springing up and maturing into fruit! Within the last few days, two persons whom I formerly instructed, have applied for baptism, and several have besought me to open an English school for them and others who are anxious to learn to read our language. Provided I can obtain a suitable teacher, it is my wish to erect a school-house on the mission compound, and a number of small houses also, in which scholars from a distance could reside. They would bear their own expense as to food and clothing. I would make it *chiefly* a *Hindi* school. I wish also to build a poor-house on the compound, and to make it a kind of hospital. For this I would, of course, depend on the community of Simla and Sabathu. Without something of this kind on missionary premises, but little interest can be created in the minds of the community in favour of our work. The neighbourhood of Sabathu is much more populous now than it was formerly; and a number of little bazars have

In addition to the above, I may state that I nt an hour or two daily, in endeavouring to -truct my native assistants.

Visiting Melas.

I attended the Hurdwar fair this year, as usu-, and took part with the other brethren in the abours there. This being a year of peculiar indu sanctity at Hurdwar, many more pil-rims were collected there than on ordinary ars, and much more was effected in the way distribution and preaching than at any pre-ous Melas. There was, I thought, on the rt of the pilgrims more eagerness too than sual, both to hear preaching and to take our oks. A very large number of pilgrims this ear were faqirs of all sects. It is, perhaps, the xperience of most missionaries in India, that he several sects of religious mendicants are generally more disposed to listen to their preach-ng and to take books than any other class of atives. We found this to be the case in an es-cial manner this year at Hurdwar. For a art of the time during the fair, daily preaching as kept up in a large, open tent, which was ily attended by great numbers, a large propor-ion of whom were religious mendicants; and it was uniformly observed, that this class of hear-rs, especially the sect called Gusains, were ery attentive listeners. Indeed a few of them appeared almost persuaded to be Christians. We humbly trust some, both amongst this class and others, may have learned the truth as it is in Jesus.

Itinerating.

During the last cold season I was not engag-ed itinerating to any greater extent than in go-ing to, and returning from the annual meeting. It was considered by the brethren at the meet-ing, that, as Merath was a new station, I ought to confine my labours entirely to it for the first year, and with that advice I complied.

Bazar School.

For about four months of the past year I kept up a bazar school, which, so far as the number of scholars and their progress are con-cerned, flourished as well as could be expected. It was got up partly as an experiment as to what would be the probable success of such schools in this place, and partly in order to obtain bet-ter opportunities of labouring in the distribution of books, and preaching amongst the people. So little direct good, however, was effected by the school, that after a few months of trial it was dismissed.

Inquirers.

In the month of April last a native of Af-ghanistan, a Mussalman, proposed himself as an inquirer of the doctrines of Christianity. His circumstances being those of great poverty, I was led to suspect his motives in the matter. He came, however, daily, as I directed him, and read a portion of the New Testament in Urdu with the native assistant. This course he continued as long as the catechist remained here, during which time he more than once ex-pressed himself as desirous of being received by me as a member of the church.

After the departure of the native assistant to Lodiana, I undertook the task myself of hearing him read a portion of the Scriptures daily, and of explaining any thing that might not be un-derstood by him. Thus far I have been pretty well pleased with his progress, but by no means consider him as a fit subject for baptism. A few months ago, in order to afford him the means of subsistence, I employed him as a Chokidar. On the whole, I begin to have a little hope that he may become a true believer in the doctrines of our holy religion.

In conclusion, I must again express my grat-itude to God for his goodness in permitting me to commence a new Mission station under such favourable circumstances. While I do so, I cannot but lament, however, my want of faith-fulness in the prosecution of those labours I have undertaken in His name to perform.

The reports from the stations at Lodiana, Saharun-pur, Sabathu, and Merath, having thus been given, we add the conclusion appended by the Mission to the se-veral papers.

Conclusion of the whole Report.

In concluding our report, we would, as a Mission, unite our thanksgiving and praise to the God of Missions, for having spared our lives through another year, and for the degree of en-couragement and success with which our feeble efforts have been crowned. And taking the success of the past as pledges of more abundant blessings in time to come, we would renew the dedication of ourselves to Him, whose we are, and whom we profess to serve; and we would call upon the Church that sends us forth, to fol-low us by their prayers and contributions, that whilst we labour, we faint not, having the as-surance, that in answer to their prayers, our la-bours shall not be in vain in the Lord. In view of the vast moral desolations around us, we might well raise the Macedonian cry, and say, "come over and help us;" but while the con-tributions of the churches will not even allow those already in the field to carry out their plans, to the full extent they wish, and which the eternal interests of the heathen demand, we dare not be instrumental in calling forth other labourers.

Allahabad Mission.

THE EIGHTH ANNUAL REPORT OF THE ALLAHABAD MISSION.

After some introductory remarks respecting the health of the mission families, the Report proceeds:

Our field of labour was greatly narrowed, and our hands much weakened by the departure of our Christian friends to Agra. Our Report, however, will show, that in the providence of God, enlarged fields have opened up before us, into which we have joyfully entered. We would invite particular attention to the Female Bazar School, under the care of the ladies of our Mission, and especially to the public services held on the Sabbath, and during the week, at the Chauk and Kidganj chapels, the latter of which was recently set apart to the service and worship of God.

We have sorrowed over the fall of one native Christian, and rejoiced in the restoration of another. It has been our joy to welcome some to a profession of faith in Jesus, and a seat with us at his table.

General View.

Our departments of labour are so interwoven as not to admit of a full and specific detail, but the following may be considered as an approximation to the several duties which have devolved upon each member.

Mr. J. Wilson has devoted his time to his pastoral office—translations—study of languages—visiting Bazar schools—attending melas—making a tour for preaching—agencies for different religious societies—building new chapel—preaching in the Bazar, at the Hospital, in Bazar chapels, and teaching the orphan girls in a Bible class on Sabbath.

Mr. J. Warren: to the management of the press—preaching in the villages, Bazar, Mission chapels—visiting Bazar schools—translations—study of languages—conducting a Bible class formed of his workmen, and the native Christians living near him.

Mr. J. E. Freeman: to study of languages—management of bindery—superintending the financial and secular department of the Orphan Asylum—visiting Bazar schools—preaching at Melas, in the Bazar, Mission and Bazar chapels—teaching a Bible-class of orphan boys on the Sabbath.

Mr. J. Owen: to teaching languages in the high school—study of languages—visiting Bazar schools—preaching at Melas, in the villages, in the Mission and Bazar chapels—conducting a Bible class on the Sabbath, composed of workmen from the bindery and Bazar school-teachers.

Mr. J. Wray: to teaching English in the high school—study of languages—preaching—teaching a Bible class of Bazar boys on the Sabbath, and teaching the orphan boys to sing, in which he has been very successful.

For a more satisfactory view of our labours, the reader is directed to a perusal of the following pages.

Orphan Asylum.

The orphan boys have been under the same management and instruction as reported last year. By the report on the high school, the Committee will learn the kind of studies to which their energies have been directed, and the very encouraging progress which they have made in them. Their whole time is given to mental improvement.

Their general deportment and attendance on religious worship has been satisfactory. But we have sorrowed to see so little of the heart in the service of God. We have seen no one of them anxious to lay hold of the hope set before them in the Gospel. This has been a burden and a grief to us. It behoves us to labour and pray, hoping for the day of visitation from the Lord. One of our boys is chorister for Mr. Owen at the church. In number we continue about the same. We have had but one death among them during the year. Obed, who had been with us for more than three years, and was a quiet, inoffensive boy, was taken from us October 31st, 1843, by dropsy. He had suffered more or less for about a year. Toward the latter part of his life, and indeed as long as he lasted, he appeared to invite us to religious conversation and worship with him. His answers were clear and satisfactory. On rising from our last prayer with him, when he was too weak to sit up, or even to be bolstered up, we found him to our great surprise, on his knees upon his couch. He seemed to feel that God was to be reverenced by the body, even in its weakness. He expressed a desire to be prepared for death, and after death to serve and honour his Saviour in heaven.

The girl's orphan school continued under the care of Mrs. Wilson until January 1st, 1844, when she resigned the charge to the Mission on account of her health, and the necessity laid upon her to give her time and strength to the duties of her family, and the education of her children. Mrs. Freeman was appointed by the Mission to take the oversight of the same.

They daily receive instruction from the ladies of the Mission. They have attended to the duties in the school, such as reading in Hindi, Urdu, and English—studying geography and Arithmetic, in English—writing in English and Urdu, using the Roman character—committing lessons from Scripture, catechisms, and hymns, and acting as monitors when required over the Bazar girls. Mr. Owen has carried them on in a course of astronomy in Urdu and English.

Three hours of the forenoon have been given to these studies, in all of which they have made respectable progress.

In October, 1843, one of the orphan girls, Judith, was married to Malsahai, native assistant of the Rev. Mr. McIntosh. After her marriage, she was employed by the Mission as second assistant teacher in the female Bazar school, where she continued to labour till this month, when she left the school to accompany her husband to Mynpoorie, he having been employed by Mr. Scott as a native assistant. By this transfer her services will still be at the disposal of our Board.

We are happy to add the following testimony from a learned brahman, who cannot be said to have overmuch respect for Christianity. Unknown to her and to us, he had closely watched her for some months in order to test the value of her Christian education and profession, and perhaps he hoped to get an argument against the Gospel.

He voluntarily affirmed that he had seen her in her daily walk and in the performance of her domestic duties, and that she was one in whom there was no guile; and added the desire, that all his daughters might become such. We referred him to the Gospel, that maketh wise the simple, and is perfect, converting the soul.

One of the girls, Margaret, died May 16th, 1844, of consumption. She had for many months given symptoms of this insidious disease. In its rapid progress she was not called to be a great sufferer, and at last was taken away quite unexpectedly. She was of an amiable disposition, and of few words, and, therefore, said but little in her last sickness. She cheerfully answered our questions, and was glad to have us read and pray with her. Her last word to us was *Masih* (Christ.) In all cases like those of Obed and Margaret, we cannot speak with any degree of confidence, save a confident hope. We labour in hope, and in hope we leave them with him who doeth all things well. The general health of the scholars has been good; and one thing is worthy of remark, that while our Mission has suffered more from sickness than any previous year, our orphans have suffered much less. Two girls have been admitted, and our asylum now numbers forty-two, of whom fourteen are girls, and twenty-eight are boys. Three hours of each afternoon have been employed in various kinds of work under Mrs. Freeman.

Bindery.

The work done has been about the same as last year, with the exception, that we have had a less amount of job work.

Library.

We have added a few volumes on the languages and on subjects having reference to our work; but the principal addition has been from America. Our printed catalogue gives the number of books and the name of each. We greatly need native works. The gratitude of our Mission to our Christian friends in America for the books sent us, was expressed in a series of resolutions sent to the Committee through our secretary.

Church.

The state and prospects of the church differ little from what they were at the close of last year. The removal of the Government officers to Agra in October, took away all the members of our church except the members of the mission and the native members. As the church edifice, erected when Mr. Morrison was pastor, was in a location too distant and inconvenient for the mission and a large majority of our hearers to attend, it was, after a short time abandoned, and religious services held in a small building on the mission premises at the Jumna, and a room in the printing office. The deserted edifice was still held by Mr. Frazer and a nominal committee in trust, as they considered, for the original contributors to the building, and placed in charge of a Chokidar (a native watchman.) The mission at one time tried to negotiate with Mr. F. and the committee for permission to take the house down and use the materials in the erection of another, in a position where it would subserve the purposes of the mission. This, however, failed. During the late rains the building became so much injured by the rain as to fall down partially, and threaten to become, speedily, a mass of mere worthless rubbish. It was built at first in part with sun-dried bricks, a material which can bear very little exposure.

When it was known to be falling into utter ruin, Mr. F. made it over to the mission to be used at their discretion. It has accordingly been taken down, and the materials, as far as there are any of any value, are laid aside to be used in the erection of a chapel, near the Jumna, as soon as the requisite means seem to be available. But, between the depredations of the white ants, and the perishable and very unsubstantial materials of which it was constructed, its materials will furnish very little towards the erection of another building.

The *spiritual* edifice too, has been constructed in part of "wood, hay, and stubble"—such materials as we could get to lay on it. Accordingly we have been constrained to excommunicate *one* member on a variety of charges—some of them of a gross and revolting character; i. e. *sodomy*. This is partly the consequence, and strongly indicative of the state of morals in that Sodom (Lucknow) where he was brought up.

Another has been *suspended* from the fellowship of the church on account of the exhibition of a temper and language unbecoming his pro-

fession. We hope that the time is not distant when we may think it proper to restore him. One member has been restored who was under suspension at the period of our last report. There have been *three* persons received to the communion on examination during the year, two Europeans and one native One of the former was the brother of the late Mrs. Morrison. The name of the native is "Zuhur al Haqq" (i. e. manifestation of rectitude, or of the righteous one—a pompous epithet.) He is the son of an aged and respectable Maulavi. He had been an applicant for more than two years. We always regarded him as a young man of rather a weak mind, and formed no high estimate of his talents or his probable standing in the church. The sincerity, and self-denial, and steadfastness of purpose, and consistency of character which he showed led us to feel that it was our duty to baptize and receive him into the church. His deportment during the eight or nine months that he has been a member with us has been more encouraging than we expected. His mind seems to have gathered strength and consistency, and new stamina, as it were, from his new connexion. The judge of this district, a few months ago, through kindness to him, and wishing to give native Christians a fair chance with other natives, gave him the appointment of *Amin* (a sort of collector or constable) in a district over the Ganges. This is an office, in native estimation, of trust, and profit, and honour. He held it for two or three months quite to the satisfaction of the parties concerned, then resigned it, quite of his own accord, simply on the ground that his duties kept him away at a distance from Christian society and Gospel ordinances; and came back to enjoy the society of Christians and the preaching of the Gospel, where he will only receive a fraction of either the honour or the emoluments which he there enjoyed. How his faith and deportment may hold out is, of course, beyond our knowledge. He has endured much for the sake of Christ, and has much more yet to endure in the way of trials, which the most severely tried in Christian countries (except where some diabolical inquisition holds sway) know nothing about. He, and such as he, are entitled to the tenderest sympathies, and the earnest prayers of the church whenever prayer is made. The general attendance of the members and others around us has been such as to afford us a reasonable measure of encouragement. We have had two public exercises every Sabbath—one in Hindustani, and one in English, in the little chapel at the Jumna, and a Bible class exercise at a medium hour between them, for the children in the orphan schools, and the Bazar school teachers, &c.; and also two weekly exercises, one religious, the other literary, for the boys and girls of the schools.

At the printing office, for the benefit of the part of our Christian community located there, we have had part of the time *one* and part of the the time *two* exercises on the Sabbath. During the cold season a portion of the 29th regiment of European soldiers were stationed here; among them there were a number of pious and well-inclined soldiers. With them we had a very pleasant and profitable exercise twice a week. On their removal that exercise was suspended.

The *statistical* aspect of our church then, is the following, viz:—*Baptized*, infants 2, adults 1; received into *communion on examination*, 3; *dismissed* with certificates to go to other stations, 9 (one went quietly away with her husband, who was excluded, who might have had a certificate also if she desired it;) *suspended*, 1; *excluded*, 1; *restored*, 1; *now in communion*, (exclusive of the members of the Mission,) 8; *marriages*, 3; *died*, 2.

Bazar Schools.

Respecting these we speak with diffidence. They have their influence undoubtedly, as we have stated in former years, in familiarizing the native mind with Christian institutions and worship, and diminishing that immense distance which separates us from the native population, in habits, manners, and modes of thought. But the deep, and assiduous, and ever-present cunning, which parents practice to keep their children from obtaining more than a certain amount of acquaintance with Christian books or instruction, keeps us always in the position of hoping, and almost expecting to realize some positive fruits of our labours in that department: yet that expectation while forming, like the bubble on the surface of the water, bursts and floats away—another and another follows it, and where are they? A few of the boys brought forward in some of these schools, have entered our high school, and are doing pretty well in it; but not a tithe, in point of numbers, of what we would naturally have expected. A great difficulty in regard to this class of schools is, that they have to be taught by Hindu and Mohammedan teachers, who may not be expected to be very faithful to the charge committed to them; indeed, who often have to practice deception on the parents before they will permit their children to come at all. It is generally felt to be a great desideratum that such schools should be taught by native Christian teachers. But here a greater difficulty meets us,—such teachers are not to be had; and if they were, Hindu and Mohammedan parents would not permit their children to attend their schools; and again, the difference in the tone and bearing of the instructions given by native Christians, and a Hindu of equal age, and acquirements, is not nearly so great as their difference of

profession would lead one to suppose. On the whole, we deem it proper to avail ourselves of all the help we can get in this line, and at the same time have no very high expectations of present remarkable results. The boys of these schools, with their teachers, form the nucleus of our congregations at three places of public worship on the Sabbath—at present at four places. We kept up seven of these schools until recently, when we struck off one of the number, and think it likely that, before long, we shall reduce their number still further. At the commencement of the year we thought, in view of the departure of so many of the patrons of these schools, that it was expedient to appropriate twenty Rs. per month to them. We continued this through the year, and think it perhaps a more productive appropriation than some others of equal extent which we have made. But as the estimate of expenditures for the next year is based on a smaller sum, we shall reduce it to fifteen Rs. per month from this time. These schools average about from fourteen to twenty-five scholars each. Their teachers are polite, and kind, and respectful towards us, and show more decided signs of personal improvement in knowledge and manners than any of their pupils.

Itinerancies.

An amount of travelling and preaching at Melas, &c., rather larger than usual, has been accomplished this year. Messrs. Warren and Owen made a short trip in the neighbourhood of Allahabad; after which Mr. O. made two trips by himself in the cities and villages around A. A tour of about two months' continuance was also made by Mr. Wilson.

City Chapels, and Chapel Preaching.

Soon after the establishment of the mission at this station, its members felt the importance of securing permanent eligible preaching places in the city A lot of ground in the Chouk (or centre of the city) was secured at an early period, on which a neat bungalow was completed early in 1841. The situation of this is highly favourable for the purposes contemplated in its erection. It stands on one side of a large open square in which a crowd of people is daily assembled, a large proportion of whom spend their time in nothing but to tell or hear some new thing. Its verandah was occupied as a preaching station by Messrs. Wilson and Owen until November last, when it was thought best to commence evening religious services in the room within. Since then a religious service in Hindustani has been conducted by Mr. Owen regularly on Tuesday evenings; except when interrupted by sand storms, rain, or the hubbub of some great festival day. The attendance has been fluctuating, but on the whole encouraging.

A chapel has recently been erected in the centre of Kidganj (another large section of the city) under the superintendence of Mr. Wilson, by whom it was opened for weekly religious services a few weeks ago. It may be proper to state that this was built with funds raised in this country. In these two chapels Messrs. Wilson and Owen expect to preach alternately on two evenings of each week during the coming year. It is desired also to secure a lot of ground for a third chapel in Kattra, a third large section of the city, near which Mr. Warren resides. This would be under his superintendence, and used for evening services during the week, and also for preaching to the native Christians on the Sabbath.

We desire to adopt, as far as practicable, the method of chapel preaching. It is however as yet difficult to induce many to enter the buildings, or to remain during all the parts of an evening's service. The hearers mostly stand in the verandahs, and come and go at their pleasure. Several however do come in and take seats, behave with respect, and listen attentively to all that they hear. The circumstances in which they hear the truth are more favourable for producing an impression than when it is proclaimed in the open streets in the midst of noise and surrounding bustle. In the latter circumstances comparatively few of any considerable audience can hear the speaker, unless he exert himself in a way quite painful, if not really dangerous to the lungs. In the evening, usually the best time for preaching here, every street, except during the rainy season, is filled with dust and smoke ordinarily quite sufficient to suffocate one before he has spoken ten minutes. The retirement of a chapel in a great degree removes this difficulty, affords relief from the noise of the streets, and greater opportunity for imparting solemnity to the exercises of preaching, and consequently of commanding respect from the hearers.

Education.

The *English Department* of the Mission School is conducted by Mr. Wray. The course of instruction is the same as reported last year. The scholars have given general satisfaction, and have made respectable progress in their studies during the year. There has been very little occasion for the exercise of severe discipline, a mild and affectionate course has, in general, been sufficient, but when occasion required, the rules prescribed by Solomon have been firmly enforced, and with the desired effect. The school is opened daily with religious exercises. Two of the boys from the first, second, and third classes in rotation read a given portion of the Scriptures, a third reads the hymn to be sung. The exercise improves them in reading, and makes them feel that they are personally concerned in these religious exercises. Some of

the larger boys manifest a taste for sacred music, and have so improved by practice as to be able to raise the tunes in the religious services in two of our chapels in the city. Since the first opening of the school about 40 native boys have been admitted, most of whom remained with us but for a short time. We have now about 10 native boys who have been regular in their attendance for several months, they read our books, sing our hymns, commit to memory our catechisms, and attend our Sabbath schools, without manifesting any dissatisfaction with our prescribed course. Some of these boys have been previously interested in our Bazar schools. Most of them have good minds, and if they should remain a sufficient time in our school would become good teachers. We are not without hope in relation to some of them, that the Lord will bless the instruction imparted to them to the salvation of their souls, and thus prepare them to be teachers of righteousness.

A sufficient opportunity has now been afforded to enable us to conclude that boys from the city will not come to our mission compound to receive instruction. If we had the means of obtaining a desirable situation in the city we would, with the help which our orphan boys will in the course of a year from this time be able to give, be more likely to succeed than with our present arrangements.

The *Vernacular Department* of the school is under the superintendence of Mr. Owen. In this are three classes. The 3d class is occupied with reading the Gospels in Urdu and Hindi, committing to memory a short catechism in Hindi of the elements of the Christian religion, and a small tract by Mr. Bowley written in Hindi verse, village dialect,—that to which most of the children in our orphan school were accustomed before they were brought to us. It is desirable that they should retain the knowledge of this, for it is the language of the peasantry of the country, or the great mass of the people, to whom this dialect would be the most direct medium for imparting religious instruction should our boys ever become native teachers and preachers.

The 2d class have during the past year been occupied in reading Pilgrim's Progress in Urdu, Lellan's Abridgment of Bible History, Din i Haqq ki Tahqiq (Inquiry into the True Religion,) committing to memory Paton's Brief Account of the Solar System, Urdu and English, reading the Scriptures of the Old and New Testament in Urdu and Hindi, and latterly in studying the Gospel of Matthew in Persian, committing to memory the paradigm of the Hebrew regular verb, and reading short, easy Hebrew sentences.

The 1st class in addition to reading the above mentioned books have also been occupied in the study of Algebra, and for the last six months in the study of Hebrew. In the latter they have read thoroughly and twice carefully reviewed the book of Genesis, and can render almost any part into either English or Hindustani, and can repeat the paradigms of the regular and irregular verbs as readily as boys in grammar schools at home are taught to repeat the different conjugations of the verbs in Latin. In performing different transformations of an algebraic equation, they have also attained to a great degree of expertness. They have also been reading some of the Gospels in Persian. This class consists of six intelligent boys, neither of whom is pious. Special prayer is requested in their behalf, that the Spirit of grace may change their hearts and prepare all of them for extensive usefulness in the ministry of reconciliation.

Female Bazar School.

A Female Bazar School has been in operation for several years, supported by the English residents at the station, but finding it difficult to obtain the services of efficient teachers, the school was closed for some time. The ladies who had the management of this school, made over the school, with the furniture and funds on hands, to the mission, to be managed by them in future.

The school was opened under the care of the mission ladies on the first of January, 1844.—A girls' Bazar school which had been got up by Miss Jane Vanderveer, two months previous to this time, was united with the school under the care of the mission. Miss Vanderveer has continued to give daily instruction in this school.

The school is entirely supported by subscriptions collected monthly at the station. The school has been steadily increasing in numbers since its commencement. The roll at present contains 53 names; most of these are in daily attendance, which is rather unusual for native children. They also attend on the Sabbath morning Hindustani services at the mission chapel.

It is scarcely to be expected that Heathen parents would appreciate as they ought, the benefits of Christian education, and consequently would not send their daughters to these schools, unless some inducement of a pecuniary nature were held out to them.

When the school was originally organized, inducements of this kind were held out, in order to gather in scholars; to abandon this custom now, would break up the school. Nearly all the parents are too poor either to clothe or feed their children.

Each girl when she enters the school, has a new suit of clothes given her, which is exchanged every Saturday for a clean suit.

These garments are made of substantial cloth, such as is worn usually by the lower class of natives, and comes at a very cheap rate.

In addition, each one receives daily a small

grain (a kind of pulse) and
'urday a pice, (a copper coin,
ıt.) In the fruit season, they
. supplied with guavas, mangoes,
ons, and sometimes they get native

ren are instructed in plain needle-
knitting, they read the Scriptures in
d Hindi, and commit the catechism and
Some of the girls have committed to
y a part of Christ's sermon on the mount,
chapter of John's Gospel, the ten com-
dments, and the Lord's Prayer, &c.

The school is opened daily with reading the riptures and Prayer, and closed with singing nd prayer.

As an instance showing that the instructions imparted in this school are not entirely forgotten, we may mention that a short time since two of the smaller girls were guilty of stealing a few ears of corn from a neighbouring field; one of the larger girls preferred a charge against them, and in the presence of the teacher said to the trembling culprits, "You know it is written 'Thou shalt not steal.'"

Many of the children commit their lessons with great readiness. One little girl, who is nearly blind, commits a greater quantity and more correctly, than any girl in the school.

The teachers regret that they are not able to furnish in their report for the past nine months, any cases of awakening among the children under their care. In this, as in every other department of missionary labour, the seed must be sown in faith, and the labourer must wait in hope.

The Press.

.... The Koran in Hindustani, Roman character, with introduction, refutatory notes, appendix and indices, has been published this year. It makes a volume of above 450 pages octavo. It has been circulated as far as circumstances would permit, and above Rs.600 have been received on this account, which is included in the sum credited for job work. A considerable sum in addition to this will be collected in a short time, so that the actual outlay of money on it will be returned, while we shall have many copies on hand, for which there must be a constant, though probably slow demand.

The Indian Pilgrim, by Mrs. Sherwood, which was reported in press last year, has been finished. The translation has been made by Hari John, a native assistant of the Mirzapore mission, who is acquainted with English. It was revised by Mr. Warren, to correct the errors caused by the translator's imperfect acquaintance with peculiar English idioms, but the general style of the work has been left untouched. It is simple and elegant.

The Christian and Hindi parts of the Inquiry concerning the True Religion, have been translated, by the Rev. Mr. Smith of the Church Mission at Benares, into Hindi, and printed in the Nagari character. The other works that have been published require no special notice.

The committee of publication have, during this year, issued a circular, inviting missionaries of all the different societies labouring in Upper India, to contribute Urdu Sermons for a volume to be got up in Roman character, for native Christians. This call has been generally responded to, and sermons enough promised to make a volume such as we contemplated. Of these many have been sent to us, and have been prepared for the press. We are now waiting for the remainder, but hope to complete this work within the coming year.

A Vocabulary of Theological Terms has been prepared by Mr. Wilson of our mission, and is in the press. It is being printed with blanks for remarks, and will be distributed to missionaries and others, capable of suggesting improvements. The design is, when we shall have received the remarks and emendations of our friends, to adopt such of them as may seem important, and then publish the work for use, in a compact form. Fifty copies at present are being printed, and will be published in October.

Other works are contemplated; but our experience of the extreme uncertainty of the results of all such schemes in this country, prevents us from raising your expectations, as we may perhaps only have to disappoint you in the end.

It is worthy of notice, that a gentleman in the East India Company's service has this year employed us to print an Urdu work for him, of his own composition, entitled the *Messiah in the Old and New Testament*, at an expense of above 1000 rupees. He has authorized its gratuitous distribution. Another gentleman has made a donation of 200 rupees towards printing an edition of Leslie's Truth of Christianity. Another has made a donation of 50 rupees towards an edition of a tract on Repentance, written in this country by two young ladies, the daughters of a military officer, and translated into Urdu by Mr. Warren. From abroad, we have in the press an English translation of the Inquiry concerning the True Religion, which has been published before at our press in the Urdu and Hindi dialects. Also a Sanscrit work by a gentleman in the Civil Service.

We have added to the establishment a new kind of type, the Kaithi, which very many of the people can read, who cannot read the Nagari, which it somewhat resembles; and have in the press a reprint of one of our Hindi tracts on this type.

With these brief remarks we leave this subject, and commend our labours in this department to the prayers of our Church, which

seems now to have a more full sense of the importance of the press in our land than ever before, and will not think lightly of our efforts here.

These interesting notices of the Press are followed by Appendices, showing, in a tabular form, the Works published, the Expenses and the Income of the printing establishment. It would be inconvenient to insert these tables in our columns, and we therefore give an abstract of them, only adding that the operations of this establishment appear still to be efficiently and faithfully conducted.

Of the Works published, the tables show the languages, the titles, the authors, number of the edition, number of copies, number of pages in each copy, and whole number of pages. Of twenty-five different works in English, Roman-letter Hindustani, Hindi, and Urdu, 32,695 copies, or 4,869,050 pages were printed. The consecutive pages amount to 2,500.

The total Expenditure for the Press was, Rs.9046 8

The Receipts for Job-work were, Rs.2839 14

EXTRACTS

FROM A LETTER OF THE REV. L. JANVIER,

Dated at Lodiana, February 13, 1845.

Destruction of the Printing Press by Fire.

In the providence of God we have been deprived of one of our most valued instrumentalities, in the loss of the printing office, with a large part of its contents, by fire. On Tuesday evening, January 28th, this event occurred. The office had been closed, as usual, about five o'clock, and at half-past eight the alarm was given. Mr. Newton and myself, as well as the native brethren, were directly on the spot. The appearance then was as if the fire had been in progress for a considerable time; and we suppose that such may have been the case, and that it had spread gradually through the piles of paper until a large quantity was ignited, and had then burst into a flame and filled at once the whole room. This was the room where the printed paper was kept.

I need not stop to say anything about our helplessness as to the means and appliances for putting out a fire, farther than to observe that there is no engine at Lodiana; and that the water carriers, with their leathern bottles, had they even been present, would have found it next to impossible to operate. Even a bucket, you know, is a thing we do not have here. Seeing no hope of doing anything to stay the progress of the flames, we at once directed our attention to the saving of the property.

Two rooms were filled with books, and the fire was coming on them as fast as possible, for the wind was from the west. So we commenced getting out books, and worked as long as it was possible to live for the smoke and flame; thus we got out some 5000 volumes. In the meantime the fire extended to windward also, and consumed whatever was capable of burning in the room occupied by the two iron printing presses, and the large paper press. The two most westerly rooms, with their contents, escaped. These were compositors' rooms, containing types, case-racks, teapoys, the old wooden press for striking off proofs, &c. The room in which was the paper, as well as a quantity of glue and other things which I do not remember, was in part saved. The bindery is a total loss. The things saved are as follows: the most of the printing paper and types; the wooden proof press; from four to five thousand volumes of books; a lot of teapoys, racks, and book-cases; and the iron part of the two large presses. The injury done to these last is, we trust, small. The heaviest part of the loss is in our immense stock of books and tracts. The whole loss, including damage done to the building and apparatus, we estimate at Rs.20,000.

. . . . This is a heavy, heavy blow; and sent no doubt, to humble us, and perhaps to humble our brethren at home, who calculated so largely on this part of our missionary establishment, and were, it may be, elated at the thought of its success. I have thought too, that the Lord may be rebuking us because there is so little heart in what we do, and showing us that if we cannot render him a purer service, he is under no necessity to accept anything from us.

I should have remarked above that the fire continued to rage until after midnight. About one o'clock, brother N. and myself left the ruin. Throughout the whole, our native brethren, and the servants, and Capt. W——'s servants, (Capt. W. occupies the house in which brother Morris was,) worked with great energy and perseverance, many of them exposing themselves very much. Through a good Providence, all were preserved from receiving any serious injury. The greatest danger, perhaps, was in tearing away the thatched verandah, to which measure, under a good Providence, we owe even the partial preservation of the building and its contents.

But I must hasten on. While the Lord has chastened us, he has still not left us without tokens of his gracious regard. It has been put into the hearts of some here to provide us at once with the means of at least partially repairing our loss. Shortly after the fire occurred, Capt. W—— came to us with a proposal to go in person, with our consent, to the commandant of the station, and then to the various officers of the regiments located here, and apply to them for pecuniary aid, with a view to the immediate repair of the office and apparatus, in order that, with a brief delay, our operations might be re-

commenced. Brother Newton thought that Rs.2000 would do this, and Capt. W—— expressed himself as confident that this sum could be raised here. . . . . I have many other things to say to you, but cannot do so now. We are proposing to keep a day of fasting and prayer throughout the mission, to pray for a sanctified use of the Lord's chastisement. May it indeed be sanctified both to us, and to those who love his cause at home.

Miscellaneous Notices.

PROGRESS OF PROTESTANTISM IN FRANCE.—The following statistical account of Protestantism in France has just been published:—In 1815, there were 464 Protestant pastors; in 1830, 527; in 1843, 677; and now there are more than 700. Under the empire, the budget of the Protestant Church was 306,000f.; under the restoration, 476,000f.; and in 1843, 1,219,000f. The number of Protestant churches has increased in proportion, but there are still 111 localities without them. The number of Protestants in France is given at 4,000,000. Within the last few years no less than 33 villages in the north of France have renounced Romanism, and embraced Protestant Christianity. These cheering facts are almost entirely the result, under the divine blessing, of the labours of a poor and simple-minded class of men, called *colporteurs*, who traverse the country, selling copies of the Old and New Testaments at a cheap rate, as agents of the British and Foreign Bible Society. The history of the labours of the poor *colporteurs* furnishes a striking illustration of the language of the Psalmist:—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

London Watchman.

FERNANDO PO:—*Aged heathen woman—Very aged convert.*—A very old woman, of small features and wrinkled skin, was passing down the hill: I was told she was the oldest woman known on the island. She was not afraid of me, nor of anything. Death, the terror of all the natives, was what she desired, for she had lived long, and had borne eight children. All were dead; all her family had gone. She struck her naked stomach, and assured me she had eaten nothing for the day. I took her to the hut, and gave her food, and sought to teach her that she was a sinner, and needed a Saviour, but she was almost deaf, and dark, dark in her soul. She left, but soon returned, bringing a few oil-nut stones, called *Buaka*, which have a hard, oily substance (like the cocoa nut when very old.) These were all she could present to the "Boirupe," to show the gratitude she felt in her heart. I was deeply affected, and mentally prayed the Lord to work a miracle of mercy for the salvation of her soul. Had not I a right to do this without being liable to a charge of presumption, when these ears heard in Jamaica a woman of about 120 years confess her sins, when these eyes saw her give evidence that Jesus was hers, that the Spirit had changed her heart, and taught her to know the Lord?

Rev. Mr. Clarke: Eng. Bap. Miss. Herald, April, 1845.

Mission House: New York, June, 1845.

Annual Meeting of the Board.

The Annual Meeting of the Board of Foreign Missions was held at the Mission House in this city on the 4th of May. The Report of the Executive Committee was laid before the Board, and referred by sections to Committees for examination. On their report, it was approved and adopted by the Board, and ordered to be laid before the General Assembly.

An Abstract of this Document will be inserted in our next number.

On Sabbath evening, May 3d, a Sermon was preached on behalf of the Board in the Scotch Presbyterian church, Grand-street, by the Rev. H. A. Boardman, D.D., and a Public Meeting was held in the Duane-street church on Monday evening, at which a statement of the proceedings of the Board during the last year was presented by Walter Lowrie, Esq., Corresponding Secretary, and Addresses were made by the Rev. Dr. Miller, President of the Board, and by the Rev. Drs. J. W Alexander and Snodgrass.

The Board then adjourned to meet in Cincinnati

during the sessions of the General Assembly, where the Annual Sermon would be preached by the Rev. W. S. Potts, D.D., and the business of the Board would be concluded. Of these, no advices could be received in time for this number of the Chronicle.

RECENT INTELLIGENCE.

INDIA.—Letters have been received from all the stations dated to the 17th of February. Some of these letters arrived in time to be acknowledged in a postscript in the last Chronicle; the rest came by the steamer Hibernia about a fortnight afterwards.

From the Lodiana Mission we have now the painful intelligence of the loss by fire, on the 28th of January, of the Printing Press, Bindery, and Book Depository at Lodiana. Though most of the types and paper, the wooden press, and part of the books, &c., were saved; yet, as the buildings, the two iron presses, a large stock of books, &c., were destroyed or greatly injured, the pecuniary loss is very serious, being nearly $10,000. For particulars, see Mr. Janvier's letter on last page. Much sympathy was felt with the mission by the English community at Lodiana, and handsome donations would be made towards replacing the loss. The hinderance to the work of spreading the Sacred Scriptures among the heathen, which this calamity will create, is a far more serious matter; and one which must be deeply regretted. —At Sabathu, Mr. Jamieson had obtained the grant of an eligible piece of ground for a church, and the promise of liberal contributions by a few English gentlemen towards its erection.

At Futtehgurh Mr. Wilson mentions the admission of another convert, one of the married orphans, to the communion of the church. His wife and two other persons made application to be received as communicants, but were kept on longer trial. An interesting Hindu gentleman had come from Cawnpore, and applied for baptism for himself and his little daughter. He had relinquished a lucrative situation under the government, professedly for the sole purpose of being instructed in Christianity, possessed means for his own support, and made no request for employment, so that his sincerity seemed to be satisfactory. Mr. W. expresses hope of him as a true inquirer, and gratitude to God for these evidences of his presence with their little church.

An important proposal was under the consideration of the Allahabad Mission in reference to the occupation of Agra as a new field of labour. Mr. Fraser, the first elder of the Allahabad church, and other members of that church, now live at Agra—having removed there on the removal to that city of the seat of government of the north-west Presidency—and a door seems now to be open for the labours of one or two missionaries of the Board at that city. Agra is not only one of the largest cities, but also one of the most commanding in its influence, in upper India.—Mr. Warren pleads earnestly for a competent printer to assist him in the charge of the press. We regret to observe that, amongst other things, he mentions as a reason his own impaired health. It is certainly important that a suitable man should be sent without delay to fill that station. See a reference to this point under the head of "Allahabad Mission" in the Chronicle of January last, on page 10.

THE PRESS AT LODIANA.

The loss of the Printing Establishment at Lodiana is an event which ought to be well considered by the churches; and we write these paragraphs to call their particular attention to it, without intending to dwell on it at any length.

It may be called an accident, and we may be told that such accidents often occur, and must be expected at our mission stations no less than in the midst of the churches at home. It is however not less an act of the providence of God, permitted for some wise and good purpose. As such it is doubtless a mysterious dispensation. Why should such a fountain of living waters, in such a broad and waste desert, be sealed,—even for a time? Why should this important agency for publishing the word of God be suspended at any time—and especially now, when those dying pagans appear to be more willing than ever to receive the Sacred Scriptures?

We ought to be thankful for the good which that Press has accomplished. Many thousands of copies of the Scriptures and of religious Tracts have issued from it. Let us not forget to continue and even to increase our prayers that those words of life may still be attended with the Divine blessing. The light of the great day may disclose such results from these publications as will rejoice the hearts of the redeemed.

In the view of this event, we ought humbly to recognize our dependence on the favour of God's good providence. We should remember the source of our strength, and while we acknowledge God's righteous rebuke of our unfaithful service, we should engage in new endeavours to promote his cause. May they be more humble, more devoted, more successful!

We add with sincere gratitude that some most liberal contributions have already been sent to the Treasurer, 'to replace in part the loss of the Press at Lodiana;' —an example which we hope will be imitated by many who have the ability to do likewise. We cannot but believe that the churches will enable the mission to place the establishment on a better footing than ever.

THE CLOSE OF THE FINANCIAL YEAR.

The end of the last financial year of the Board occurred on the 1st of May. No year of the Board's history was attended with greater pecuniary discouragement in its earlier months; less than $16,000 having been received on the 1st of last September. Many fervent prayers were offered to God that his people might be inclined to give this cause a better support. And now

we record with devout gratitude to God and to the Church, that the close of the year exhibited a state of greater prosperity in regard to funds than has ever before been presented.* The contributions of the churches were nearly $6000 larger than in the preceding year, and larger funds were received from other sources, as acknowledged in the Report, than in any former year; so that the Statement of the finances of the Board on the 1st of May was as follows:

Receipts, $62.672 84, besides nearly $6.000 more of funds not yet expended, for the manual labour boarding school among the Iowas, which will come into the accounts of the present year. Expenditures, $61.469 71, leaving a clear balance in hand of about $1200 00.

The restrictions on most of the missions have already been removed; and we trust the present year will bear witness to the continued and increased liberality of the churches, so that all the missions may be placed on a broad basis. Particularly is it important to enlarge the India Missions, to resume the Siamese Mission, to commence the Jewish Mission, and to give a more liberal aid to our brethren in France and Switzerland. The sum of $10.000 over the receipts of the last year ought to be expended during the current year; a much larger sum might be expended to advantage.

The review of the past year fills our hearts with gratitude and with hope. And now we venture to say, that if the spirit of prayer is fostered, and if information is widely spread among the churches during the present year, the Report of 1846 will be one which shall awaken still deeper gratitude in the hearts of God's people. Nobler missionary fields are spread before no church on earth, than those which now call for our labour. O that we may be found worthy to live in such a day as this!

* A better state of things exists also as to missionary intelligence; nearly 2000 copies more of the Missionary Chronicle being now circulated than in Dec., 1844.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1845.

SYNOD OF BUFFALO. *Pby. of Ogdensburg.*

Oswegatchie, 1st ch, 62; do 2d ch, 14 47; Morristown ch, 16 60; Hammond ch, 5 41; 'a friend,' 1 — 99 48

SYNOD OF ALBANY. *Pby. of Troy.*

Troy, Second-street ch, ladies to con. the pastor, the Rev E. W. ANDREWS, l. d. 200 96; asn. coll, 300; Stillwater ch, asn coll. in part, 68 68; do mo. con, 26 — 595 64

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Westtown 1st ch, mo. con, 13 02; branch of same at Unionville, mo. con, 10; Goshen ch, John Wallace, for Testaments in France, 5; Goodwill ch, 55 — 83 02

Pby. of North River.

Wappinger's Creek ch, 20; Newburg 1st ch, 16 38; do Harriet Leavenworth, to ed. *Alida Leavenworth* at Futtehgurh, 15 — 51 38

Pby. of Bedford.

South Salem ch, fem. benev. assoc, 40; Gilead ch, mo. con, 5 52; Mount Pleasant ch, mo. con, 22 21 — 67 73

Pby. of New-York.

Brick ch, asn. coll, in part, 512; mo. con, April, 5 78; Duane-street ch, ladies' for. miss. assoc, 112 25; mo. con, March, 20 80; do April, 24 10; young men's social and benev. soc. of ch. and cong, to sup. an evangelist in France, under the direction of the Evangelical Society of Geneva, 250; Rutger's-street ch, addl, 7; mo. con, 20 16; fem. miss. assoc. bal. of money in treasury, 36 19; Brooklyn 1st ch, mo. con, April, 17 80; sab. sch, to ed. as before, 10; Madison Avenue ch, mo. con, April, 2 13; Chelsea ch. mo. con, 35 35; do for April, 10 71; New-York 1st ch, mo. con, April, 80; Wallabout ch, mo. con, April, 3 73; Nyack ch, 28 35 — 1176 35

2d Pby. of New-York.

Canal-street ch, 'a member,' 20; do 10; West Farms ch, 15; Scotch ch, Mrs E. Walsh, 50; A. R. Walsh, 25; Robert Carter, 100; Edmund Penfold, 50; John Ferguson, 50; Mrs Isabella Scott, 3; Mrs Dustan, 10; Peekskill ch, mo. con, 38, less 5 for For. Missy; ladies' benev. assoc, 45 41; sab. sch, 5 59 — 417 00

SYNOD OF N. JERSEY. *Pby. of Elizabethtown.*

Baskenridge ch, 38; Woodbridge 1st ch, 20; Chester and Mount Olive chs, 37 50; Paterson 1st ch, mo. con, 25 23 — 120 73

Pby. of New Brunswick.

Princeton fem. soc. for the ed. of fem. children in India, 21; Freehold village ch, 19; Manchester ch, 42; South Trenton ch, 15; sab. sch, for sup. Rev John Walsh, 6, per George W. Burroughs; Shrewsbury ch, 10; Pennington ch, for church at Grand Traverse, 23; Allentown ch, fem. miss soc, 16 44 — 151 44

Pby. of Lazerne.

Kingston ch — 5 00

Pby. of Raritan.

Amwell United 1st and 2d, 30; Clinton ch, coll. 25 46, less for For. Missy. 10; fem. miss. soc, 15 50; sab. sch. miss. box, 6 50 — 76 46

Pby. of W. Jersey.

Salem ch, 27; sab. sch, to ed. *Ruth Van Meter* at Lodiana, 30; Greenwich ch, Cumberland co, N. J. 10; Coldspring ch, fem. miss. soc, 20; Blackwoodtown ch, mo. con, 6 62 — 93 62

SYNOD OF PHILA. *Pby. of Phila.*

Ridley ch, 10; Phila. 4th ch, 100; do, 9th ch, 60; do, North ch, mo. con, 26 20; sab. sch, for sup. of the Rev A. P. Happer in China, for 1845, 100; do, 10th ch, additional, M. Johnson, 25; Robert Earp, 25; 'S.' 50; 'a friend,' 25; W. A. Porter, 5; S. Colton, 5; Mrs Hogan, 5; Mrs M.L. Jones, 10; J. M'Calla, 1; mo. con, Feb. March, April, 102; do, Central ch, asn. coll, Alexander Henry, 100; Rev J. McDowell, 5; Mrs Ricketts, 1; 'female friend,' 5; M. Newkirk, 20; C. Cornelius, 5; J. A. Wray, 10; R. Potter, 10; J. Sibley, 10; J. V. Cowell, 10; W. P. Edwards, 5, Samuel Agnew, 5; 'G. C. N.' 10; J. Boyles, 10; J. C. Taber, 3; E. K. Johnston, 3; Mrs Richards, 5; Maria L. Richards, 3; mo. con, 100; cash not specified, 102 60; making total from Central ch, 422 60 — 973 60

2d Pby. of Philadelphia.

Doylestown ch, 37 70; Germantown 1st ch, 50; juv. miss. soc, to ed. *Abraham Martin* in orph. sch. in North India, 16 50 — 104 20

Pby. of Donegal.

Columbia ch, — 34 00

Pby. of Baltimore.

Bethel ch, 10; Baltimore, 'A. M.' 5; Bladensburg ch. sab. sch, Bible class, and little boy, 2; Aisquith-street ch, Baltimore, 30; Monkkin ch, 18 75; Wicomico ch, 7 20 — 72 95

Pby. of Carlisle.

E. Hanover ch, ann. don. of Rev James Snodgrass, 20; Manada Furnace, H. Robeson, 5; Rocky Spring and St Thomas' chs, 22; Williamsport ch, 20, (of which 5 from Mrs Ann McWilliam;) Bloomfield, Landisburg, and Buffalo chs, in addition to 84 02 previously paid, 39 50; Bedford ch, mo. con, 6 61; sab. sch, in part, to con. the superintendent, JOHN MOWER, L. m. 10 80; individuals, 12 59; Big Spring ch, ann. coll, in part, 77 50 — 214 00

Pby. of Huntingdon.

Lower Tuscarora ch, 17 87; Lewistown ch, 55; Upper Tuscarora ch, 7 31; Lower Tuscarora ch, 1; Alexandria and Hartsbg chs, 41; Pine Grove ch, fem. sew. soc, 20; Millerstown ch. 8 10; Hollidaysburg ch, 50 40; Master James Bell, for a Bible for a heathen girl, 70cts; Shaver's Creek ch, 54; Williamsburg ch. 18 20; Presb. coll. at Perrysville, in part, 7 35; Perrysville ch, 25 — 305 93

Pby. of Northumberland.

New Berlin, Mifflinburg, and Hartleton chs, 40; Milton ch, addl. ann. coll. and mo. con, 15; Buffalo ch, 28 56; Danville ch, mo. con, 40; Bethel ch, Lower White Deer, 15 25 — 138 81

SYNOD OF PITTSBURG. *Pby. of Redstone.*

Rehoboth ch, 28; Connellsville ch, 30 — 58 00

Pby. of Ohio.

Pittsburg 1st ch, mo. con, 40; 'a member,' 100; 4th ch, for sup. Rev A. P. Happer, 20, for general purposes, 45 60; 2d ch, 'a member,' for China mission, 20; mo. con, 23 01; Bethel ch, fem. miss. soc, 31 50; Montours ch, 8; East Liberty ch, 37; Raccoon ch, 25; Lebanon ch, John Means, 10 86; Canonsburg fem. miss. soc, 7; Sharon ch, bal. of sub, 2 25 — 389 22

Pby. of Allegheny.

Turentum ch, 7 25; Slate Lick ch, 11 05; Union ch, 23 75 — 41 05

Pby. of Beaver.

Beaver Falls ch, 20; Unity ch, 6 97; Pulaski ch. 10 48 — 37 45

Pby. of Erie.

Salem ch, Wm. Beatty, 10; Cool Spring ch, Wm. Donaldson, 1; Clarksville ch, 13 93; Greenville fem. miss. soc. 12 25; Mercer ch, 16 — 53 18

SYNOD OF WHEELING. *Pby. of Washington.*

Florence ch, sab. sch, — 11 82

Pby. of New Lisbon.

Long's Run and New Salem chs, 15; Newton ch, 18 25; Deerfield ch, 2; Wethersfield ch, 5; Champion ch, 7 12; Liberty ch, 2 25; fem. miss. soc, 20 56; Rehoboth ch, 2 45; Bethel ch, 9 50 — 82 13

SYNOD OF OHIO.

Churches not named, — 147 29

Pby. of Columbus.

Truro ch, fem. miss. soc, 15 05; Columbus ch, mo. con, Jan. for China mission, 11 12; do, old coll. for do, 3 17; mo. con, Feb. 5 58; sub. in part, 28 50; ladies' sew. soc, ann. coll, 100; mo. con, March, for China mission, 3 75; mo. con, April, 8 25; sub, in part, 33 87; do, 7 68; total from Columbus ch, 199 92; Lithopolis ch, 7 56; Hamilton ch, 7 50; Mifflin ch, 10 — 240 02

Pby. of Zanesville.

Washington sab. sch, 3; fem. sew. soc, 16 83; Senecaville ch, 10; Pleasant Hill ch, 6; do, 1; Fredericktown ch, 'a friend,' 25, Zanesville ch, 114; do, 11 50; Mount Zion ch, 4 50; Rushville ch, 4 96; Madison ch, Mrs M. Scott, 3; Matthew Scott, 3; Mrs M. Smith, 3; Norwich ch, 5 20; Newark ch, 13 — 198 99

Pby. of Richland.

Lake Fork Cross Roads ch, 12; Frederick ch, 23; 'a friend,' 25; Mansfield 1st ch, 6; Rev Thomas Magill, 5; Clear Creek ch, 50cts; Sharon ch, 3; Hopewell ch, 5; Martinsville ch, 19 01; Olivesburg ch, 1 25 — 99 76

Pby. of Cochocton.

Record ch, 1 75; Unity ch, 1; Apple Creek ch, 18; West Carlisle ch, 4 45, (of which 3 75 for sup. Rev H. A. Brown;) Cochocton ch, 14 50; do, sab. sch, 1 50 — 41 20

Pby. of Wooster.

Guildford ch, 21 80; Sugar Creek ch, 10 50; Pigeon Run ch, 3 50; Wooster ch, 30 88; sab. sch, 6 15; Green ch, 5 95; Jeromeville ch, 25cts; Northfield ch, 12 40; Springfield ch, 5; Marshallville ch, 19 69; Canal Fulton ch, 3 70; Mount Hope ch, 12 50; Congress ch, 7 25; — 139 57

Pby. of Hocking.

M'Connellsville ch, — 10 60

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Chillicothe 1st ch, coll. 65 97; sab. sch. children, 10 82, less prem. on draft, 1 13; Manchester ch, 6 — 81 66

Pby. of Miami.

Yellow Springs ch, bal. — 3 08

Pby. of Cincinnati.

Bethel ch, 9 72; Williamsburg ch, 9 96; Goshen ch, 6 87; Reading ch, 30 07; Pleasant Ridge ch, 15 60 — 72 22

SYNOD OF N. INDIANA. *Pby. of Lake.*

South Bend ch, sab. sch, — 5 50

SYNOD OF INDIANA. *Pby. of Salem.*

New Albany ch, mo. con, 25; Rev Dr Wood, 5; children of Rev I. N. Candee, to ed. *Elizabeth Candee* in N. India, 25; Paoli ch, 3 25; Rev T Hart, 1; Rehoboth ch, 1 09, Owen Creek ch, 3 55 — 78 89

Pby. of Indianapolis.

Shiloh ch, 1 40; Hopewell ch, 23 — 24 40

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Shawneetown ch, in part, 19 87; young ladies' benev. assoc, 7 04; fem. benev. soc, 2; Sharon ch, S. D. Miller, 50cts — 29 41

SYNOD OF MISSOURI. *Pby. of Missouri.*

Rochefort ch, 5 13; Millersburg ch, 3 86; Round Prairie ch, in part, 8; ARRVASSE ch, 7; 'a friend,' 61cts — 24 60

Pby. of St. Louis.

St Louis 2d ch, 387 60; St Charles ch, in part, 26 85; Bonhomme ch, 3 62 — 418 07

SYNOD OF KY. *Pby. of Louisville.*

Pennsylvania Run ch, in part, 13 62; do, 6 38; Louisville 3d ch, Jabez Baldwin, 5; Big Spring ch, 8; Louisville 1st ch, bal. of ann. coll, 10; mo. con, April, 11 45; Mulberry ch, addl, 10 68 — 67 13

Pby. of Muhlenburg.

Henderson ch, in part, 16 29; children, 2 76, (of which children of Rev J. H. Gray, 1 26;) F. Posey, don, 10; Morganfield ch, 7 — 36 05

Pby. of Transylvania.

Silver Creek ch, — 4 25

Phy. of W. Lexington.

Hereb and Hopewell chs, 36 00

Phy. of Ebenezer.

Springfield ch, 5; Rev S. J. Reid, 50cts; Covington, J. M. Preston, 10; Washington ch, 10 25 50

SYNOD OF VIRGINIA.

R. R. Campbell, 2 00

Phy. of Lexington.

Buchanan ch, 'a few ladies,' 17 00

Phy. of Winchester.

Fredericksburg ch, to con. Rev GEORGE WILSON McPHAIL l. d. 100; Gerardstown ch, 25; Falling Water ch, 20; Charlestown ch, Mrs M. R. Allemony, 10 155 00

Phy. of W. Hanover.

South Plains ch, 10; Bethesda ch, 2; Cumberland ch, Miss Eliza D. Esde, 10; Bethlehem ch, 10 87; New Concord ch, 1; Briery ch, Rev S. D. Stuart, 5 38 87

Phy. of E. Hanover.

Norfolk ch, 166 75; sab. sch, 30; ladies, in part, for sup. colporteur in France, 50; Richmond 1st ch, mo. con, April, 13; Rev Dr Plumer, 10; Powhattan ch, 41 50; Amelia ch, 31; Notioway ch, 81 50; Brunswick ch, 10; three children for Siam mission, 56cts; Bethlehem ch, 9 88 444 19

Phy. of Montgomery.

Christiansburg ch, mo. con, 3 00

SYNOD OF N. CAROLINA. *Phy. of Orange.*

Churches not named, 23 55; Raleigh ch, mo. con, 49 72 55

Phy. of Concord.

Salisbury ch, 43 06; Unity ch, 7 87; Third Creek ch, 20 05; Joppa ch, 20 91 00

SYNOD OF W. TENN. *Phy. of Holston.*

Knoxville 1st ch, coll, April, 17 81; sab. sch, April, 4 90.—*Note.* Of the amount received in Feb. 3 50 were from coloured people. 22 71

Phy. of W. District.

Memphis 1st ch, 64 90

SYNOD OF S. C. AND GA.

Children of Mr and Mrs Gardea, to purchase Bibles for heathen children, 1; Mrs Mary Ann Wilson, 1; Mrs Cunningham, 5; 'a friend,' for sup. *Catharine Stokes* at Futtehgurh, 10; Union sch. juv. soc, Liberty co, Ga, sup. Mr and Mrs Way, 16; 'mo. don. of 2 from a gentleman,' 8; do, 2; 'an old tune Presbyterian,' 10 53 00

Phy. of South Carolina.

Rocky Creek ch, 7 75; Willington ch, mo. con, 10 17 75

Phy. of Bethel.

Jonesville ch, 15; Fishing Creek ch, 10 50; 'a few ladies,' 12 50; Cedar Shoal ch, '4; Purity ch, 52; Concord ch, 5 31; Yorkville, Captain John Blair, 50 149 31

Phy. of Harmony.

Camden ch, 27 57; Darlington ch, 70, less postage, 12cts; Hopewell ch, 40 30; Beaver Cr. ch, ann. coll, 12; mo. con, 8; Concord ch, 'two members,' 20; Phy. ann, con, 112 289 75

Phy. of Charleston.

Charleston 2d ch, mo. con, Jan. 38; do, Feb. 29; do, March, 70; ann. coll, 126; juv. soc, 40; mo. con, April, 37 60, total, 340 60; Columbia ch, mo. con, 65; ann. coll, 100; Beach Island ch, mo. con, 14 519 60

Phy. of Georgia.

Darien, H. Atwood, 10; Savanah 1st ch, mo. con, Dec. Jan. Feb. 72 82 00

Phy. of Hopewell.

Macon ch, 210 77, less disc. 52cts; Thyatira ch, 8; Salem ch, 8 75; John Reid, 5; Sophia Reid, 5; J. C. Reid, 25cts; Mount Zion ch, mo. con, 40; Lexington, 'a friend,' 5; Rev J. Harrison, 5; Augusta 1st ch, mo. con, five months, 60, less postage, 12cts 347 13

Phy. of Flint River.

Alcovia ch, Mrs Jane Giles, 1; Columbus 1st ch, mo. con, 50, less postage, 37cts; do, 31 69; ladies' miss. soc, 18 31, less postage, 18cts; Long Cane ch, 'a few ladies,' 13; coloured cong, 7 75; La Grange ch, 17 90 129 19

Phy. of Cherokee.

Roswell ch, 32 10

SYNOD OF ALABAMA. *Phy. of Tuscaloosa.*

Tuscaloosa ch, 103 00

Phy. of E. Alabama.

Coosa county, Ala, Mrs Mary S. Douglass, 10 00

SYNOD OF MISSISSIPPI. *Phy. of Tombeckbee.*

Starkville, R. Nason, 5 00

Phy. of Mississippi.

Centre ch, 5; Sharon ch, 1; Hopewell ch, 1; Natchez ch, mo. con, 89 90; sab. sch, 10 10 107 00

ASSOCIATIONS.

Mercer county miss. soc, Pa 36 00

COLLEGES AND SEMINARIES.

College of New Jersey, Princeton, N. J. students, 5 00

SYNOD OF THE REFORMED PRESB. CHURCH.

Cash, per Mr Stuart, treasurer, towards salary of Rev J. R. Campbell, for year ending Dec. 1, 1845, 200 00

LEGACIES.

Des Pères, Mo. Joseph Yates, ded, per Thos. D. Yates, exr, 50; Memphis, Tenn. legacy of Rev T. M. M'Millan, 170, interest on same, 5 40 225 40

MISCELLANEOUS.

Napanoch, N.Y. Charles F. Maurice, for French mission,	4 00	
Charlestown, Md, Rev Daniel Cummings,	1 00	
New-York, 'two ladies,' to provide clothing and shoes for the scholars in the boarding school at the Iowa mission,	200 00	
Do, 'a lady,' for do, at the Creek mission,	36 00	
New Brunswick, N. J. Rev J. J. Janeway, D.D.	500 00	
New-York, L. De Forrest,	15 00	
'A friend,' avails of a breast-pin,	1 00	
'A friend,' for China mission,	4000 00	
'A friend,' for India missions,	2000 00—6878 00	
		$17,337 48
From which deduct amount belonging to Chronicle acct,	45 85	
" " exp. Southern Board,	45 00	
" " " Central Board,	7 00	
" " disca. not before deducted,	61 14—158 99	
Total amount of receipts in April,		$17,178 49

Donations in clothing, &c.

New-York, R. & J. Warnock, hats and caps for the missions, valued at 100 00

Philadelphia, a case of surgical instruments by a physician, per Rev. M. E. Hope, 25 00

New-York, ladies of the 5th Assoc. Ref. Church, a bundle of clothing for the Chippewa Miss.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. JUNE, 1845. No. 6.

Board of Domestic Missions.

UNIVERSALISTS IN THE UNITED STATES.

Many of the missionaries of the Board find their usefulness obstructed by the influence of Universalists. These men should be treated with kindness, personally, and they should be constantly remembered in the prayers of evangelical Christians, while their errors must be steadfastly opposed. The following sketch of their doctrines and numbers is taken from the Rev. Dr. Baird's valuable work on "Religion in America," and we hope that its perusal will increase the compassion of our readers for those who hold such dangerous views, and their zeal also for those efforts to spread the Gospel in our land, by which only errorists of every name can be saved.

In our chapter on the Unitarians we expressed our views of the moral influence of the doctrines of the Universalists. The latter were little known as a sect in America until about the middle of the last century, when a few persons of reputation partially or wholly embraced their doctrines. These were afterwards preached by the Rev. John Murray, who came from England in 1770, and were embraced by the Rev. Elhanan Winchester, a Baptist minister of considerable talent. Both Murray and Winchester held the doctrine of restoration, that is, that after the resurrection and the judgment, the wicked, after suffering in hell for a time, and in a measure proportioned to their guilt, will eventually be recovered through the influences of the Spirit, and saved by the atonement of Christ. About the year 1790, the Rev. Hosea Ballou appeared as a Universalist preacher, and taught that all punishment is in this life, and, consequently, that the souls of the righteous and the wicked alike pass immediately at death into a state of happiness—a doctrine which, being much more acceptable to the unrenewed heart, became much more popular than that of restoration as above described. The restorationist preachers in the United States hardly exceed twelve or fifteen in number, and their churches are even fewer; whereas the Universalists, properly so called, have rapidly increased here within the last forty years. In 1801 there were but twenty-two avowed Universalist preachers; they now state their numbers to be as follows: a General Convention, twelve State Conventions, fifty-nine Associations, 540 preachers, 550 meeting-houses, 875 societies, and 600,000 of the population under their influence. The last item, we suspect, is much too high. Their congregations are mostly small, and many attend from mere curiosity.

The doctrines of the American Universalists are well expressed in three articles adopted as a "Profession of Belief" by the General Convention of Universalists, held in 1803. It is said to be "perfectly satisfactory to the denomination," and is as follows:

1. "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and fifial destination of mankind.

2. "We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole world of mankind to holiness and happiness.

3. "We believe that holiness and true happiness are inseparably connected; and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men."

Although their churches are all severally independent of each other, yet for consultation they have Local Associations, State Conventions, and a General Convention. They have begun of late years to pay some attention to education, and have now what they call a university in the State of Vermont, and three or four inferior institutions. Most of their preachers, though men of little learning, by directing all their thoughts to one point, and mustering every plausible argument in favour of their doctrines, become wonderfully skilful in wielding their sophistry, so as readily to seduce such as want to find an easier way to heaven than can be found in the Scriptures, when these are not tortured and perverted to serve some particular end. They say that they have no fewer than twenty newspapers,

advocating their doctrines in different parts of the country.

The only Universalists whose preaching seems to have any moral influence, are the handful of Restorationists—the rest are heard with delight chiefly by the irreligious, the profane, Sabbath-breakers, drunkards, and all haters of evangelical religion. Their preaching positively exercises no reforming influence on the wicked, and what worse can be said of it?* Pp. 281, 282.

REPORT OF THE REV. R. HAPPERSETT, AGENT.

Baltimore, May 2, 1845.

To the Corresponding Secretary.

According to your request I forward to you a brief summary of my labours since I entered upon the work assigned me by the Board of Missions.

During the nine months, in which I have been engaged in this work, my time and energies have been exclusively devoted to the promotion of this great and good cause. And although I have met with much calculated to discourage, and occasionally with some things unpleasant, and even painful, which is, however, but the experience of all similarly engaged; yet the hearty welcome of so many devoted followers of the Saviour, their free and liberal contributions, and the active co-operation of so many pastors and elders, cheered and animated me in my own work, and led me to thank God and take courage.

For the first six months my labours were almost exclusively directed to what is denominated the Central Agency. This is an exceedingly important field, embracing *fourteen Presbyteries*, and near *four hundred* Presbyterian churches, many of them large and influential. It also includes many moral wastes, and many very important missionary fields. Large districts, including whole counties, are almost entirely destitute of evangelical preaching, with no living ministry to publish glad tidings, no light or means, no consecrated Sabbaths; but overrun with every species of error and infidelity. Must these souls be left to perish? To humble, self-denying missionaries, here are inviting and promising fields of doing good. I rejoice that your Board is doing something to send to them the bread of life. I have visited some of our missionaries, labouring in these destitute places, and found that the Lord had encouraged and strengthened them, and had made them instrumental in shedding abroad the light of the Gospel upon those, who, but recently were shrouded in moral death.

It was my privilege to lay the claims of your Board before the Synods of Pittsburgh, and Wheeling. And although another cause of great importance to that section of country and to the whole church, called for immediate and special effort, and made strong appeals to all their churches; yet the cause of domestic missions, so intimately connected with the glory of God, and the best interests of all our institutions, both civil and ecclesiastical, was by no means overlooked. Resolutions expressive of its great importance were unanimously passed, and a deep interest manifested for the success of this noble cause.

In order more effectually to carry forward this work, and have the cause brought before as many churches as possible, I met with several Presbyteries, and secured the voluntary agency of several excellent brethren. These brethren engaged cheerfully in the work, and it is pleasing to learn that generally they have prosecuted their work with *energy* and *considerable* success. This system is doubtless a good one.

That very many churches will contribute little, or nothing, without the unwelcome visit of an agent, is certain. And for your Board to employ an amount of agencies, adequate annually fully to compass any given field, would certainly be bad policy.

What then is to be done? The best, and it seems to me, the only efficient and encouraging means, and that to which your Board may look for the complete success of their noble enterprise, is the *active* co-operation of a few brethren, as voluntary agents. Let this be fully carried into effect, and much more good will be accomplished.

In the cause of Domestic Missions there is evidently a growing interest. Not only is it my most solemn conviction, that this cause is to souls, to the Church, and to our own country, *second to none in importance*; but also to this sentiment there is a hearty response from thousands, who, hitherto, scarcely gave this subject a passing thought. And can it be otherwise? Can the Christian or patriot look upon the present greatness of our country, its rapid growth, the tide of emigration rolling, like a mighty car, from the Atlantic to the Pacific, upon the ignorance which prevails, and every form of error, which has compassed much of our country; and *especially* upon the delib-

* On the opening of a Universalist place of worship in any of our cities and villages, it is flocked to chiefly by low, idle and vicious persons. Curiosity sometimes attracts others of a better description for a time; but it is a remarkable fact, established by the testimony of Universalists on becoming converted to the Truth, that few can, however desirous, ever bring themselves to believe the doctrine of universal salvation. Most are like the New England farmer who, at the close of a Universalist service, thanked the preacher for his sermon, saying that he vastly liked his doctrine, and would give him five dollars if he would only prove it to be true!

erate designs and efforts of the Papists to gain the ascendancy here and control our institutions, and not feel the *great importance* of this cause?

Wicked hands are everywhere opening fountains of political and moral death, and, by a thousand channels, are pouring these streams through the whole community.

And are we willing to give over this great nation to the unrestrained influences of a baptised infidelity, or to the darkness and misery of atheism, that shall cover the land with anarchy and pour out blood like water?

Nothing, then, but the power of the Gospel can prevent these results. Let the Gospel be faithfully preached throughout the length and breadth of our land, and then we shall fear not all the powers of earth and hell. Can the Christian, in whose heart burns the love of Jesus, look upon the perishing millions in our own country, and not *immediately* lend a helping hand? Their *relations* to us clearly define our duty to them. God has placed them near to us, almost at our very door, and he commands us to preach to them the Gospel.

Upon this principle of the divine constitution our Saviour acted. He laboured in his own country, and for his own countrymen *first*. He commanded his disciples to go first to the "lost sheep of the house of Israel;" and it is a fraud upon a dying world, to neglect the moral renovation of our own country. The dying Heathen are waiting for us to act. How long shall our own uncultivated wastes furnish an excuse for delaying our share in the work?

What a mighty enterprise is now before the American churches! Nothing less than the present and eternal welfare of *millions* of souls, scattered over a territory of *two hundred millions* of square miles, and destined to wield a mighty influence on the whole family of man. Never was there another people, holding in their hands such mighty destinies to be secured or lost, in so short a time! We cannot, then, we *must* not rest while there is gold and silver yet unconsecrated to Christ, and souls perishing for lack of vision.

Since the first of February, I have laboured principally in the Eastern agency. My labours have been more general than formerly. Many churches that I could not visit personally, I addressed by letter, or secured their contributions by an interview with their pastor. In this way considerable has been secured to your Board.

During the nine months, in which I have been engaged in the service of your Board, I have devoted my whole time and energies to the work. I have laboured in several interesting protracted meetings, where the quickening Spirit of God was manifestly present; have attended *ten* communion seasons; have preached *one hundred and twenty-seven sermons*; delivered more than *thirty* missionary addresses, and have travelled about four thousand five hundred miles; and as I have laboured in two distinct agencies, the amount secured to the Board has been paid into both treasuries; and although this amount is by no means what it should be, yet with gratitude we record the fact, that from some portions of the field, it is greater than in any previous year. May the great Head of the Church prosper this glorious cause. Soon may the wide-spread desolations become fruitful fields, and not only our whole land, but the whole earth be filled with the glory of God.

R. HAPPERSETT.

DR. ALEXANDER ON AGENCIES.

The *Protestant and Herald* contains a letter with the well-known signature A. A. The views expressed in it have so much truth and practical good sense in them that we give it entire. We hope the day of opposition to them is rapidly passing away, and that soon we shall see all our churches acting as heretofore in all good works. Watchman of the South.

The question respecting the utility and expediency of agencies, depends on this single point; are the funds actually increased by this means? If the churches would raise as much without agents as with them, then certainly they are unnecessary, if not superfluous. But further, if they do not raise over and above what the churches would otherwise give, a sum equal to their own salaries, the funds are not benefited by them. And in some instances, it is known, that agents have collected not more than double of what was necessary to pay themselves. But single failures do not prove any thing against the general principle. All our secretaries inform us, that the funds of the several Boards have generally been increased by the employment of good agents. Even those sections of our country which are commonly most punctual, liberal, and systematic, come short very much, when unvisited by agents. Some whole Presbyteries have resolved, that they would not receive agents, and that the pastors themselves would attend to collections. But what has commonly, I might say, uniformly, been the result? Poor contributions, and great tardiness in sending them to the treasury. As long as these are the facts, all the clamor against agents is unreasonable. If we, as a church, intend to have any part in the conversion of the world, or in the supply of the destitute in our country with the means of grace, we must employ active, popular agents, to visit the churches, and stir up the people. I have long observed that those people who are forever finding fault, never help much: the truth is, they want an apology for doing

nothing. I can readily conceive of a state of the church, in which agents would not be needed, but that is yet future; we must therefore make use of such appliances as we have at command. Still, I would say, if any pastor with his people, will signify that they do not wish to be visited by agents, but choose to make their own collections, I would not intrude an agent upon them; but if they failed to do their duty, they should be censured by the Presbytery.

Many plans of raising money, for charitable purposes, have been devised and published; but there is one thing which none of them provides for, and that is, "a willing mind." Without this, your machinery or system may be perfect, and yet little will be realised. If the people only could be brought to love the Lord Jesus Christ with a more fervent love, they would give willingly to promote his kingdom, and they would find something to give. What we want is something to reach the hearts of our people, and extinguish their idolatrous love of money, and of land. This greediness to possess large bodies of uncultivated land, is as real a mania as ever was experienced. It would be as reasonable to possess land in the moon, as upon earth, when the owner makes no use of it. It seems to be a disease peculiar to this country, and rages more violently in the West than any where else.

In thinking on the subject of agencies, it has often occurred to me, that the system ought to be very acceptable to the churches. People often get so accustomed to the voice of their own minister, and are so well possessed of all his common places, that they can scarcely be kept awake during the hour of his discourse: but when a stranger steps into the pulpit, they are all wide awake; every ear is open, and the very children have their attention fixed, and if he be a good preacher, as an agent should be, and most of our agents are, the people are not only delighted, but often profited;—and if he spends part of the time in communicating information on the subject of his agency, much interest is excited, and the knowledge of the people is greatly increased. You may publish as many tracts and missionary papers as you please, and thrust them into people's houses, but after all, the bulk of the people must be interested by the ear. Some will read; many will not. What pastor would not desire, occasionally, the aid of a gifted brother, to stir up his people, and to urge upon them their duty as Christians, to contribute of their substance to the treasury of the Lord? This is, to many pastors, an unwelcome service, and often they execute it indifferently, but the agent comes, and takes this disagreeable business off their hands. But, in my opinion the best begging sermons are good gospel sermons. Get the heart moved, and the hand will fly open. It is much better to attack the heart, than to belabour the conscience; but, in their order, both should be besieged.

Letters from Missionaries.

Missouri.

FROM A MISSIONARY AT JEFFERSON CITY.

The cause of Religion advancing.

* * * Having had during the winter no certain dwelling-place for our houseless church, we have occupied the senate chamber and the court house for Sabbath worship, and private rooms for our gatherings during the week. I have usually preached twice, lectured twice, and held a Bible class in each week. Our prayers and efforts to check the tide of evil have been successful, the cause of religion has been greatly advanced, and we were deliberately waiting over the yellow harvest, till we could have a place in which to operate untrammelled, when through the influence of the legislative prayer-meeting, a precious reviving commenced, and Christians of all denominations clustered together at the Methodist, the only finished church in the place, and prayed, and laboured in the cause. Most of those who professed to have been converted joined the Methodist church immediately. Of those who waited for a time, we have received some, and shall probably receive several more. Two years have wrought a change in this whole community, known, and read of all men. We shall soon have a house for worship, and shall hope for better things still.

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FROM A MISSIONARY IN COPPER COUNTY.

Encouraging improvement.

* * * There is evidently a great improvement here, in a moral point of view, during the past year. Many more people attended on preaching; the people generally are now disposed to hear the truth. When I came here, I was the only stated minister in the place, and a church with only *ten* members; now there are more than *seventy*, and other denominations have also

regular preaching. Looking at things now, and comparing them with former times, there is abundant cause for thankfulness, and abundant encouragement to labour.

Ohio.

FROM A MISSIONARY IN MORGAN COUNTY.

Encouraging.

* * * During the year, *twenty-seven* have been received into the church; this, however, is not a full return. Several are now proposed for admission, and others are indulging a hope that they have passed from death unto life. In reviewing the past year we can say, the Lord hath done great things for us, not so much in converting sinners, as in reviving our members, and making them more spiritual, and more active. I rejoice to learn from the last Missionary Chronicle, that several young men are about to enter the missionary field. Could you not send a man, willing to endure hardships as a good soldier of Jesus Christ, within the bounds of this our little Presbytery? My heart bleeds when I think of the spiritual wants within our bounds. I fear some of our ministers will have a sad account to render for leaving so many feeble churches destitute.

Tennessee.

FROM A MISSIONARY IN GIBSON COUNTY.

Important Missionary Field.

* * * The field which I occupy is certainly an important one, and is daily becoming more so. In fertility of soil, Gibson county is probably surpassed by no county in the state, and the immigration to it has been greater this present year, than for many years past. The morals of the community are improving, and I know of no field that presents a better prospect for usefulness. We have four churches already organized in this county; three I supply regularly, and one I visit occasionally. Two of the churches which I supply have made considerable repairs to their houses of worship. At T*** where I bestow half of my labour, there is a comfortable church. In a neighbourhood seven miles northeast, where I have been preaching occasionally for the last year, there is a very interesting state of things: I contemplate organizing a church there soon, and I think I can collect some *fifteen* or *twenty* members. The people are in very moderate circumstances, but very anxious for the Gospel, and have within the last year built quite a respectable house for preaching in, which is now almost finished. We are doing something to aid in extending the kingdom of Jesus Christ, and we hope to do still more.

Virginia.

FROM A MISSIONARY IN BRUNSWICK COUNTY.

Interesting meeting of Presbytery.

* * * * During the last week, the Presbytery of East Hanover met in Mehurin church. The Lord's Supper was administered during their meeting, when one lady and three coloured people were admitted to the communion of the church. Much prayer had been offered for the blessing of God upon the Presbytery. On Saturday, Sabbath, and Monday, the Spirit of God was manifestly operating on the hearts of many. There was scarcely a seat in the church, on which some were not found weeping. One man, who had sworn he would not come near our meeting, was pierced to the heart, and said, he had never believed that he could be made to feel that he was so bad a man as he now felt himself to be. Much tenderness of feeling is manifest among far the larger part of those who have been accustomed to attend our preaching; and the impression made on the Sabbath, to an overflowing congregation, by the preaching of Dr. Plumer and brother Pryor, was most happy. In E——., where I visited yesterday and the day previous, I find in a few individuals, great tenderness and solicitude, and an anxious and prayerful hope that God will pour out his Spirit there as here. On the Sabbath in May, the church which has been removed some *six* or *eight* miles, is to be dedicated, and we pray earnestly, that it may be the beginning of days there, as the meeting of the Prebytery has been here. There was great interest among the coloured people on the Sabbath. A stand was erected, and there was preaching to them, both morning and afternoon. I need not say I feel greatly encouraged to labour, and not faint.

New-Jersey.

In the last Chronicle was published a communication in relation to the great destitution of the means of moral and religious instruction in the Pines of New Jersey. In corroboration of this statement, we give below some extracts from the report of a missionary of the Board in that destitute region. We do hope these statements will arrest the attention, and call forth the efforts of the friends of this cause in New Jersey. Who will enjoy the privilege of furnishing that good brother with a horse, that he may extend his labours among this destitute population?

FROM A MISSIONARY IN THE PINES OF NEW JERSEY.

* * * It does not seem as if I had done much here, and yet the simple fact, that I have been enabled to do what I have, is no small matter. I have a great amount of prejudice and indifference to overcome. It is *comparatively* heathen ground; and as in the establishment of a mission station in heathen lands, much must be done, and yet little fruit for some time be seen, so it is here. My heart has often bled, and hope almost expired, when I think of the deplorable moral darkness that prevails in this whole section of country. And yet the Church is in a state of strange apathy in regard to this matter. Money is freely given, and the prayers and sympathies of Christians are solicited for the heathen beyond the ocean. All this is as it should be. And yet how little interest can be excited for these destitutions at our very doors, covered with almost as dense moral darkness as India, or even Africa. Our little church is the only regularly organized church from Cape May to Monmouth county, a distance of one hundred miles in length, and an average of thirty in breadth. In that section of country, there are hundreds who have never heard a Gospel sermon in their lives; and as many more who perhaps have heard some at a camp-meeting, which many attend as they do a horse-race. There are a number of places in this section that might be judiciously and profitably selected as preaching places, but means are wanting, and the Church will not supply them. If we had the means, the men could be had, and men of the right stamp. I am greatly cramped myself for the want of means. I could do much more, if I had a horse, and were able to keep him, but I cannot. My preaching stations are therefore necessarily all within walking distance. There are a number of places in this county where there is absolutely no preaching, nor religious worship of any kind, that should be supplied; and unless the Church makes it her duty to supply them, I fear they never will be supplied. I might give facts abundant to substantiate all I have said, but to what purpose? Will not the Church sleep on? But while the friends of Christ sleep, the enemy is wide awake, and is sowing tares broadcast through this whole land. "The children of this world are wiser in their generation than the children of light."

FROM A MISSIONARY IN MONMOUTH COUNTY.

Encouraging.

* * * The present situation and prospects of the congregation are in a high degree encouraging. Our religious services for a week or two past, have been attended by many who were evidently greatly interested in the truth; and in visiting and conversation I have ascertained, that there are at least a few who are mourning over their lost and sinful condition. I yesterday conversed with a young female, who wept bitterly while she told me, that for more than a week she had been trying to cast her soul upon the great Redeemer, but as yet she found no peace in believing. We have received a valuable accession, in a pious and intelligent man, who has lately, with his family, removed to this place, and who will probably be ordained an elder. Upon the whole, I feel authorized to say, that everything in the situation and feelings of this people is adapted to inspire strong hope.

New-York.

FROM A MISSIONARY IN BROOME COUNTY.

Encouraging Prospects.

* * * Through the goodness of God the prospects of this little church seem slowly, but gradually brightening. The means of grace are well attended, and although the number of our members has not been greatly augmented, the congregation increases, and evinces much interest. At our last communion, *four* persons united with the church. These are all persons of standing and influence in society. We are expecting as many more will join us at our next communion. We feel much encouraged by these additions, actual and prospective, to our numbers. We trust they will be followed by many more. Two of our members have left us, we hope to join the church above. This was a trying dispensation, as they were very valuable members. We have some good evidence, we think, that their death has been sanctified to the church, and to relatives out of the church. The Bible class is well attended. About fifty children meet at my house monthly to recite the catechism, with Scripture lessons. This plan, which I have recently adopted, meets with much favour, both from parents and children, and promises much good.

Michigan.

FROM A MISSIONARY IN LAPIER COUNTY.

Results.

* * * The results of the past year's missionary labours, are greatly encouraging. In traveling over ground not less than forty miles in extent, and preaching to five congregations,

your missionary has cause for gratitude, both for his preserved health, and for the success which has attended his labours. Many persons have had the Gospel preached to them, and a goodly number, we trust, have experienced an interest in the great salvation. During the past winter, our congregations have been unusually large, and the interests of truth are gaining ground. We have now a prospect of erecting two new houses for worship, and with God's blessing we hope to accomplish much.

Mission Rooms: Philadelphia, June, 1845.

In the last number of the Chronicle, we ventured to express the hope, that the receipts during the month of April "would enable the Board to pay up all that is due their missionaries, and send into the field a valuable reinforcement." It is our privilege now to inform our readers, that this hope has been realized. The receipts of the last month have enabled the Board to settle up their accounts for the year; several young men have already been appointed, and a number more are expected ed to apply for appointments, and in the course of a few weeks, these brethren will be in the field labouring to bring souls to Christ. For these favours to the good cause of missions in our land, we desire to be sincerely and devoutly thankful to the God of all grace. We believe we may safely affirm, this cause, as connected with the Presbyterian Church, has never been in a more prosperous state than at the present time. And we think, too, we have some good evidence that a much deeper, and more general interest in the cause of domestic missions is beginning to be felt in the Church. Many thanks to God for these tokens of good to our churches, to our land, and to the world. We hope the churches will be encouraged, by the goodness and favour of God, to double their efforts, and unite their whole strength in this great and good work. We could say much on this subject, but have not time at present. In our next number we will publish an abstract of our annual report, when our readers will be able to judge for themselves of the progress of this work. ***Brethren, pray for the success of missions in our own land.***

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN APRIL, 1845.

SYNOD OF ALBANY. *Pby. of Albany.*

Charlton ch, N. Y. 38 50; 2d ch, Albany, N. Y. 284 05 — 322 55

Pby. of Columbia.

2d ch, Windham, N. Y. — 13 50

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch, N. Y. 4; don. of Rev Adam Craig, 5; Moscow ch, N. Y. 5 — 14 00

Pby. of Ogdensburg.

Oswegatchie 1st ch, N. Y. 5 35; Oswegatchie 2d ch, N. Y. 8; don. of Mrs Sykes, 2 — 15 35

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Hopewell ch, N. Y. — 10 00

Pby. of North River.

Wappinger's Creek ch, N. Y. — 20 00

Pby. of Long Island.

Middletown ch, N. Y. don. of H. B. Wisner, Esq. — 6 00

Pby. of New-York.

Coll. 1st ch, N. Y. in part, 2757; Jamaica ch, N. Y. 54 73; Rutger's-street ch, N. Y. in part, 116 56; fem. dom miss. soc. of Rutger's-st. ch, 81 23; youths' miss. soc. of do, 82 74; Nyack ch, N. Y. 28 36; Brooklyn 1st ch, N. Y. 67 60; 1st ch, N. Y. addl, 400; 'a friend,' N. Y. 150 — 3738 21

2d Pby. of New-York.

Delhi ch, N. Y. juv. Bible and miss. soc, 5 59;

'a friend to the cause' in Peekskill ch, N. Y. 30; Scotch ch, N. Y. from the following individuals, per Rev Dr McElroy, viz. R. Irwin, 50; Edmund Penfield, 50; Wm. Post, 50; Andrew Mitchell, 25; A. R. Walsh, 25; E. Walsh, 25; Andrew Foster, 15; collection in church, 157, (total from Scotch ch, 397,) 432 50

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Lamington ch, N. J. 75, of which 50 is to con. their pastor, Rev W. W. Blauvelt, an h. m; Basking ridge ch, N. J. 17 33 92 33

Pby. of New Brunswick.

Middletown Point ch, N. J. 65; 'society of Inquiry' of Princeton theo. sem, 8; South Trenton ch, N. J. 10; Manchester ch, N. J. 29 112 00

Pby. of W. Jersey.

Millville ch, N. J. 33; Pittsgrove dom. miss. assoc, N. J. 20; Cedarville ch, N. J. 32 37; Mount Holly ch, N. J. 2; fem. dom. miss. soc. of Coldspring ch, N. J. 40; Blackwoodtown ch, N. J. mo. coll, 7 134 37

Pby. of Luzerne.

Summit Hill ch, Pa. addl, 3 75; Kingston ch, Pa. 23 61; Wilkesbarre ch, Pa. 23 50 36

SYNOD OF PHILADELPHIA. *Pby. of Philad.*

Great Valley and Charleston chs, 42 45; 4th ch, Phila. 57 82; 9th ch, Phila. 60; a female member of the 10th ch, per Rev Dr Boardman, 20; 10th ch, addl, Rev Thomas Hoge, 20; 6th ch, addl, 'a member,' 10; Scot's Presb. ch, Phila. 123; fem. miss. soc. of 2d ch, Phila. 100 433 27

2d Pby. of Philadelphia.

Doylestown and Deep Run chs, Pa. 18 40; Neshaminy ch, Pa. 6 46; don. of Rev Dr H. R. Wilson of do, 3 54; Abington ch, Pa. in part, 50 78 40

Pby. of New Castle.

Forks of Brandywine ch, Pa. 43; ch. of New Castle, Del. addl, 3 46 00

Pby. of Donegal.

Waynesburgh ch, Pa. 51 50

Pby. of Carlisle.

Lower Tuscarora cong, Pa. 23 37; don. of Rev McKnight Williamson and family, 14; Chambersburgh ch, Pa. addl, 23 60 37

Pby. of Huntingdon.

Little girls' sew. soc. of Lewiston cong, Pa. 22 84; Newton Hamilton ch. Pa. 3; Middle Tuscarora ch, 10 24; Sinking Creek ch, 7; Lower Tuscarora ch, 5; fem. miss. soc. of Alexandria and Hartslog chs, to con. Mrs M. Gimmer an h. m. 59; friends of missions in said churches, 9; Hollidaysburgh ch, 50 40; Perrysville ch, in part of coll, 7 36 173 84

Pby. of Northumberland.

Bloomsburgh cong, Pa. 35; Mooresburgh ch, Pa. per Rev. D. M. Barber, 17; Chillisquaque ch, Pa. 23; Jersey Shore ch, Pa. 29; Aughwick ch, Pa. 6 37 110 37

SYNOD OF OHIO. *Pby. of Hocking.*

Mount Carmel ch, Ohio, 2 50

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Bethel ch, Ohio, 13 31

SYNOD OF N. INDIANA. *Pby. of Michigan.*

Plymouth ch, Michigan, 5 00

Pby. of Lake.

Constantine ch, Michigan, 5 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Greenville ch, Ill. 6; don. Rev J. Stafford, 5 11 00

Pby. of Sangamon.

Petersburgh ch, Ill. 10 00

Pby. of Iowa.

Trenton ch, Iowa, 2 25

SYNOD OF KENTUCKY. *Pby. of Muhlenburgh.*

Miss. soc. of Concord ch, Ky. 12 50

SYNOD OF VIRGINIA. *Pby. of Winchester.*

J. N. Bell, Esq, treas, 112 50; Fredericksburgh ch, Va. per William H. White, Esq, 100, of which 50 is to con. Rev G. W. M'Phail an h. m; Harper's Ferry ch, Va. 5 217 50

SYNOD OF S. CAROLINA AND GEO. *Pby. of Georgia.*

St. Augustine ch, E. Florida, 42 14, per Rev A. W. M'Clure, 42 14

MISCELLANEOUS.

Refunded by Rev William G. Rice, so much overpaid him, 35; donation of Miss Eliza A. Turner, Williamsport, Ind, 5; students in Nassau Hall, N. J. per Rev Dr Carnahan, 5 50; Miss E. Worthington of Ohio, 10; 'C.' in a letter left at the Mission House, N. Y. 2; 'a friend to the cause,' in a note to the Treas. 30; 'a lady,' left at the Mission House, N. Y. 10; three friends to the cause of missions, for the widow of a deceased missionary, 50, per S. Allen, Esq. 147 50

Total, $6383 62

Clothing, &c.

From the 10th Presb. ch, Phila, 2 boxes of clothing, valued at $75 each, 150 00

From the ch. of Clinton, N. J. a box of clothing, valued at $75, also $5 worth of books from the missionary box of the sab. sch. of same ch 80 00

From the sewing circle of Allentown ch, N. J. a bundle containing 43 articles of clothing, valued at $10 40, also a bed quilt, made by the scholars of the sab. sch. of same ch, valued at $4 14 40

$244 40

For the Church Extension Fund.

Summit Hill ch, Pa. addl, 1 25; Miss 'P. K.' of Salem, N. J. per Rev Mr Helme, 3; Milton ch, Pa. 20; Wilkesbarre ch, Pa. 25; Miss R. C. Snowden of 2d ch, Phila. 10 59 25

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RECEIPTS IN THE THE TREASURY AT PHILADELPHIA, FROM THE 1st TO THE 7th OF MAY, INCLUSIVE.

SYNOD OF NEW JERSEY. *Pby. of W. Jersey.*

Pittsgrove ch, N. J. addl, 9; Burlington ch, addl, 22 27 31 27

SYNOD OF PHILA. *Pby. of Phila.*

Mrs Margaret Kennedy of Great Valley ch, Pa. 5; another member of said ch, 50cts 5 50

2d Pby. of Philadelphia.

Manayunk ch, Pa. 10 00

Pby. of Baltimore.

Collection in 3d ch, Baltimore 75 00

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Miss. soc. of Martinsburgh ch, Va. 17 00

MISCELLANEOUS.

Donation of Robert Carter, Esq, of New-York, 50; on account of Missionary Chronicle, 71 92; pro rata dividend of interest, acc't of the special fund from the Trustees of the General Assembly, per M. Newkirk, Esq, Treas, 415 59 537 51

Total, $676 99

THOMAS HOGE, Treas.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN APRIL, 1845.

SYNOD OF PITTSBURGH. *Pby. of Ohio.*

East Liberty ch, 34 62; Montours ch, 18; Centre ch, 13; Sharon ch, 4 87 — 70 49

Pby. of Beaver.

Beaver Falls ch, 20; Clarkesville ch, 10 56 — 30 56

Pby. of Redstone.

Rehoboth ch, addl, 5; Uniontown ch, 117 50 — 122 50

Pby. of Erie.

Mercer ch, — 12 26

SYNOD OF WHEELING. *Pby. of Washington.*

Upper Buffalo ch, 20; Sistersville ch, 4; Washington ch, 60 40; West Union, 19 56; Pigeon Creek ch, in part, 14 — 117 96

Pby. of New Lisbon.

Long's Run ch, — 13 56

Pby. of St. Clairsville.

St Clairsville ch, — 3 00

Pby. of Steubenville.

1st ch, Steubenville, in part, 166 25; Ridge ch, 6 07; Island Creek ch. 24 — 196 32

MISCELLANEOUS.

Bequest of Joseph Thornton, deceased, per R. Rodgers, Esq, exr, — 187 50

Total, $754 19

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN APRIL, 1845.

SYNOD OF CIN. *Pby. of Cincinnati.*

Pleasant Ridge, 8 75; Reading, 9; Somerset 16; Goshen, 2 25; Ebenezer, 5 50; Feesburgh, 5 50; Williamsburg, 50cts; a lady of Central ch, Cincinnati, 1; Springdale, 12 94; Monroe, 9 17 — 70 61

SYNOD OF INDIANA. *Pby. of Salem.*

Livonia, in part, 8 44; society of Inquiry, theo. sem, New Albany, mo. con, 12 10 — 20 54

Pby. of Vincennes.

Evansville, Ind. 9; Terre Haute, Ind. bal, 5 — 14 00

SYNOD OF MISSOURI. *Pby. of St. Louis.*

2d ch, St Louis, in part, 198 70; 4th ch, St Louis, 4 50; Union, Mo. 25; St Charles, Mo. 36 75; legacy of Thomas Lindsay, deceased, paid by the exrs, 100 — 364 95

SYNOD OF KENTUCKY. *Pby. of Transylvania.*

Pisgah, including bal. of last year, 26; Rock Spring, 6 17 — 32 17

Pby. of W. Lexington.

M'Chord ch, bal, in part, 7; amount raised and disbursed by said Pby, 200; Nicholasville, 15 50 — 222 50

Pby. of Louisville.

2d ch, Louisville, bal, 2; Frankfort, 60 — 62 00

Pby. of Ebenezer.

Rev J. T. Hendrick, treas. of Pby, 18; Flemingsburgh, in part, 22 72; Maysville, in part, 65; Washington, in part, 20 — 125 72

MISCELLANEOUS.

Pby. of Miami, disbursed by them, 475; Pby. of Maumee, disbursed by them, 100; donation of Rev S. Scovel, 200; avails of missionary depot, 30 — 805 00

Total, $1717 49

WM. GARVIN, Treas.

RECEIPTS IN THE TREASURY OF THE SYNOD OF OHIO,

FROM FEB. 1, 1845, TO MAY 1, 1845.

Pby. of Columbus.

Circleville ch, Ohio, 18 76; Truro fem. miss. soc, 16 18; Kingston ch, in part, 2 50; Tarleton ch, in part, 1; Columbus ch, coll, in part, 15 13 — 53 57

Pby. of Zanesville.

Mount Zion ch, 4 50; Rushville ch, 4 96; Madison ch, Mrs M. Scott, 3, and Mrs M. Smith, 2; Pleasant Hill, 8 67; Norwich, 5 30 — 28 63

Pby. of Richland.

Fredericktown ch, by a friend, 25; do, J. Cook, 5; Mansfield 1st ch, 5 44; Rev Thomas Magill, 5; Clear Creek ch, 5 56; Sharon ch, 1; Ashland ch, 12 25; Hopewell ch, 3 63; Martinsville, 7 38; Olivesburgh, 5 — 75 26

Pby. of Wooster.

Guildford ch, 50cts; Springfield ch, 5; Marshallville ch, 1; Newburgh ch, 6 — 12 50

Pby. of Coshocton.

Record ch, 9 42; Unity ch, 2; Apple Creek ch, 20; West Carlisle ch, 2 60; Clark ch. 2 86; Wakatomika ch, 3; New Coshocton, 1; Hamilton ch, 7 75 — 48 6

Total, $218 61

THOMAS MOODIE, Treas.

Pby. of E. Hanover.

Amount raised and disbursed within the bounds of the Pby. for missionaries, $743 17

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. JULY, 1845. No. 7.

Board of Foreign Missions.

ABSTRACT OF THE EIGHTH ANNUAL REPORT: 1845.

Receipts and Expenditures.

The Receipts as acknowledged in the Treasurer's Accounts, in the year ending May 1, 1845, were $84,513 95, to which add the unexpended balance from last year of special contributions for the China Mission, $4,355 63, making the sum of $88,869 58—of which $3000 were received from the American Bible Society, and $1300 from the American Tract Society. From the above sum of $88,869 58 should be deducted $200 12, the balance against the Treasury in the current accounts of last year, and $5,996 62, the unexpended balance of Indian funds for a manual labour boarding school among the Iowas, leaving the sum of $82,672 84 for the service of the year now reported. The expenditures of the same period have been $81,469 71—showing a balance in favour of the Treasury of $1203 13.

Publications.

The Missionary Chronicle is now published both in Newspaper and Pamphlet editions, and 6240 copies are circulated, of which nearly one-third are sent free of charge.* Of the Foreign Missionary, 14,200 copies are published. It is stated in the Report that there are more than six hundred congregations, not including those that are 'vacant,' in which no copy of the Chronicle is taken, excepting the copy of the Minister.

Agencies.

The Rev. I. N. Candee has continued in the Western and South Western Agency, and the Rev. W. S. Rogers has spent six months as an agent in the western part of Ohio, Indiana, and Illinois. The Rev. W. H. Foote declined a reappointment as Secretary and General Agent of the Central Board of Foreign Missions in October last.

New Missionaries.

Nine ordained Ministers, three of them married, proceeded to various fields of labour during the last year, whose names and designation will appear in connection with their missions respectively.

Mission in Texas.

Four Ministers were connected with the Board in Texas, the Rev. H. Wilson at Independence, and as an Evangelist in that part of the country, the Rev. W. C. Blair at Victoria, the Rev. I. J. Henderson at Galveston, and the J. W. Miller at Houston. Mr. Miller reached his field of labour in December last. Mr. Wilson declines a re-appointment, intending to restrict his labours to Independence, and two other places, and to take charge of a school, which is greatly needed in that region. At all these places the brethren have been faithfully employed in the Lord's work, and their labours have had manifest proofs of being attended with the divine blessing. Texas, viewed as a missionary field, loses none of its interest in the progress of political events, and the door is widely open for an enlarged and more vigorous prosecution of the work of supporting the ministry of the Gospel and founding Christian institutions.

Mission among the Creek Indians.

The Rev. Messrs. R. M. Loughridge and J. Limber are connected with this mission, Mr. Limber having reached the station in December last. Mr. Crawford, mentioned in the last Report, owing to a change of circumstances, did not join the mission. A boarding school has been commenced, with buildings capable of accommodating twenty pupils. Larger buildings will be erected, so as to enable the missionaries to receive twice that number. A church has been organized, and two persons admitted to its communion on examination; several others

[* All ministers, licentiates, and students of theology of the Presbyterian Church; donors of $10 and upwards, who do not prefer paying for it; and treasurers of missionary societies contributing $15 and upwards, are entitled to receive the Missionary Chronicle, newspaper edition, gratuitously.]

were receiving instruction as catechumens. The prospects of this mission continue to be very flattering.

Mission among the Iowa, Sac and Otoe Indians.

The Rev. S. M. Coon and wife have been appointed to this mission, and the Rev. W. Hamilton, Mr. S. M. Irvin, teacher, Mr. F. Irvin, farmer, and their wives, continue in its service. The leading feature in the proceedings of this mission, during the last year, has been the commencement of a manual labour boarding school on a large scale. A building is under contract, which will accommodate from 75 to 100 pupils, being 102 feet long by 36 deep, and three stories high. The Indians have appropriated of their annuity funds $4675 67, and the United States Government $2000 towards this institution; and the Indians will make an annual payment of $1440 of their school funds for the support of thirty of their children as pupils. It is expected that this school will exert a favourable influence on all the interests of the Iowa and Sac tribes. The day school formerly established has been attended at intervals by 50 scholars. Several small works have been issued from the Press, and a part of the New Testament has been translated and is ready for the press.

It is the intention of the Board to form a station in connexion with this mission among the Otoes, as soon as practicable. They are a neighbouring tribe to the Iowas and Sacs, and understand their language. Once the Otoes were numerous and powerful, but their numbers have been greatly reduced by the small-pox, wars with other tribes, and that great enemy of the Indians, spirituous liquors.

Mission among the Chippewas and Ottawas.

The Rev. P. Dougherty, Mr. H. Bradley and their wives continue at their station on Grand Traverse bay, and are still encouraged in their labours. The school has been attended by from 35 to 55 scholars, the number varying with the seasons of the year. The church contains 16 native members. The Indians are becoming more industrious, more comfortable in their mode of living, more skilful in cultivating their small farms, and thus are affording testimony that godliness has the promise of the life that now is, as well as of that which is to come.

Mission to West Africa.

In the Knoo country there are stations at *Settra Kroo* and *King Will's town*, the Rev. J. M. Connelly, who joined the mission during the last year, and Mrs. Connelly (formerly Mrs. Sawyer) being at the former place, assisted by two native teachers, and the Rev. J. M. Priest and wife at the latter. A boarding school of 40 scholars at Settra Kroo gives much satisfaction to the missionaries. A day school and a night school are also taught. Religious services are conducted at both these stations.

In the COLONY, the Rev. J. Eden is the pastor of the church at Monrovia, and upwards of 100 scholars are taught in two schools, one of which is in Monrovia and the other in a neighbouring village. The Rev. T. Wilson is at Sinoe, where he conducts religious services and has charge of a school.—Cecilia Vantyne is in this country on account of her health.—The general aspect of these missions continues nearly the same as was reported last year.

Missions in North India.

LODIANA MISSION: stations at *Lodiana*, *Saharunpur*, *Sabathu*, and *Meerut*, cities in the north-western part of India, of which Lodiana is the most distant from Calcutta, (1170 miles); missionaries, the Rev. Messrs. J. Newton, J. R. Campbell, J. Porter, J. M. Jamieson, J. Caldwell, and L. Janvier, all of whom are married, excepting Mr. Porter; Golak Nath, native licentiate preacher, and five native catechists and assistants: Mr. Reese Morris, printer, and family, are on their return to this country, on account of his health. The station at Sabathu, which the last Report mentioned would probably be relinquished, has been re-occupied under favourable circumstances.

ALLAHABAD MISSION: the station at *Allahabad* is 475 miles north-west of Calcutta, on the Ganges; missionaries, the Rev. Messrs. J. Wilson, J. Warren, J. E. Freeman, J. Owen, J. Wray, and their wives; Miss Vanderveer, teacher, transferred to this mission from the Furrukhabad mission; one native catechist.

FURRUKHABAD MISSION: stations at *Futtehgurh*, on the Ganges, about 750 miles north-west of Calcutta, *Furrukhabad*, and *Mynpoorie*; missionaries, the Rev. Messrs. H. R. Wilson, M.D., J. L. Scott, J. C. Rankin, W. H. McAuley, J. J. Walsh, and their wives; the Rev. Gopee Nauth Nundy; three native assistants.

The schools connected with these three missions embrace about 800 scholars, of whom nearly 200 are boarding pupils, and a large part of the others are taught in schools of a high order. The printing presses at Lodiana and Allahabad have issued about 7,850,000 pages of the Scriptures and religious tracts, in four different languages. Some new works have been prepared for the press, and translations are in progress. [The painful intelligence of the loss of the Lodiana press by fire has been received since the Report was made.] There are churches at Lodiana, Saharunpur, Futtehgurh and Allahabad, to most of which additional members have been admitted during the year. The native licentiate, Gopee Nauth Nundy, has been set apart to the work of an Evangelist, having been ordained by "the laying on of

hands" by the Presbytery of Furrukhabad.* Extensive tours have been made for the express purpose of preaching the Gospel, and distributing religious publications. A greater willingness to attend to Christian instruction, and less opposition have been manifested by the natives generally than in former years. Amongst the great multitude of pilgrims at Hurdwar 25,000 copies of tracts and portions of the Scriptures, were distributed and for seventeen successive days large congregations attended with seriousness the preaching of the missionaries. A vast field, embracing many millions of pagans and Mohammedans, is perfectly open to the labours of missionaries; but though the harvest is truly plenteous, the labourers are few. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Mission to Siam.

This mission is for the present suspended, the Rev. W. P. Buell having been constrained to withdraw from Siam by the ill health of Mrs. Buell. The Rev. R. Q. Way and wife, mentioned in the last Report as designated to this field, proceeded to China. The Board express the hope that this mission will soon be resumed.

Missions to China.

The CANTON MISSION, for the province of Canton: missionaries, the Rev. A. P. Happer, M.D., and Mr. R. Cole, printer, and wife; stations for the present, *Hong Kong* and *Macao;* printing press, with metallic types in successful operation at Macao, 881,000 pages of the Scriptures having been printed in a short time.

The AMOY MISSION, for the province of Hokeen: missionaries, the Rev. Messrs. J. Lloyd and H. A. Brown; J. C. Hepburn, M.D., and wife; station at *Amoy*.

The NINGPO MISSION, for the provinces of Che Keang and Keang Soo; missionaries, the Rev. Messrs. W. M. Lowrie, R. Q. Way, M.D., and wife, A. W. Loomis and wife, M. S. Culbertson and wife; D. B. McCartee, M.D.

Messrs. Way and McCartee had reached the station at Ningpo, and spent some months there; the other brethren probably proceeded to that city from Macao in January last. Of the missionaries to China, the Rev. Messrs. Loomis, Culbertson, Lloyd, Happer and Brown, sailed from this country during the last year, and all had arrived except Mr. Brown, who left the United States at a later period in the year.

These missions are yet in their infancy, but have been commenced and thus far established under favourable circumstances, and the prospect of their future usefulness continues to be of the deepest and most encouraging interest.

As a Church we cannot be too grateful for permission to bear a part in this great work, and for being allowed to see so many approved brethren now actively engaged in it. They should be often and earnestly remembered in the prayers of the people of God.

Missionary operations in Papal Europe.

A correspondence has been opened with the Evangelical Societies of France and of Geneva, in virtue of which the churches, through the agency of the Board, can take an efficient part in promoting the spread of pure Christianity in some of the Roman Catholic countries of Europe. The excellent Directors of those Societies have cordially entered into this correspondence, and will take the charge of whatever funds may be remitted to them by the Board, employing therewith ministers, evangelists, colporteurs, or teachers, and causing due reports to be made of their labours. In this way the Board has every guarantee for the judicious appointment and supervision of missionary labourers in Europe, the directors of those Societies being best acquainted with the methods of proceeding in their own countries, and being moreover men who hold the same views of doctrine and church order with ourselves, and men also who enjoy the confidence of their own churches, and of the churches in other lands. The Board is competent to engage in missionary operations in any foreign country, and can take the charge of funds for the European missions without any additional expense for collection or transmission.

Various considerations are presented in the Report, showing the importance of giving a liberal aid to our Protestant brethren in Europe, in their labours to promote the influence of a pure Gospel,—considerations growing particularly out of the present position, in the world at large, of the Roman Catholic controversy. For these views, we must refer our readers to the Report itself. In the few months that have elapsed since the above mentioned correspondence was opened, the Board has remitted to the Evangelical Society of Geneva, $1825 00, and to the Evangelical Society of France, $1225 00. It is considered important greatly to enlarge the appropriations for this field of labour, in the present year.

Proposed Mission to the Jews.

A mission to the ancient people of God is mentioned in the Report, as having strong claims on the Church. Such a mission should not be undertaken at the expense of existing missions, but there is ample ability in the churches to support a Jewish mission; and it is hoped that the growing feeling of interest on behalf of

[* This is the first instance, it is believed, in modern times, in the entire East, including all of Asia, of Presbyterial Ordination. Several native young men, of hopeful piety and good talents, are preparing for the Gospel Ministry.]

the children of Israel will enable the Board without delay to engage in this important and good work.*

China: Amoy Mission.

JOURNAL OF J. C. HEPBURN.

Notices of Chinese workmen—The missionaries visit the city with their wives—Mohammedan Chinese.

Amoy, December 21, 1844.—I have observed a few things amongst the Chinese workmen whom I have employed, which may be worth stating. Chinese carpenters seldom use nails—I mean iron nails. They lay the floors, over which they lay tiles, with nails of bamboo—these do very well. They use no iron nails in making board partitions—they fasten the boards together with bamboo nails, driven into their edges—the boards being first ploughed and grooved—and then set them in panels. They seldom, or never, use hinges to their doors—nor locks. Instead of hinges, the door turns on pivots of wood projecting above and below, which enter into wooden sockets. For locks, they use wooden bolts on the inside. Their nails are all hammered, with a mere apology for a head to them—and far inferior to ours. They cut glass with a diamond as we do—and also by passing a heated iron slowly over the place to be cut. They know nothing of putty: instead of it they use a preparation of flaxseed oil and lime, which is far inferior. They paint by rubbing it on with a woollen rag, which they roll up in their hands—which thus become completely smeared with the paint. They seldom use a brush. Their brushes are not made out of bristles, but out of the bark of a tree—which answers the purpose but poorly.

Dec. 27.—To-day Messrs. Stronach, Young and myself took our wives out a-walking in the city. You know it is contrary to the Chinese notions of propriety and respectability for a female to be seen in the streets. When their ladies go out, which they do very seldom, they always go in a chair. Women are met walking, but they are generally old, and of the lowest class. On these accounts,—the prejudices of the Chinese as well as their troublesome curiosity, and the fear of meeting with rudeness and insults,—we have heretofore refrained from taking our wives with us in our walks through the city. We were anxious to break through this unreasonable and unpleasant restriction, and felt that an experiment must sooner or later be made. Some of the ladies have before gone out in chairs, where the person is almost entirely concealed—and even walked out some distance in the street on one or two occasions—and thus made a beginning. To-day we made no concealment, and took a long walk, in the most public and busy parts of the city. We passed through several of the handsomest and best streets; not unfrequently stopping to look at what we wished; sometimes entering into shops; and generally walking very leisurely along. We met with no rudeness, either of speech or of manner. Every other feeling seemed to be excluded by intense curiosity. Every one that heard or saw us, as we passed along, threw down their work and flocked to the front of the shops and sides of the streets, to catch a glimpse; and a crowd followed us, but were not noisy. The novelty of the sight, and their curiosity, seemed to keep them still. They not unfrequently would run ahead and take a stand in some favourable position until we came up—something like Zaccheus of old on a much more wonderful occasion. We frequently overheard the remarks which they made to one another: they were always about that in us which most struck them; as our dress; custom of taking the arm in walking, which is very surprising to the Chinese; the colour of our skin, which is whiter than their own; and the colour of our eyes. Many recognized us and called out our names—as the "teachers," and "foreign women." When we went into a shop, the shop-keepers were always anxious to get rid of us—for we attracted such a crowd, that they were afraid some of their wares would be stolen, and a riot be excited. After walking until we were tired, and we had seen all we wished then, we returned home in safety, and much pleased with this, to my wife and some of the others, their first visit. We hope to go out again before long in a more retired way. It will, however, be a long time before we can do it without always drawing a crowd after us. So great curiosity will not be soon satisfied. I trust, too, our going out may be followed by good; though I have no confidence in such kind of efforts, alone, to break up old prejudices and customs, without at the same time, and principally, the softening and enlightening influence of the Gospel on the heart.

[* With reference to the European and Jewish Missions: it is believed to be the true policy of our churches to place these and all their foreign missionary operations in the hands of the Board. Being simply a Standing Committee of the General Assembly, the Board is at all times entirely responsible to the Church, and the Church thus acts through her own agents in her distinctive character in God's work. Besides, it is highly expedient and important to have the simplest and fewest forms of machinery for conducting benevolent efforts, in order to secure at once the least expense and the greatest efficiency. The multiplication of collecting agencies, and the employment of different agencies, to perform the same work, cannot be too much deprecated. The objects for which contributions are requested from the churches should be large and comprehensive; the collections will then be fewer in number, more easily made, and far more liberal in their results, than they would be if an opposite course of proceeding should be adopted.—Ed.]

Dec. 29.—I had a visit to-day from four very respectable Chinamen. Two of them were strangers—one from Hok-Chin (Fu-Chau) and the others from Chiang-Chin (Chang-Chau.) They were all Mohammedans. They sat some time, and amongst other things told me that the Mohammedans had a mosque at Fu-chan-pi, and one at Chwan-Chin in this province; that there were over a hundred of that sect in this city. One of them knew the Arabic character, but to what extent I did not find out. I gave each of them a copy of the Gospel of Luke and Epistle to the Ephesians.

Visit to the beggars' part of the city—A wedding visit—Notices of houses, &c.

Jan. 2, 1845.—I went through that part of the city in which the beggars live. It is situated in a short valley between two of the hills which run down to the city. Both of these hills are covered with graves. Most, if not all, the beggars which live in Amoy, live in this part of the city. The houses are little better, most of them, than mud hovels. In the midst of them there is a small, dirty looking temple, dedicated to Ong-ia-kong, a god who is supposed to protect from pestilence. At the door of the temple was a man sitting in dirty ragged clothes, reading and explaining a book to three old men, who seemed to be much interested. It was evening, and many of the beggars were returning from their daily round; miserable looking objects they were, literally clothed in rags, and brown with dirt, and many of them maimed. All had their bags hanging by the side, in which they put what they collect; some had a few sticks of wood in their hand to cook their supper with; others a piece of pork or a fish. The place where they live is called a camp. They have a kind of a ruler over them, called the Head of the beggars. This man buys his office from one of the mandarins of Amoy—it is said for about $100. His situation is one of profit. Each beggar, it is said, gives him a part of his daily receipts. Many of the large hongs give him a dollar or more a month, in a lump—to get rid of the daily and frequent solicitations of the beggars. Houses that thus purchase exemption are easily known by a sign or card which is pasted against the post of the front door. Beggars dare not go into such houses but at the risk of being bambooed. Besides these, every person who gets married pays something to the Head of the beggars, according to their means, from a few cents to a few dollars. If he refuses to pay, his house is beset by a crowd of beggars, who give him more trouble than can easily be endured. When a junk arrives in the harbour, they are also glad to purchase exemption from the beggars, by a present of rice or money to their Head. In this, beside other ways, this man makes a good deal of money. A part of his income is distributed, by night, amongst those under him, but he keeps the best portion for himself. He has also the power of inflicting punishment by flogging, if, in his judgment, any of them should require it. Should a beggar die in consequence, the Head is not answerable for it to the mandarins. He holds his office for life. They seldom, indeed never, were themselves beggars. If a beggar steals or acts improperly, a complaint is made to the Head, and the man is punished. It is in some respects a good regulation, but, it is said, much abused, and oppressive to the poor beings under him.

8th.—Yesterday we were invited to attend a marriage. It was the third day after marriage, when ladies are invited. There was a large company of Chinese ladies present, all dressed in the height of Chinese style, in red, blue, and yellow colours, of silk and crape; their heads profusely adorned with artificial flowers; their lips stained with vermillion, and faces whitened with powder. The bride showed herself for a few minutes; it seemed to be, however, anything but pleasant to her; she was much abashed, and soon shrunk back into her chamber, at the door of which she stood. She was dressed in red, with a gilt helmet, bedecked with flowers and beads, on her head. We did not enjoy our visit much, for the crowd was so great in the house, and their curiosity also, as to take away much from the satisfaction we had anticipated. The people collected around the door in a crowd to catch a view of us, some peeping through the cracks, and rushing in if the door was opened; others got upon the roof and looked down. Cakes and fruit were handed round to the gentlemen, while the ladies were invited to partake of a more formal and substantial meal, sitting around a table—the Chinese ladies all the time standing around, looking on with much curiosity. It is any thing but pleasant for us to go to these places, but we think that good may result from them.

9th.—To-day Br. Lloyd and myself went out to see if we could find an eligible spot and a house for another family. We consider light and air indispensable requisites in a house. Besides these, its position in the city, and its neighbourhood, are important. We find it quite difficult to get houses which can be lighted by windows, as ours are at home. The Chinese houses in Amoy are almost always lighted, in the second story, by sky-lights, and the lower story by a large window in front, extending nearly the whole breadth of the house, in the upper story; the light is admitted into the lower story by a large vacant space or opening in the floor. The lower story is thus very imperfectly lighted. The houses are built adjoining each other. This arrangement prevents us from cutting windows in the sides of the house. Our only alternative is either to get corner houses or

those which stand out or rise higher than those adjoining. These are comparatively few. In regard to air and ventilation, we consider that proximity to the harbour is indispensable. We saw several houses that would suit us well, but the rents are higher than we can afford to give. We have been offered a house not far from our present abode, which may suit, provided we cannot find a better.

10th.—There is an opportunity to send this journal to-morrow, so I must now close it. We are all in good health just now. I have lately had two attacks of the ague, but it is nothing more than I have reason to expect. A part of the English troops stationed on Kolong-su expect to sail for Hong-Kong to-morrow; the others will leave, perhaps, in one or two months hence, when the island will revert to the Chinese. Br. Lloyd is in fine health and good spirits, working hard at the language.

Furrukhabad Mission.

THE FOURTH ANNUAL REPORT OF THE STATION AT FUTTEHGURH AND FURRUKHABAD: 1844.

After adverting to the health of the mission families during the year, and the arrival of Mr. and Mrs. Walsh, the Report proceeds as follows:

It must be remembered that we are but a little band still, and we hope the Church will not forget to strengthen us as soon as possible. A wide and effectual door is open to us.—There is not a city or town anywhere about us, but where schools might be established and missionaries have perfect liberty to preach the Gospel. Perhaps some will say, why ask for more help when so little fruit is apparent from our India Missions? To this we may reply, that it is not always possible to judge of the amount of good accomplished by the number of converts. We doubt not, that *much good* has been effected in all our missions, though its immediate effects be not visible But whether good has or has not resulted from our labours, it alters not the question of duty. The command of God to prosecute the work of missions is not given with any contingency or proviso whatever. *Our duty* is to preach the Gospel to *every creature.* And we never need fear erring, when we follow the plain directions of God's word. This is our sure foundation, for it *liveth and abideth ever.* Its promises are our joy and our consolation. Did we but look to human influences to see the work prospering in our hands, we might well give away to despondency and despair. Heathenism is a child of Satan, and as such presents to our view exhibitions of human nature in a light so disgusting and revolting, that we cannot communicate them, lest the Christian community receive a shock, which their modesty could not bear. What can human power do for the correction of such abominable vileness? *Literally nothing.* The Holy Spirit alone can change the heart, and without this the evil can never be corrected. He can make these dry bones live. Then 'brethren, pray for us.' With this request we submit a report of our labours for the year past. We begin with

Preaching in the Native Languages.

At the commencement of the year just closed, brother Rankin was in Allahabad, having gone there by water, in company with Miss Vanderveer, who at that time expected to have left India. Br. R. marched up by land from A. to Futtehgurh, *preaching and distributing books* every day. He also attended and spent eight days at a large *mela* near Cawnpore; where, in company with the Rev. W. H. Perkins, of the Gospel Propagation Society, and brother James Wilson, of Allahabad, with their native assistants, many books were distributed, as well as much preaching and conversation held with the people. The whole journey from A. to F. occupied just *one month.* Brother McAuley also made a trip of ten or twelve days, going as far as Canouge, visiting many of the places which had been previously visited. Brother Scott also made a trip to Cawnpore to meet Mrs. Scott, on her return from Allahabad, and in going and returning, preached to villages on the way. But n all the tours specified above, both the pleasure and profit of our labour was much diminished for want of a suitable native assistant. Brother Wilson also made several excursions of a few days, as he could be spared from the Orphan School; and late in the season made a trip to Rohilcund, but in consequence of sickness in his family, was obliged to return very hastily.

Preaching has also been continued in the city of Furrukhabad, and in some of the villages around us; but during the last half of the year, the violent heat of the hot winds, and the incessant rains succeeding them, have interrupted much the regularity of these labours. This, together with the weakness of our faith, and the coldness of our hearts, will fully account for the fact that we have nothing specially encouraging to report. We have fallen short in the *amount*, and particularly in the *manner* and *spirit*, of our preaching, which we would confess with shame and sorrow of heart. And we would fain hope that some good may follow what has been done, though we do not now see it. One great difficulty which we feel in labouring in the city is, that only the lower classes of society are those on whom we operate. As soon as we stop on the side of the street, we are surrounded by all the boys, sweepers, porters, &c., in the neighbourhood. And when the more respectable inhabitants see us surrounded by a motley crowd,

they consider it beneath their dignity to stop and listen. How this difficulty can be remedied it is hard to tell. Perhaps the better plan would be to hire a house in the heart of the city, where we might remain most of the day during the cold season. By having a supply of books, and keeping open doors, it is hoped that many would call whom we do not reach at present. One soul, in itself considered, is as important as another, but there are reasons which seem to make it very important to reach as many of the higher classes of society as possible. One from their ranks would be far better able to withstand the influence of caste, and would do much more towards breaking it down than one of a lower caste. Hence they not unfrequently say to us in the bazar, "Go and convert the *khas log* (honourable people) and then the *awam* (common people) will readily follow, just as a flock of sheep follow their leader, whenever and wherever he takes a leap, they are ready to follow without considering any consequence."

Regular preaching also has been kept up every Sabbath on the mission premises, at which our own servants, bazar school teachers, and other public servants, are required to be present, the door being open of course to *any* and every body else who choose to come. These congregations vary from 30 to 60 or 70 persons. The chapel on the new premises was built at the expense of our kind friend, Captain Lyell. It cost about 325 rupees, and stands directly on the road from the city to Cantonments. There are some strangers present almost every Sabbath; sometimes as many as twelve or fifteen, but on the whole, *not* so many call as we had fondly hoped before the chapel was opened. We know that there is a strong feeling of opposition stirred up against us, and that many of the leading people are anxious to contract our influence as far as possible. This they strive to do in every way, by slandering us, by *perverting the truth*, and by *frightening* the people with the story that they will be forcibly made Christians.

Thus you see how much we need faith and patience—how much we need the wisdom of the serpent with the harmlessness of the dove. To preach the Gospel *here* is far different from what it is in our own beloved land. *There*, every thing is comparatively favourable; *here*, the very reverse is the case. Every thing seems to oppose our work. The difficulty of keeping our own hearts in a right state is far greater than at home, while the character and the circumstances of the people are as different as day and night. Instead of an intelligent, *thinking* audience, with inquiring minds, and consciences somewhat enlightened, we address those who are *ignorant*, who do not seem to know what it is to *think*, and who have no thirst for knowledge. Hence, when told of the birth, life and death of our blessed Lord, they often reply, '*What do we know?* these are things unheard of before—our own religion is much older and suits us much better than yours.' Or more commonly, perhaps without ever dreaming that two religions so perfectly contradictory cannot both be true, they calmly reply: 'Yours is very good for *you*, and so is ours for *us*—let every man cleave to his own, he will certainly be lost who changes his religion,' &c. And as to conscience, what place is there for it in people whose *gods* lie, steal, cheat, quarrel, murder, commit adultery, polygamy, and thousands of *crimes* which shame and decency forbid us to detail? Surely, we are in the very valley of the bones itself. And can they live? If the Lord but speak the word, undoubtedly they can. We do not despond therefore. Perhaps he will speak by us, or if this blessing be too great for us and for those now living around us, still we would wait on the Lord, in the use of the appointed means, committing the result entirely to Himself. While we do not see much present fruit, and are ready to say, with the Prophet, 'Lord who hath believed our report, and to whom hath the hand of the Lord been revealed?' yet we are fully satisfied that a most important work is going on around us, and in *all India*, the results of which will be realized in ages to come. Therefore 'brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable men.'

Our next subject is the

Mission Church.

Besides preaching in the native languages, a regular English preaching exercise has been kept up in this church, every Sabbath, all the brethren officiating in rotation. This arrangement we regard as very happy, as it makes our labour very light and pleasant, and at the same time serves to keep up our acquaintance with English preaching, while it is little or no interference with our great work among the natives. We feel that these meetings are very important in keeping the coal of piety alive in our own hearts, and fitting us more and more for our native work, and trust that they are not without some good influence on others. The remembrance of our communion seasons, which are observed every third month, is hallowed and precious. On these occasions we have been joined by some of our English friends, who gladly unite with us in commemorating the Saviour's love, and seem to possess much of his spirit. And for the greater part of the year we have had their presence as regular attendants upon our worship. This has characterized our meetings more than any previous year. These, with ourselves, native members, and a large number of the orphan children, make quite a large assembly, and fill up our little room.

This is so much the case that we are about to put up a new chapel, which is to be large enough for an increase, which we trust the Lord will some day give us from the heathen. Concerning this, our monthly letters will contain full information. The number of members reported last in connection with this church, was sixteen, including the mission families: we number now in good standing, twenty-seven, of whom sixteen are native communicants. Thus you see we have had an increase of eleven members, two being members of the mission, and the remaining nine from the heathen. This has no reference to the case of *Jai Gopal*, the brahman baptized in February last, (1844) and whose case so much interested us at the time of his baptism. He ran well for a season, but by his proud spirit and unlawful demeanour, proved to us that the root of the matter was never in him. He voluntarily absented himself from our worship for a space of two months—openly returned to the rites of Hinduism, and finally denied some of the *fundamental* truths of the Gospel; and on the 8th of October, by an act of session, was solemnly excommunicated from all the privileges and fellowship of our little church. This was to us a most painful duty, but a plain one. It is pleasing to contrast with this the case of the blind man lately received into our connection, whose name by baptism is *Bartimeus*. He appears to be a humble and sincere Christian, with a heart full of the Saviour; and yet we would not be too sanguine in our expectations. The truth is, our experience has been such that we dare not encourage ourselves with much hope, lest we meet with disappointment. It may be proper to remark, in conclusion, that at our last communion season, some of the married orphans of the village applied for admission, but it was thought best to keep them back for a while. There are also some of the orphan pupils who exhibit an interesting state of mind, but it would be premature to give any particular account of them at present. We will notice next the

City School.

The books as kept by the head native teacher exhibit a daily average attendance of forty-eight boys, whose studies have been much the same as in former years. Many youth are there receiving views of Gospel truth which cannot fail to have an influence on their minds hereafter. And moreover, although the visible fruit does not seem of much account, yet on the other hand, it is proper to ask, what is the *manifest* result of our other labours, for example, our preaching? How many preaching missionaries labour year after year without any apparent success? Should they therefore fold up their arms, saying it is of no use to *preach*—to spend so much *time* and *money* when no good follows our efforts? Certainly, a much more rational course would be to inquire, do we labour aright? So we feel in regard to this school. We cannot but *blame ourselves* for much of its inefficiency. It has been considered very much as a secondary matter, either because it does in fact, or because we have imagined that it does interfere with our preaching and the study of the languages. How, then, could it yield much fruit? The brethren near the city have made such progress in the languages, it is hoped that they will, in future, be able to spare more time from their studies, a part of which at least may be very properly given to the school. We hope therefore that it will be more effectually attended to in time to come; but if it cannot be, or if attention to it *must prevent*, or even *interrupt, to any considerable extent*, the great work of preaching the Gospel, let it be abandoned. Should our lives and health be continued, we hope that another year will be the means of shedding much light on this subject. No doubt, a heart to go to work with *all our might*, would do much to change the face of things, in this as well as every other part of our operations.

Of our other two departments of labour, we will present first the

Orphan School.

This institution still continues in the prosperous state last reported. More fruit has been seen from the labours among these pupils than in any other department of our work, and perhaps in all the other departments put together. The reason of this is plain. The children are under constant and immediate control and inspection, never leaving the compound, and always ready to attend religious meetings. They seem quite fond of these meetings, which encourages us to hope that good may result to their souls. They are almost as much removed from heathenish influences as children at home are, and are well indoctrinated in Gospel truth. A few of them are blind, and it is quite surprising to see the facility with which they commit hymns and large portions of the Bible. During the year past, twenty-three children have been admitted, five of whom are boys, and the remaining eighteen girls. Two have died, one has been dismissed for improper conduct, and another has been married and settled in the Christian village. In no preceding year has there been so little of mortality. The school consists of two departments, viz: the Girls' and Boys' school. The Girls' school is divided into four classes. The first class is engaged principally with English studies, with Hindi, and translations. We omit the mention of the books studied as being more uninteresting than profitable. The other classes are taught grammar, arithmetic, and writing, in the Hindi language, the instruction being imparted mostly by a Pandit. The hours out of school are employ-

ed by them in learning to spin, knit, and sew, and also to do various kinds of fancy and ornamental work; and by this means they aid in their own support. The Boys' school is divided into six classes, all of whom are making commendable progress. Their studies have been nearly the same as reported last year, making due allowance for their progression. The first class is pretty well advanced, their studies being mostly in the higher English branches, though they have given considerable attention to the Persian, Urdu and Hindi languages. The Bible is a text book in all the classes. The Committee will be pleased to hear that a class of the most promising boys have been taken altogether from the work-shop, and their whole time given to study, with a view of qualifying them to become teachers and suitable native assistants in the mission work. Two of these are hopefully pious, and seem to be sensible of their privileges, and *anxious* to improve them to the utmost of their ability. They have completed a system of *astronomy*, which has since been reviewed by them. They have also nearly finished a book entitled '*Christian Doctrine*,' containing the leading truths of Revelation in *scriptural language*. This has been committed to memory. They are now studying '*The Class Book of Natural Theology*,' by Gallaudet, and in other ways fitting, we trust, for usefulness. Besides this class, there is one of the boys who, having previously studied most of the branches of Mathematics and Natural Sciences, is now reading Latin, Ancient and Modern History, and Ecclesiastical History, and we hope that he may be qualified, by knowledge and grace, for the work of translation.

Our other branch of labour is

Bazar Schools.

In relation to these there is nothing worthy of special notice. During most of the year we have had five of these schools under our charge; *four* of which have been supported at the expense of the mission, and the other at the expense of our liberal patron, Major Wheeler. Our expenditures under this head have exceeded the amount appropriated to that object by a few rupees. And partly on this account, but principally because the number of boys in attendance became too small to justify their continuance, two of those supported by the mission have been discontinued. We have consequently only three at present. One of these is in the city, in the same building occupied by the English and Persian school, and is becoming an interesting school, consisting of about thirty boys. The other schools have nearly the same number, and are quite as encouraging as bazar schools generally are. One great difficulty in all these is to get suitable teachers. Christian instructors, or men even favourable to Christianity, can rarely be found, and when they can be, the superstitious parents are apt to forbid the attendance of their children.

REPORT OF THE STATION AT MYNPOORY: 1844.

The only ordained missionary at this station is the Rev. J. L. Scott, whose narrative is here inserted.

The station of Mynpoory was commenced on the 17th of November, 1843. When I arrived here I found that it was impossible at once to procure a residence, and had it not been for the kindness of Dr. Guise, we should have been put to considerable inconvenience. This pious and truly liberal friend took us into his house, and entertained us for nearly two months, during which time I succeeded in procuring an old bungalow, the repairing, (I might almost say the *re-building*) of which occupied a good deal of my time for two or three months. On new-year's-day (1844) we removed into our own house.

Since that time my principal business has been preaching the Gospel and attending to the school.

Preaching.

The repairs of my own house, the building of a school-house, and the superintendence of a large school, just in its infancy, besides other things, have prevented me from preaching to the heathen as much as I would otherwise have done. Still a beginning has been made. I have preached always once a week, and sometimes twice. Now that a native assistant has just arrived, I hope to take him out, as near as possible, every day. A preaching place is much needed, and I have some expectation of being able to build a little chapel, without drawing upon the funds of the Board. In labouring among the people my experience has been very much the same as it was at Furrukhabad. The people collect, listen, generally assent, though sometimes object, take a few books, and then go away. If there is any difference, I should say they are more attentive and respectful here, and collect in larger crowds; which is no doubt owing partly to greater novelty, and partly to the fact that Mohammedan influence is much less. No cases of serious inquiry have occurred. Two or three persons have indeed come to me, and manifested an interest on the subject of religion, but their worldly motives were soon made manifest. There is as yet little of the spirit of inquiry among the people. Oh, for the revelation of the right hand of the Lord! Oh! that we who labour in the field were more faithful in our work! Oh that the Church at home would pray more for her missionaries!

Besides preaching, a good many books and

tracts have been distributed. In giving these, I have always taken care to see that the persons who received them could read. I believe that it tends much to bring our books into discredit, when they are given away indiscriminately; and besides, there is not much hope that they will be turned to good account.

English Preaching.

After adverting to an English service which had been conducted by the Magistrate and Physician of the station, and giving a minute account of it, Mr. Scott then adds:

I did not think, however, that it was right for me to spend so much time as was required in preparing a sermon every week; and accordingly I read a printed sermon every other Sabbath. The congregation during the hot season has been small, generally from ten to twenty; but now that the cold weather is coming on, the numbers are increasing, and the house is pretty well filled.

Schools.

The Mynpoory school was commenced by Dr. Guise, at his own expense, about five or six months before I came here. One of the boys of our Furrukhabad school, was employed as teacher, at a salary of ten rupees. At first the number of scholars increased rapidly to one hundred and fifty, of whom many were reading Hindi and Hindustani; but as one teacher could not instruct so many, and as the novelty wore off, the numbers quickly diminished, until at one time there were not more than twenty. When I came here there were about thirty, and for one or two months there was not much change. I was not able to attend to the school regularly, as I had to oversee the repairing of my house, and the teacher was not doing well. About this time I procured the services of Gopi's brother-in-law, Cornelius, of whom you have frequently heard. Under his more vigorous and faithful labours, the number increased to seventy or eighty, and shortly after we entered the new school-house, exceeded one hundred. For the last six or seven months it has averaged from one hundred and twenty to one hundred and thirty present daily. The highest number present at any time has been one hundred and thirty-nine. The number of names on the roll is now one hundred and sixty-three. Of these about seventy are learning English, and the rest either Hindustani or Hindi, in connexion with Persian, and in a few cases with Sanscrit. For the Sanscrit readers, I have procured grammars, so as to prevent them from reading their most objectionable books. The object I have set before me is, to communicate all the religious and scientific knowledge possible. For this purpose I have not insisted on their learning English, but have encouraged them to study the Hindi and Urdu languages, and have already brought into use the Gospels, and one or two other useful books. I have myself given as much attention to the Urdu and Hindi departments, as to the English, and am convinced that with vigorous superintendence and prudence, the teaching of these languages may be made the means of enlightening the people as much as can be done by the English. There is now very seldom any objection made to reading the Gospels. Some of the boys have even asked my permission to read in them. The school I consider is now firmly established, and it depends, under the blessing of God, upon the zeal with which it is carried on, whether it shall continue to prosper or not. At present we have as many as can be taught, with the means we have at our disposal, and we have often been obliged to shut the door against those who were desirous of entering. Could a larger subscription be procured, or an appropriation be made from home, and thus more teachers be employed, there is every reason to believe that many more scholars could be brought in. The population of the city is sufficiently numerous to afford materials for a very large school, and I cannot but think that it is important for the interests of the mission that it should be well sustained. It will be seen that the residents of the station, principally of the civil service, have given liberally, and still continue to give. This, however, cannot be depended upon as a permanent support. One or two changes might reduce the subscription so as to leave it quite insufficient. Could not the Board make a conditional allowance? I think, indeed, there would be little likelihood of its being needed, for there are many liberal persons in India; but it would be well to provide for it in case of necessity.

The school-house that has been built is of the following dimensions:—the principal room, 30 by 19 feet; four side rooms, viz: one for the Munshi, 14 by 9 feet; one for first Pundit, do. do.; my own class room, 16 by 10 feet; and a go-down or store-room, 10 by 10 feet. Also, an outer-room, 18 by 10 feet, for the preparatory department. The whole is built of mud-bricks, with pukka or hard-finished plaster, and is covered with a flat mud roof. It has stood the rains very well. . . . .

Conclusion of the whole Report.

This closes the report of our labours for the year past. The review has occasioned us many mournful feelings. What weak, unworthy servants we are! How far short we come in all our duties! The effect of our labours on this people we know not, though we cannot doubt that some good has been accomplished. God may keep it from us for wise purposes. We *do know*, however, the painful fact, that this people are daily dying about us, and bent on their way

to destruction and everlasting misery. Our feelings, under such circumstances, may be better imagined than described. We can do no more than we have done, unless it be to call upon the Church at home to be faithful in prayer for them and for us. We reiterate then our request, '*brethren pray for us.*' Regard it not, we beseech you, as a mere form of words which duty bids us pen, but an *earnest call—a Macedonian call*, for help from God in behalf of these poor dying heathen. O! were the alms of the Church accompanied with faithful prayer, to go up for a memorial before God, how soon might we expect to see our India Missions prospering, and this parched land blossoming as the rose. We feel thankful for the constant affection and oft-repeated expressions of confidence which the Committee have manifested towards us, and sincerely trust that we may never do any thing by which their affection will be diminished, or in any way prove ourselves unworthy of their confidence.

Lodiana Mission.

MISSION BUILDINGS AT SAHARUNPUR.

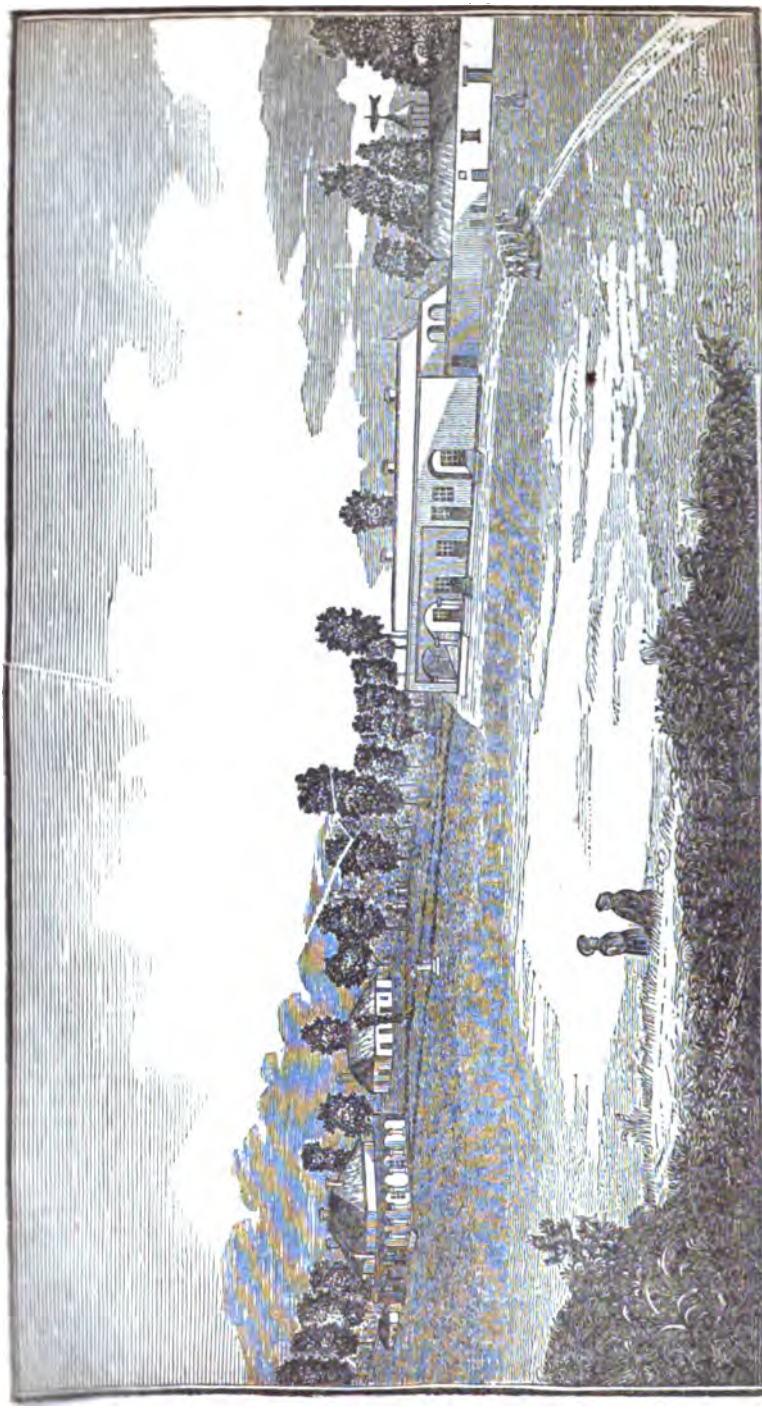
(See Engraving on the following page.)

In the February number of the Banner of the Covenant an interesting View was given of the mission buildings at Saharunpur. The publishers of that work have kindly permitted us to insert this Engraving in the Chronicle. The accompanying description of these premises, from the pen of the Rev. J. R. Campbell, is taken from the same number of the Banner.

The new mission premises, where we are now situated, are nearly an English mile to the south of the city, and on the main road which leads out to the public offices and civil courts. They are handsomely situated, and the spot of ground is considered the most healthy, dry and airy of any at the station. A strong proof of this is found in the fact, that during the four years we have resided here, not a single death has occurred in the orphan school, and indeed, but little sickness of any kind. This, in itself, is a sufficient compensation for all the difficulties encountered in changing our situation. As it may be interesting to you, I now send sketches of our mission houses, which will serve to give you some idea of their appearance; but as this is the first time I ever attempted any thing of this kind, I must beg you will not severely criticise the manner in which the work is executed. The view is taken from nearly the centre of the western boundary of the premises. The houses, though comfortable, are in reality far from being so grand and magnificent as they appear to be in the views given. They are but a single story in height, consisting of six rooms, with pantry and bathing closets in the verandahs. The upper part of the buildings represents the actual size of the dwelling; the lower part, sustained by arches, being verandahs, which, to promote coolness in this burning clime, are essential to a house in India. All the inner walls, and so much of the outer as are not exposed to the rains, are built of coarse bricks, dried in the sun—the rest of burnt bricks, and plastered with sand and lime. The inner walls are plastered with clay mortar, rubbed over with an article which need not be named, and then white-washed. The flat-roofed house is occupied by me, and covered with clay; the other, in which Mr. Craig resides is thatched with grass. The Orphan Institution is to the south of my house. The little belfry rises from the roof of the Hindustani School Room. Their buildings consist of six rooms in one range, on the west side of the enclosure. All the doors are on the inside, and the rooms are ventilated by holes in the wall on the outside to the west. Each room is capable of accommodating four boys comfortably; each lying on a separate bedstead, leaving a space in the centre for sitting, &c. On the east side there is a range of buildings, consisting of a cook room, a store room, and a room for retirement and prayer meetings among themselves. To the south, there is a verandah, extending from the cook room on the east, to the sleeping apartments on the west, underneath which they eat their food. The hollow square formed by the buildings and the wall of the enclosure, is planted with toon trees, which already make a delightful shade, and under these in the hot weather, they place their little charpais, and sleep more comfortably than under any roof. Indeed the natives greatly prefer the coolness of the open air at night, and during the warm weather they sleep on the tops of their houses.

The Church Bungalow, stands at the entrance on the public road. It is surrounded by a verandah, supported by wooden posts. Three-fourths of the building next the road, that is 40 feet by 22, is fitted up for public worship, with chairs and benches to accommodate about 50 people. It is entered by two doors on each side, and one next the road. On the west end, there is a neat pulpit and desk. The ceiling is of coarse cotton cloth, white washed.

The other part of the building is occupied by the English school, superintended by Mr. Craig. In the centre, between the dwelling houses, there is a pillar supporting a sun-dial. Some offices also are seen in the prospect. The houses occupied by the Catechists, being on the other extremity of the grounds, could not be brought into the scene. Thus much for the *locality* of the mission station at Saharunpur.



France.

NOTICE OF THE ANNUAL REPORT OF THE SOCIETE EVANGELIQUE DE FRANCE.

The Annual Report of this Society was read at the General Meeting of its members in Paris, on the 16th of April last, by M. de Pressensé, to whose kind attention we are indebted for a proof sheet copy. It is a truly interesting paper, and one which furnishes abundant evidence that the labours of the Society have not been in vain in the Lord.

From the introductory paragraphs of the Report, we learn that "The great fact which signalizes the year is, assuredly, the manifestation of a lively interest and of real sympathy, not as heretofore by some individuals scattered here and there, but by considerable populations, because of the appeals of our Evangelists. Moreover, in the old stations, as well as in the new fields of labour into which the Lord has caused us to enter, religious movements of the most striking character have rejoiced our hearts." The hope is expressed that these movements will have a desirable character and stability, because they are the results of a seriousness or spirit of inquiry which was awakened by the reading of the Holy Scriptures. It is indeed an encouraging fact, that the distribution of the Scriptures in France has been increasing every year. Our readers will learn with surprise and pleasure that, as stated in this Report, "within a year 190,000 copies of the Holy Scriptures have been sold, for the greater part to those of our countrymen who have been brought up in the belief that the reading of the Bible is the exclusive right of certain clergymen." This is indeed a remarkable statement. It should be noted as one of 'the signs of the times' in which we live—a sign prophetic of the speedy downfall of the Man of Sin, notwithstanding the present revival of his zeal.—The Report proceeds:

We have learnt that more than three hundred Bible colporteurs, employed by different societies, have traversed this year the greater part of our departments, and that their letters relate details of high interest as to the kind reception which they have almost everywhere met with. But confining ourselves exclusively to what we perfectly know, we shall speak only of reports which we have ourselves read. These reports apprise us that, in certain communes, (and their number might be more numerously stated, we are well assured,) which had not been visited within five or six years, and even more, the colporteurs have met many families who, without any other appeal than had been addressed to them when they first obtained the Bible, had set themselves to read it, and had been led by this means to form meetings [réunions] of ten, twenty, thirty, and even forty persons, not yielding to any other religious practices or usages [pratiques] than those which they had discovered in the Word of God. There, as one expressed it, what he most desired was to have, at a fixed place of residence, near himself, some one who could teach him all he wished yet to learn; and it is often with the most pressing entreaties that they have begged the colporteurs to be their helpers and counsellors in those things of which they have felt so pressing a want. Elsewhere, and in a spiritual state less advanced, many persons have been delighted to understand the things related in the Bible, and, eagerly procuring it, they have openly declared that worship founded on such principles should have all their sympathy. Still farther off, other persons, not feeling at liberty openly to break with the church in which they were brought up, have, notwithstanding their prejudices, exchanged their books of prayers for New Testaments, which now they regularly peruse. . . . .

Many details are given in the Report, showing the progress of pure religious truth and influence in France. Some of these we hope to translate for our readers in a future number of the Chronicle.

The total receipts of the year were 136,968 francs, exceeding the receipts of the preceding year by the sum of nearly 34,000 francs. The expenditures of the year amounted to 147,028 francs.

Miscellaneous.

ENGLISH BAPTIST MISSION IN WESTERN AFRICA.

The English Baptist Missionary Society has stations at Fernando Po, and other places, with eight missionaries and assistant missionaries, seven teachers, and fifteen female missionaries and teachers. We believe that most of these persons are of African descent, and some of them were formerly members of the church in the island of Jamaica. We take the following account of this mission from the Annual Report of the Society in May, 1845.

Since the last Report, the history of the West African Mission has continued to justify the hopes that were entertained at its commencement. Several new stations have been formed, and schools have been opened both in Fernando Po and on the continent.

Mr. Clarke has devoted himself at present to the people of Fernando Po: has prepared class-books for them, and translated part of the gospels into the Fernandian.

Mr. Merrick has settled at Bimbia, on the continent, and has acquired a knowledge of the Isubu, the language of the district. He has also printed some scripture class-books in that language; which have proved very acceptable to the people. Recent letters state that he is printing similar books in the Dewalla or Cameroons tongue.

A recent journey which Mr. Merrick made into the interior has proved very satisfactorily that there are openings for mission labour on every hand.

Dr. Prince continues at Clarence, and his medical services are most highly appreciated by our brethren. They say, indeed, that under God he has more than once preserved their lives. Many hundred persons have also resorted to him for medical relief.

The last Report stated that Mr. Clarke had left Jamaica with a band of settlers and teachers for Africa. These have since reached Fernando Po. Four of them have been stationed in different districts, and the others were only waiting the arrival of the mission vessel to commence new stations. As might have been expected, the removal to such a field of labour as Africa tried the patience and zeal of our friends, but recent accounts speak very favourably of their devotedness, and the Committee hope that they may prove among the most successful agents of the mission.

The school at Clarence continues to prosper, under the care of Miss Stewart and a member of the church at Clarence. A school has also been opened at Bimbia, with about sixty children.

During the year upwards of twenty persons, most of them natives of Africa, have been added to the church at Clarence: which now numbers eighty members. It is a gratifying illustration of their vigorous and healthy state, that they have contributed during the last year very nearly sufficient for their pastor's support.

The Society had purchased the "Dove," a steam vessel, for the use of this mission. Not answering as a steamer, she is used as a sailing vessel.

In February last she left England for Fernando Po, having on board Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince (returning to her husband), and Miss Vitou. She left Madeira on the 18th of the same month, and has arrived (it is hoped) ere this at her destination. The Committee are gratified in being able to state, that the Committee of the British and Foreign Sailors' Society presented her captain with a Bethel Flag, and that all who are engaged to remain with the ship are pious men, and have been active members of churches in this country.

It is still further gratifying to the Committee to state, that the estimated expense of the vessel for one year, including stores, seamen's wages, insurance, &c., viz. £500, has been met by the New Year's Contributions of the Young. This offering is the more welcome, as nearly all the collectors have engaged to put forth similar exertions, and they doubt not with at least equal success, another year.

NOTICES OF RELIGIOUS SOCIETIES.

From the Reports presented at their Annual Meetings in 1845.

American Bible Society: May 8.

Receipts.—These, from all sources, have been $166,652, making an increase of $12,212 over those of the preceding year, all of which have been expended. The Society owes $11,000 for paper, and has other liabilities.

Books issued.—There have been issued in the course of the year 459,092 Bibles and Testaments from the Depository, (besides those published at the Society's expense abroad.) This is an increase of 114,510 copies over those of the previous year, and an aggregate, since the formation of the Society, of 4,013,352. The books, of the last year, have been sent into every State and Territory of the Union, to Canada, Texas, West India Islands, Mexico, Brazil, Buenos Ayres and Greece. To the Baptist Mission in the latter country have been granted 1500 modern Greek New Testaments, and $500 worth of other books published in the Levant. Various grants have been made by the Rev. Mr. Calhoun, late Agent of Smyrna, to other missionaries in that region.

New Books.—A new Bourgeois Bible, a new French, and a new Spanish Testament have been published. Plates for a Minion 24mo. Bible are in progress. A new edition of the Bible in raised letters for the Blind, is soon to be put to press.

Grants of Money.—While the Board have been occupied more than usual in the home distribution, they have still been enabled to remit and expend $13,792 87 for publishing the Scriptures abroad. These grants have been made for France, Switzerland, Turkey, Persia, Northern India, and the Sandwich Islands.

American Tract Society: May 7.

Works published and circulated.—Sixty-eight new publications have been stereotyped during the year, including Flavel's Method of Grace, Gregory's Evidences of Christianity, Edwards on Revivals, Baxter's Call in large type, James'

Young Man from Home, Cramp's Reformation in Europe, The Spirit of Popery, Sacred Songs, with the music in patent notes for the West, and the Hymns of the same work in a pocket volume; six small volumes in German, five in French, and Pilgrim's Progress in Welsh. The Society have now published in all 1,176 publications, besides 2,007 approved for circulation abroad.

Circulated during the year 374,757 volumes, 5,626,610 publications, 152,727,229 pages. The Society have printed during the year 36,000 *volumes in German;* of one four-page Tract 160,000 copies, and of another 188,000. Gratuitous issues nearly 27,000,000 pages, in value nearly $18,000.

Finances.—The receipts for the year have been $152,376 78, of which $86,296 01 are the proceeds of sales, and $62,306 38 donations, being an increase over the receipts of the previous year of $43,892 34. Expended for colportage $29,382 43, over and above the grants of books to the amount of $9,276 36.

Moneys granted to foreign efforts.—The pecuniary grants of the year are for Toulouse and the American Swiss Committee at Geneva, $500; Belgium, $200; American Mission at Hamburg, $600; Mission at five stations in Turkey, $1,000; Bombay, $400; Ceylon, $600; Northern India Missions, $1,300; Burmah, for the Karens, $400; Sandwich Islands, $1000--total $6,000.

Colportage or Domestic Missions.—One hundred and forty-three colporteurs, volume agents and superintendents of colportage have been engaged in the Society's service during the whole or a part of the year, in twenty-four States and Territories, (including Texas,) and exclusive of those in the service of the Society at Boston and other auxiliaries; of whom one hundred and three are still employed.—Of the whole number, three colporteurs have been devoted to the Welsh, Irish and Coloured Population; 3 to sailors and seamen: 4 to the French; 26 to the Germans, (including converted Romanists,) and 107 chiefly for the destitute native population. The total number of families visited exceeds 153,000, with most of whom the colporteurs have had personal religious conversation or prayer; not far from 47,000 families, who were destitute of all religious books except the Bible, were each supplied with a book gratuitously, and several thousands with the Bible or Testament by sale or gift. The total circulation of volumes exceeds 374,000 including 24,000 sets of D'Aubigne's History of the Reformation.

FOREIGN EVANGELICAL SOCIETY: MAY 6.

The receipts of the Society for the past year were $15,998; the general expenditures $9,900—in Canada, $1,248; in Spain, $446; for Printing, $2,079; Salaries, &c. $3,275; which including some expenses of a minor nature, leave a balance in the Treasury of $160. It was stated that if the income from Canada Missions be included the receipts of the Society would amount to $18,744, making an amount considerably larger than those of any previous year. Of the funds of the Society a great portion has been expended in France and Belgium, the principal scene of their labours. Much has also been done in Italy and Switzerland. There are now from 75 to 80 labourers in these countries.

AMERICAN SUNDAY SCHOOL UNION: MAY 20.

The amount of books distributed is $91,112 55, which exceeds that of last year by $21,903 36, and is larger than any previous year, except 1832 and 1841. The donations also exceed those of last year by the sum of $10,587 27.

The total amount of donations and legacies received during the year is $25,930 56; and the salaries and expenses of agents to collect this sum, and of missionaries to establish schools and promote the general interests of the institution, is $9,233 89.

The value of libraries, &c., furnished gratuitously, in answer to well-supported applications is $14,320 22. The average value of these libraries is (within a fraction) $7,50 each, and it is estimated that the number of schools aided is not far from *two thousand*, and they are scattered all over the land. Seventy-two pages being assumed as the average size of books in these gratuitous libraries, it would show the number of pages gratuitously distributed in the year, to be nearly FOURTEEN MILLIONS.

The Society has printed during the year, 185 distinct publications. Of these, 30 are bound library books; some of them—such as "Good, Better, Best," "History of the Huguenots," "The Martyr Missionary," and "Thomas Cranfield,"—are of sterling value for the use of all classes. Of these library books, 22 are original works prepared for the Society.

The number of new pages stereotyped during the year is 4309, which is equal to sixty 18mo. volumes of 72 pages each.

The number of pages put in circulation during the year is upwards of *eighty-seven millions*, without including any of the periodical or pamphlet publications. Including these, the aggregate would be fully *two hundred millions.*

AMERICAN HOME MISSIONARY SOCIETY: MAY 7.

Results.—The number of ministers of the Gospel, in the employment of the Society during the year, has been 945. Of these, 209 have

[illegible] last anniversary. The [illegible] labour performed during [illegible] The missionaries have [illegible] States and Territories of [illegible] Canada and Texas. The [illegible] supplied, in whole or [illegible] preaching of the Gospel, has [illegible] to the churches, by profession, [illegible]; by letters from [illegible] in all, 4,929.

[illegible] balance in the treasury, [illegible] $[illegible]4. Receipts of the [illegible] months have been $121,943 [illegible] resources of the year, $122,163

[illegible] claims of missionaries for labour [illegible] last anniversary, amounted [illegible] have since become due [illegible] making the total liabilities of the [illegible]

[illegible] $[illegible]80 12 have been paid. [illegible] missionaries for labour per[illegible]d, to cancel which, and to [illegible] missionaries for the coming [illegible] amount to $51,040. there is a [illegible] deficiency of $3,803 70.

[illegible] American and Foreign Bible [illegible] April 29.

[illegible] last year amounted to $27, [illegible] grants for Scriptures to $6,885 [illegible] receipts of the Depository [illegible] Volumes issued 26,239, [illegible]. Since the formation of [illegible] has been enabled to devote [illegible] foreign destribution of the [illegible] to the home supply. [illegible] The sum of $2,500 [illegible] the last year to aid in com[illegible] the Bible by Rev. Dr. Yates, [illegible] sum of $1200 has been [illegible] the last year. To *Tavoy*, [illegible] devoted this year, to print a [illegible] Karen Testament. [illegible] 00 has been appropriated [illegible] New Testament. For [illegible] to *Siam*, $1000 for a [illegible] Testament. *China* has [illegible] $3,000. In *Western* [illegible] $800, in addition to [illegible] year been devoted. [illegible], chiefly the Che[illegible], about $250 have [illegible] The aggregate [illegible] foreign distribution, [illegible] and insurance [illegible] shipped directly from [illegible] is a trifle short of [illegible] prospect of being [illegible] amount the next

The *Publications* of the year have been more than double those of any previous year, amounting to 53,546 Bibles and Testaments, and an aggregate, since the Society commenced the work of home supply, of 132,751 volumes of the Divine Word.

Compiled from the Baptist Advocate.

Baptist Publication Society: April 30.

The total receipts have been $20,803 78. Expenditures, $20,785 24; leaving a balance on hand of $18,34. Ten tracts have been added making the series 170, of which they have published 322,241 copies, including 4,230,255 pages, most of which have been circulated gratuitously. They have circulated 143,809 bound volumes, of which 39,858 are of the publications of the Society, and 103,951 were purchased from other publishers; 10,000 copies of the Almanac and Baptist Register have also been circulated. The colporteur system of this Society is different from that of the American Tract Society. Their agents are generally travelling preachers. They are furnished with books at a discount which they are to sell, receiving a small profit. Thus all the expense of outfits is saved, and a most efficient corps of colporteurs is secured.—One of the colporteurs has travelled 2,486 miles, visited 40 churches and 275 families, preached 66 sermons, made 28 public addresses, sold 644 volumes, and distributed 9,000 pages of tracts. His salary was $75; his travelling and other expenses, $27,12. A large proportion of the forty churches visited were destitute of regular pastors, and have only occasional preaching. For every one hundred dollars given as a special donation for this object, the Society can put a missionary in some destitute field.

The Society is now engaged in a heavy enterprise, in publishing a new and improved edition of the "Complete Works of Andrew Fuller." The first volume is ready, and the second volume in press.

Baptist Home Missionary Society: April 29.

The operations of the Society have been extended over eighteen States of the Union, besides stations occupied in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of its action. The amount of receipts into the treasury (independently of funds received and expended under the direction of auxiliary societies) is $18,675. The number of missionaries employed, 99. Churches constituted, 51, in connexion with which 32 ministers have been ordained. Members added by baptism, 818. Sunday Schools established, 145, comprising 3910 [illegible]. Houses of worship

completed, 7. In addition to these results, Auxiliary Societies, in different States, have received into their several treasuries the sum of $30,625, have employed 260 missionaries and agents, whose labours jointly have been equal to the labour of one man 138 years;—1435 persons have been received to church-membership by baptism; 18 new churches organized, and 15 ministers ordained.

METHODIST MISSIONARY SOCIETY: May 19.

In the *Foreign Department* there are missions in Liberia, Oregon, Buenos Ayres, and Texas, which are all represented as in a prosperous condition. Statistics of the foreign missions of our American churches are inserted in the January number of the Chronicle; we therefore omit for the present the statements under this head. Under the *Domestic Department*, we find the following accounts in the Christian Advocate, of May 28, 1845.

German Missions.—These include 39 mission stations, 44 missionaries, and 2866 members, about 40 schools having 200 teachers and 1200 scholars, chiefly in the valley of the Mississippi. The German mission, however, extends from Pittsburg to New Orleans. The Indian mission embraces 25 stations, 40 missionaries, 4339 church members, with two literary institutions in operation, and three others projected. The two already established are among the Shawnees and Choctaws. Among coloured people there are 84 missionaries, and 18,343 church members.

Missions in destitute portions of the work.—In Iowa and Wisconsin help is greatly needed, at least $10,000 annually. There are 174 missionaries in the field, 21,954 white, 1194 coloured church members, being an increase during the year of 3459.

Recapitulation.—Foreign missions, 88 missionaries and 7200 church members. Domestic missions, 342 missionaries and 50,216 church members. Total, 430 missionaries and 57,416 members. Increase during the past year; missionaries 93, church members 8871.

Treasurer's Account.—The treasurer's report showed that the receipts of the society during the past year had been $121,535 55; the disbursements $125,943 23, leaving the treasury in debt on the 1st of May $4,071 94.

SOCIETE DES MISSIONS EVANGELIQUES DE PARIS: APRIL 17.

From the Journal des Missions Evangéliques, of April.

The missions of this Society are all in South Africa. Stations, 9; missionaries and assistant missionaries, 16.

During the year 156 natives were admitted to the communion of the church, 62 infants were baptized, 212 persons were in preparation for baptism.

The balance in the treasury last year was 61,723 francs; the receipts, 98,996 fr., making a total of 160,720 fr. The expenditures have been 86,711 fr., leaving in the treasury on the 17th of April, 74,008 fr. The increase of the receipts was 6,981 fr.; the increase of the expenditures was 16,095 fr.

Mission House: New-York, July, 1845.

RECENT INTELLIGENCE,

IOWA MISSION.—Mr. Samuel M. Irvin, long a teacher connected with this mission, has been licensed to preach the Gospel by the Presbytery of Missouri. Mr. Irvin made a visit to Western Pennsylvania in April, on business connected with the establishment of the boarding school. He was accompanied by Mrs. Hamilton, who will spend some time with her friends in the hope of regaining her health, the Rev. Mr. Hamilton continuing at the mission-station. Mr. Irvin was also accompanied by Nacheaminga, or No heart of fear, one of the principal chiefs, who attended several public meetings, and awakened much interest in behalf of his tribe. The Rev. Samuel M. Coon, of the Presbytery of Ohio, and his wife, have been appointed to this mission, with a view to the extension of its influence at an early day, so as to reach the Otoes, as well as the Iowas and Sacs. Mr. and Mrs. Coon and Mr. Irvin had left St. Louis at our last dates, on their way to the station.

CHIPPEWA MISSION.—Mr. Dougherty writes in May as follows: "Yesterday was our communion Sabbath. It

was a season of more solemnity and tenderness than usual. As I saw one after another of the members of the church come in and take their seats in silence and solemnity, my soul ascended to God in thankfulness for the promise that the heathen shall be given to his Son for an inheritance, and rejoiced in the hope that some hearts here love that dear Saviour whose death we are about to commemorate. What reward do we need for toil and sacrifice but to be instruments of leading souls to love the Lord Jesus? I felt that no desire was so strong as to have all love the Saviour. . . . One, the daughter of the chief, was received as a member of the church. She has been an applicant for more than a year, but on account of her great diffidence, we could not until lately obtain from her such evidence as satisfied us. Two others came forward, but were not received for want of evidence of a change of heart. . . . There has been no case of discipline during the year past, and there appears to be a gradual improvement in most of those who are connected with the church."

AFRICAN MISSION.—Mrs. C. M. Connelly, from the station at Settra Kroo, has returned to this country on a visit for her health. The voyage was of much benefit to her, and she hopes to be permitted to go back to her station after a few months. She brings favourable accounts of the general condition of the mission, and is very anxious that more labourers should be induced to enter that important field.—The Rev. Thomas Wilson, writing from Sinoe on the 15th of April, mentions that a night school for the colonists, and a day school for the natives are still maintained, though not numerously attended. He desires to be particularly mentioned to those brethren who assisted him in the course of his education, and to whom he has not been able to write; and he unites with others in asking the Church to pray for Africa.

ALLAHABAD MISSION.—The Rev. J. Owen, writing on the 18th of March, gives some notices of the Annual Mela at that city. The number of pilgrims was much smaller than usual, though many thousands were present; the opposition of the Allahabad brahmans, less; the disposition of the people to receive Christian instruction and books, greater. Mr. O. says, "I never saw the people listen with more interest to preaching than they did this year."—"In former years many drowned themselves, or in other ways committed suicide at the bathing places, particularly on the great days. The government now takes the most vigilant measures to prevent occurrences of this kind. On the great bathing day, however, I saw a wretched old man, who had cut his throat with a razor, lying gasping for life; he died soon after. . . . The poor deluded creature was no doubt induced to kill himself by the hope that he would pass thence to paradise. May the kingdom of light soon come and expel all this darkness!" Our readers will observe that this poor man was not insane, but deluded through the direct influence of a false religion; nor would his awful deed be condemned by his religious teachers, but on the contrary, it would receive the highest commendation from them and from his countrymen generally.

FURRUKHABAD MISSION.—The Rev. W. H. M'Auley, after giving, on the 18th of March, some notices of a missionary journey, adds: "But how painful to think that, in all that populous and wealthy district, [Rohilcund] there is not one to tell of the Saviour of sinners, nor point out to them the way of eternal life. Cannot the Church send six men to the cities of Barreilly, Shahjehanpur, and Badayun, with their surrounding villages? And if not six, will she not send four? Or if four cannot be found, will she not send at least two to these perishing thousands?"

LODIANA MISSION.—The Rev. J. R. Campbell, writing on the 18th of March, says: "Now before I close, allow me to bring to your attention once more the important subject of the *immediate* occupation of two stations, Ambalia and Allegurh or Koel, the former

in this region, the latter in connexion with the Furrukhabad mission. So important and inviting are these fields of labour, that we feel pretty certain that if they are not soon occupied by our Board, they will be taken by some other missionaries—a thing which, in many respects, would not be desirable. If our Board should occupy them, we could have a line of stations at convenient and equal distances from Lodiana to Mynpoory and Futtehgurh, and we might say to Allahabad. Many reasons for the *immediate* occupation of these places might be offered, if space permitted."

In view of such calls as these, we would ask our readers to consider Isa. vi. 8, and Acts xvi. 9.

CHINA.—Letters from Macao, dated to the 16th of February, and from Amoy to the 10th, have been received. They speak of the good health of all the Missionaries, and mention particularly that Messrs. Loomis and Culbertson, and their wives, were on the eve of sailing for their station at the north, Mr. Lowrie having preceded them.

THE LOSS OF THE PRESS AT LODIANA.

We find the following communication in the Western Protestant of May 21. It is from the pen of the Rev. W. S. Rogers, formerly of the Lodiana Mission. No man in this country can better appreciate the loss of the printing establishment at Lodiana, and the importance of having it replaced without delay.

The last mail brought the sad intelligence, that the Mission Press at Lodiana, Northern India, with nearly all its appurtenances, has been destroyed by fire. The loss to the Mission is estimated at *ten thousand dollars*. This is a heavy stroke: but the Lord will doubtless overrule it for good. Perhaps he intends it as a trial of our faith, and our attachment to the cause. The Press must be re-established, and that without delay. The interests of the mission imperiously demand it. Never was the instrumentality of the Press more needed there, than at the present. The demand for books is increasing yearly. The missionaries are now fully competent to translate. Some very important translations are ready; especially one of the Bible in Panjabi—a work which it cost some of our best missionaries years of patient toil to prepare. Millions of people are waiting, and anxiously waiting to receive it. Several years ago, before the writer left that country, he has heard many anxious inquiries respecting it. Often has he been interrogated in language like the following: "Sir, when will that Bible be published, that we may read it in our own language?" It was in the Press, and partly printed; but alas! it is gone; and those perishing multitudes, are doomed to still further disappointment. The translation however remains, and should the means be supplied to re-establish the Press, it will soon be again under way.

The Board will require, at the lowest estimate $10,000 for this object. And it is needed *now*. The Presses must be sent forthwith, as it will require almost a year for them to reach their destination after they start. A generous friend in New-York has given *one-half* the required sum—$5,000. A pious lady has added $200. But who will supply the balance? There are multitudes who have the ability to aid, and who will need only, it is hoped, to be made acquainted with the facts of the case, to induce them to come forward with their contributions. We could not turn a deaf ear to the cry of distress, that recently came from a portion of our own citizens. But what was that emergency, great and touching as it certainly was, to the present. In the former case, a few hundreds only were in danger of suffering temporal want. But in the latter, millions on millions are suffering for the bread of life; and the only agency by which that bread can be given them, is now destroyed. Will any, therefore,—can any who have the means, refuse to aid in replacing this agency? Donations for this object can be sent to [any of the Receiving Agents of the Board, see last page of the Chronicle,] or to the Mission House, 23 Centre-street, New-York.

DEATH OF THE REV. JAMES McEWEN.

We take the following well-written, and well-deserved tribute to the memory of the Rev. James McEwen, formerly of the Allahabad Mission, from "The Presbyterian" of March 22, 1845. It has been in type for insertion since May last.

Died, at Delhi, Delaware county, New-York, on the 11th inst., the Rev. James McEwen, pastor of the Presbyterian church in that place, in the 44th year of his age. Mr. McEwen was a native of Crieff, Perthshire, Scotland, but received his academical education in the city of Philadelphia. While pursuing his academical

course, at the suggestion of his teacher, he wrote a brief statement of his views of the doctrines of the Gospel, which was afterwards published in the Presbyterian, in several successive numbers, under the title of "Plain Divinity," and was much admired, and attributed by many to a more experienced pen. Having finished a full course of Theology in the seminary at Princeton, and having long felt an ardent desire to engage in the missionary work, he was ordained by the Presbytery of Philadelphia, in the year 1835, and sailed in a few months for India, under the direction of the Presbyterian Board of Foreign Missions. On the passage out, a revival of the most interesting character took place among the officers and seamen, in which he took a deep interest, and acted a conspicuous part. On his arrival in India, his destination was providentially fixed at Allahabad. His health, which was not robust at the time of his sailing, soon failed under the severity of the climate, and the pressure of missionary labours; yet, in the midst of bodily infirmity, he continued to labour faithfully, chiefly among the European residents, and when compelled to abandon the missionary field, he bore the most substantial proofs of the respect and Christian affection of those who had enjoyed his labours. Having returned to this country early in the year 1839, with a shattered constitution, he paid a visit to his native country the same year, and while his health was improved, his spirit was refreshed by witnessing the glorious work of God in Kilsyth, in that year. Shortly after returning from Scotland, he received and accepted a call to be pastor of the church in Delhi, New-York. Here he entered on a course of the most arduous and self-denying labours, in which he persevered until within a few weeks of his death, notwithstanding he was the subject of organic disease, which scarcely gave him one day's exemption from pain. Within the last three years, being convinced that the term of his service in the vineyard would be short, he devoted himself, with the spirit of a martyr, to the most zealous and laborious efforts in his Master's cause. During this time, his growth in grace became more and more conspicuous, to those with whom he was most familiar. He appeared to be constantly watching for the Master's coming, and striving to have his work done before the day closed. On the third Sabbath of January last, he was seized with the attack which was to close his earthly labours. In the prospect of being soon summoned into the presence of his Judge, to give up his final account, he commenced a course of the most serious self-examination, as to the state of his soul, and the evidences of his acceptance with God. This resulted in a calm confidence and settled assurance, that his hopes were founded on the Rock of Ages which would never fail him. During the seven weeks of his last illness, this confidence was never for a moment shaken. Indeed his hope and peace and joy were, as he himself expressed it, as great as he desired or could bear. Patience with him had its perfect work. Not a murmuring or repining word escaped his lips. Those who ministered around his bed, felt it a privilege to wait on one so patient, so fearful of giving trouble, so sincerely resigned to his Lord's will. While his body was racked with indescribable agony, so as to cause his physicians to wonder that human nature could so long endure it, his mind was calm and collected. He had a desire to depart and be with Christ. The thought of recovery, he said, was to him most painful. In broken accents he would often exclaim, "Come, Lord Jesus, come." Once, during a short interval of ease, while a sweet smile spread over his features, he said, "O never cease to praise the Lord." In the paroxysms of his pain, lest the source of his distress should be mistaken, he would lay his hand on his breast, and say, "Sore *physical* pain!" His departure at last was literally a falling asleep in Jesus. Mr. McEwen was a diligent student, a faithful preacher, a sound divine, and what is more than all, a sincere Christian. May his bereaved flock, and partner, and friends, be enabled to follow him, as far as he followed Christ, and be permitted to partake with him in that glory which, we doubt not, he now enjoys.

BOOKS RECEIVED.

Narrative of the United States Exploring Expedition, during the years 1838, 1839, 1840, 1841, 1842. By Charles Wilkes, U. S. N., Commander of the Expedition, Member of the American Philosophical Society, &c., with Illustrations and Maps. In five volumes. Philadelphia: Lea and Blanchard, 1845.

We acknowledge the receipt from the Publishers of the second, third, and fourth volumes of the popular edition of this work. A friend has presented a copy of the larger edition to the Mission House Library, for which our best thanks are due. On comparing the two editions, we observe that the narrative, statistical information, &c., is the same in both; and the cheaper work contains numerous illustrations and maps, making it to most readers an attractive book, as it must be to readers of every class a book of great value. Its low price ($10,00) brings it within the reach of many to whom the larger edition is inaccessible. This larger edition is illustrated with numerous highly finished steel engravings, and with beautifully executed vignettes, and is printed on superior paper, and published at the price of $25,00. A still more splendid edition is published at $60,00 per copy. Messrs. Lea and Blanchard, of Philadelphia, are the publishers, and it is sold also by Messrs. Wiley and Putnam, of this city.

Of the character and merits of this narrative a variety of opinions will probably be formed, according to the points of view from which it is regarded by its various readers. That it contains a large amount of information relating to many different countries and tribes, will be apparent to all. Much of this information relates to the islands of the Pacific, and the missionary stations established among them, and we are glad to observe that Captain Wilkes has been able to give a very favourable statement of most of those missions. We shall probably make some extracts hereafter from this part of the narrative, showing the evils of heathenism, and the happy results of missionary labour.

It gives us pleasure to say, that these volumes seem to us to deserve the favour with which they appear to be received by the reading community.

A Catechism of the Distinctive Doctrines of the Evangelical Protestant Church, and the Roman Catholic Church; with appropriate Scripture Proof Texts: compiled by several Ministers of the District Synod of Duisburg, in Germany. First American edition, translated from the German. New-York: Henry Ludwig, 70 and 72 Vesey-street. 1845. Price, 12½ cents.

A copy of this Catechism has been sent to us by the Publisher. Its title expresses its character, and will introduce it to many readers.

List of Contents in the Foreign Missionary for July.

Second Notice of the United States Exploring Expedition, with extracts.
Letter from the Rev. J. R. Campbell.
Recent Intelligence from missionaries of the Board.
Donations to the Board of Foreign Missions.
China—London Mission at Shanghai.
The Palm Tree, with an Engraving
A Chinese Sermon.
Forgiveness of Injuries.
Love your Enemies.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN MAY, 1845.

SYNOD OF BUFFALO. *Pby. of Wyoming.*
Caledonia ch, 12 50; Wyoming ch, 17 — 29 50

Pby. of Steuben.
Bath 1st ch, ladies' benev. soc. — 6 00

SYNOD OF ALBANY. *Pby. of Troy.*
Stillwater ch. addl. of April coll. 2; Mrs A. Wiley, 19 50; James Wiley, 5 — 26 50

Pby. of Albany.
Mayfield Central ch, 10; Westminster ch, Utica, mo con. 65 20 — 75 20

SYNOD OF NEW-YORK. *Pby. of Hudson.*
Monroe ch, — 8 50

Pby. of North River.
Matteawan ch, — 52 30

Pby. of Bedford.
S. Salem ch, addl. of old coll. 88cts; Bedford ch, ann. coll. 138 44; fem. assoc. 18; mo. con. 15 67; Rye ch, mo. con. 20; Poundridge ch, 23 50 — 216 49

Pby. of Long Island.
Moriches ch, 5; Sag Harbour ch, 150; Sweet Hollow ch, 10; Southampton ch, mo. con. 44 — 209 00

Pby. of New-York.
Brooklyn 1st ch, mo. con. May, 11 90; New-York 1st ch, sab. sch. scholars, 5 25; do. mo. con. May, 8; 15th st ch, N. Y. sab. sch. missy. coll. for April, 5; Jersey City ch, mo. con. 30 10 — 140 25

2d *Pby. of New-York.*
Peekskill ch, ladies' benev. assoc. addl. — 1 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*
Westfield 1st ch, 23; Mt. Freedom ch, 4 — 27 00

Pby. of New Brunswick.
Princeton, young ladies' miss. soc. for fem. sch. at Mynpoory, 65; Freehold 1st ch, Rev. L. Halsey Van Doren pastor, 39 23; Rocky Hill, Kingston ch, 12 50; Bound Brook ch, 15; Titusville ch, 16 50 — 148 23

Pby. of Newton.
Hackettstown ch, sab. sch. ed. children in India, 3 62; Easton ch, 100; Allentownship ch, 5 — 108 62

Pby. of Luzerne.
Mauch Chunck ch, — 3 00

Pby. of W. Jersey.
Pittsgrove ch, Whig Lane miss. soc. 28 82; Woodbury ch, 24 26 — 53 08

Pby. of Raritan.
Lambertsville ch, 36 06; Solebury ch. 7; Pleasant Grove ch, 10, less 3 for For. Missy. — 50 06

SYNOD OF PHILA. *Pby. of Phila.*
Phila. Penn Square ch, 'a friend,' 12 50; Phila. 9th ch, juv. miss. soc. 6 61; Phila. 10th ch, addl. M. J. Taylor, 1; W. R. Hanson, 25; Pew No. 5, 10; Maria Black, 2 — 57 11

2d *Pby. of Philadelphia.*
Frankford ch, — 15 00

Pby. of Donegal.
Waynesburg ch. 110 62; Middle Octorara ch, 19 25; Donegal ch, bal. 66cts — 130 33

Pby. of New Castle.
Wilmington 1st ch, 115; juv. miss. soc. 15; Forks of Brandywine ch, fem. miss. soc. 15 25; Brandywine Manor mo. con. 9 34 — 154 59

Pby. of Baltimore.
Georgetown, Bridge-st. ch. sab. sch. sup. sch. at Settra Kroo, 11; Baltimore 1st ch, ann. coll. 870 66; juv. miss. soc. ed. *James Armstrong, J. Starkie Imbree, Elizabeth Conkling*, and *J. O. Backus*, at Futtehgurh, 100;

Long Green's ch, 7 80; Warren's factory, children of J. Thompson's family, 1 70; Frederick City, ladies of Presb. miss. soc. ed. *Margaret Reynolds* at Futtehgurh, and *Wm. H. Trieler* at Lodiana, 50; Frederick ch, 13 15 1054 31

Pby. of Carlisle.

Rocky Spring ch, WM. M'CLELLAN, Strasburg, Pa. con. himself l. m. 30; Gettysburg ch, sab. sch. miss. box, for China mission, 7 09; Chambersburg ch, 178 13, in money, and 19 37, in articles sent Rev. Mr Culbertson by his mother, of which juv. soc. sab. sch. 51, to ed. a scholar at Futtehgurh, and one in China, to be selected by Rev Mr Culbertson; Green Hill ch, sab. sch. sup. orphan school at Futtehgurh, 2 50 217 72

Pby. of Huntingdon.

Waterloo, anonymous, 1; Sinking Valley ch, 15 16 00

Pby. of Northumberland.

Danville ch, sab. sch. 15 50; Muncy ch, 5 47; Derry ch, 11 50; fem. miss. soc. 60, in part to con. their pastor, the Rev. JOHN H. RITTENHOUSE, l. d. of which 30 by three sisters; Washingtonville miss. soc. to con. Mrs MOREHEAD, their late president, l. m. 41, of which 3 from Sally R. Bisel and two brothers, Jerseytown; Washington ch, 50 55; Pine Creek ch, Rev. J. H. Grier, 5, Dr. W. Hepburn 5, S. Humes, 5, E. T. Piers, 1, J. M. Gallaher, 1, S. M. Simmons, 2, A. Lawpe, 2, J. Snyder, 50cts, T. Gallaher, 50cts, S. and M. Hays, 50cts, W. Riddle, 50cts, cash, 50cts, A. King, 50cts, W. H Miller, 50cts, G. Crawford, 2, R. Calvert, 25cts, A. Crawford 1, M. M'Kinney, 50cts, Mrs M. Ferguson, 3, H. Bailey, 1, C. Hausel, 1, J. A. Gamble, 5, Miss E. Watson, 1, Mr Coburn, 10cts, J. Gamble, 1, M. Schlonaker, 50cts, 'a lady, a friend to missions,' 16, Mrs C. White, 5—total, 61 85; Chatham's Run ch, 12 36; Bloomsbury ch, fem. miss. soc. in part, 19 12; miss. box of Mrs Waller, 2 38 279 73

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Elder's Ridge ch, for last year, 4; Ebenezer ch, 15 19 00

Pby. of Redstone.

Greensburg fem. sew. soc. 10; do. Mr Coulter's sab. sch. class sup. Mr Lloyd in China, 1 26 11 26

Pby. of Allegheny.

Scrubgrass ch, 1; Mrs Porterfield, 1; Bull Creek ch, ladies' benev. soc. 5 51 7 51

Pby. of Beaver.

Freedom ch, Rosetta Hardy, 9; Bethlehem ch, 15 75; Slippery Rock ch, 9 68 34 43

Pby. of Erie.

Mill Creek ch, A. W. Raymond, 10 00

Pby. of Clarion.

Bethesda ch, fem. miss. soc. 10 00

SYNOD OF WHEELING. *Pby. of Washington.*

Wheeling ch, coll. at prayer meetings from January to May, 72 75; don. Rev. Dr. Weed, 45; Fairview ch, 20; Forks of Wheeling ch, 47 62; Three Ridges ch, W. Alexandria, 22 207 37

Pby. of Steubenville.

Steubenville 1st ch, in part, 150; New Hagerstown ch, 15 75; Feed Spring ch, 10; Steubenville 2d ch, bal. 82 45, of which the Rev. C. C. Beatty, 50, to con. CHARLES BEATTY COLLIER l. m.; Annapolis ch, 6 35; Harlaem ch, 1 50; Deersville ch, 1; Centre Unity ch, 50cts; Big Spring ch, 3; Island Creek ch, in part, 2 05; Harrisburg ch. 1; Two Ridges ch, 15 25; Bloomfield ch, 5 52; Richmond ch, 16 25 310 62

Pby. of St. Clairsville.

Fairview ch, 5; New Castle ch, 4; Sharon and Freeport chs, 3; St. Clairsville ch, 7 19 00

Pby. of New Lisbon.

New Lisbon ch, in part, 37; do. Rev. A. O. Patterson, 10 47 00

SYNOD OF OHIO. *Pby. of Wooster*

Northfield ch, Mrs Hannah Chapin, 5 00

SYNOD OF CIN. *Pby. of Chillicothe.*

Hillsboro' ch, to restore press at Lodiana, 15 00

Pby. of Miami.

Union ch, 1 75; Greenville ch, 1 75 3 50

Pby. of Cincinnati.

Mill Creek fem. miss. soc. 10 22; Cincinnati 1st ch, 'a lady,' for China, 15; mo. con. 18 76 43 98

Pby. of Oxford.

Eaton ch, in part, 9 25; Richmond ch, bal. 6 16; Centreville ch, 5 00 20 41

Pby. of Sidney.

Salem ch, 8; Piqua 1st ch, bal. 10; Troy ch, bal. 5; Sidney ch, 40 63 00

Pby. of Maumee.

Findley ch, Wm. Taylor, for China, 10, and for France, 10; do. coll. 26; Enon Valley ch, 4 25 50 25

SYNOD OF INDIANA. *Pby. of Vincennes.*

Hopewell ch, 6 60; Carlisle ch, 6 65; Lower Indiana ch, in part, 9 35; Terre Haute ch, 10; Vincennes ch, 14 76; Princeton, of which part from Ref. Presb. ch, 15 62 36

Pby. of Crawfordsville.

Frankfort ch, 12; Thorntown ch, 1 95; Crawfordsville ch, 16 38; Waveland ch, 16 55, of which Mrs R. S. M'INTYRE 5, con. her l. m.; Indian Creek ch, 1 45; Bethany ch, 4 80; Rockville ch, 12 25 65 38

Pby. of Indianapolis.

Franklin ch, ladies' miss. soc. bal. sup. Rev. J. C. Rankin, 19 25; Sand Creek ch, ladies' miss. soc. for same, 6 25 25

Pby. of Logansport.

Lafayette ch, in part, 11; Logansport ch, 1; do. in part, sup. Rev. H. A. Brown, 8 90; Indian Creek ch, 55cts; Delphi ch, in part, 2 50; Mr Wallace's children, 38cts 24 33

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Pleasant Ridge ch, John M'Quisten, 1; Fort Wayne ch, 66 10; Auburn, 1 50 68 60

Pby. of Lake.

Valparaiso ch, sup. Rev. H. A. Brown, 10; Crown Point ch, for do. 3; Salem ch, for do. 2; Constantine ch, for do. 5; South Bend ch, J. L. Jarnegan, for Iowa mission, 5 25 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

John Moore, sen. 25 00

Pby. of Schuyler.

Macomb ch, Mrs E. C. Hoagland, 2 38; Mount Sterling ch, 1 3 38

Pby. of Palestine.

Piagah ch, 17 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Louisville 1st ch, mo. con. 12 60

Pby. of Muhlenburg.

Concord ch, miss. soc. 12 50

Pby. of W. Lexington.

Frankfort ch, 4 70

Pby. of Ebenezer.

Covington ch, 12 00

SYNOD OF VIRGINIA.

Miss Polly Ryan, ch not specified, 2 00

Pby. of Greenbrier.

Clarksburg ch, 10; Parkersburg ch, mo. con. 11; Western ch, 5; Point Pleasant ch, 3 — 29 00

Pby. of Lexington.

Augusta ch, — 35 00

Pby. of Winchester.

Martinsburg ch, don. Rev. Peyton Harrison, — 14 00

Pby. of W. Hanover.

Providence ch, 50; Charlottsville ch, Mrs Mary Herrard, 50cts — 50 50

Pby. of Montgomery.

Green Spring ch, 1 83; Mountain Union ch, 3; Beaver Creek ch, 8 40; Locust Bottom ch, 6 95; don. Rev. J. N. Lewis, 5 — 25 18

SYNOD OF N. C. *Pby. of Concord.*

Rocky River ch, 37; churches not specified, 249 20 — 286 20

SYNOD OF W. TENN.

Synodical coll. — 40 00

Pby. of Holston.

Salem ch, 40; Leesburg ch, 30; Providence ch, 4 10; Pleasant Forest ch, 2; Ebenezer ch, 2 — 78 10

Pby. of W. Tenn.

Zion ch, in part, 99; coloured members, sup. Rev. J M. Connolly at Settra Kroo, 25 60; Bethesda ch, 11 25; Hugh Brown, 5; Mrs Brown, 5; Dr. Wm. F. Brown, 5; Mrs Perkins, 50cts—in all, 15 50, sup. do. — 151 41

Pby. of Nashville.

Nashville 2d ch, 57 90; do. 1st ch, in part, 81 05 — 138 95

Pby. of W. District.

Brownsville ch, 10; Mount Carmel ch, 73 95, of which 7 80 from coloured people, for Africa — 83 95

SYNOD OF S. C. AND GA.

Deposit in miss. box, 1 77; Liberty Co. Ga. ladies' miss. soc. sup. Rev. R. Q. Way, 86 12 — 87 89

Pby. of Bethel.

Bethel benev. assoc. 20; Ebenezer ch, for Bibles and tracts in North India, 50; Bethesda ch, Mrs Jane Hope, 11 — 81 00

Pby. of Charleston.

Charleston 2d ch, juv. miss. soc. — 52 25

Pby. of Georgia.

Waynesville ch, E. Atkinson, — 10 00

Pby. of Hopewell.

Lincolnton ch, 10 25; Madison, Rev. C. P. B. Martin, 5; Bethany ch, 12 — 27 25

Pby. of Flint River.

Columbus ch, mo. con. 31 69; ladies' miss. soc. 18 31 — 50 00

SYNOD OF ALABAMA. *Pby. of S. Alabama.*

Valley Creek ch, 155, of which 28 50 for Africa; Allentown fem working soc. sup. girl at Futtehgurh, 25; Geneva ch, 5; Mobile 2d ch, 40 — 225 00

Pby. of Tuscaloosa.

Ebenezer ch, — 6 00

Pby. of E. Alabama.

Churches not named, — 41 50

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Zion ch, — 12 00

Pby. of Tombeckbee.

Columbus ch, Mrs A. E. Lyon, — 5 00

Pby. of Clinton.

Vicksburg ch, — 16 07

Pby. of Louisiana.

New Orleans 1st ch, mo. con. — 23 00

Pby. of Chickasaw.

Holly Springs ch, 13 50; do. 12 50; Ripley ch, 6; Bethany ch, 3 50; College ch, 20 75; New Hope ch, 6; Monroe ch, 6 75; Willington ch, 5; Spring Hill ch, 17; Hudsonville ch, 10 — 101 00

ASSOCIATIONS.

Fem. assoc. of Phila. for the sup. of the Reed and Lowrie schools among the heathen in North India. — 100 00

COLLEGES, SEMINARIES, AND SCHOOLS.

Princeton, N. J. theol. sem. miss. Bible and tract soc. 87 18; Steubenville, O. soc. inq. fem. sem. 10; College of New Jersey, Princeton, N. J. students, 3 50; Union theol. sem. Va. mo. con. 42 37 — 143 05

SYNOD OF REF. PRESB. CHURCH.

Cash of George H. Stuart, treas. of Synod's Board of Miss. 607, in full for salary of Rev. Joseph Caldwell, to Dec. 1, 1845, and 407, bal. of salary of Rev, James R. Campbell, to Dec. 1, 1845, — 1014 00

LEGACIES.

Brownsville, Pa. J. Thornton, dcd. per Robert Rogers, exr. on acct. of legacy, 200, less state tax 12 50; Allegheny co. Pa. legacy of Thos. Patterson, dcd. 333 33; Jacksonville, Ill. Mrs Mary B. Logan, dcd. bal. of legacy, 68 75; St. Charles co. Mo. in part of legacy of Thos. Lindsay, sen. dcd. per G. C. Sibley, one of the exrs. for a mission among the Jews, 374 — 903 58

MISCELLANEOUS.

Amity ch, N. Y. sup. Rev. J. Wilson,	20 00	
'A friend,' per Rev. J. C. L.	10 00	
'A lady,'	25 00	
Norwich ch, N. Y. mo. con.	13 00	
'A friend,' to replace, in part, the loss at Lodiana,	5000 00	
'A friend,' do do do	200 00	
'A friend,' do do do	100 00	
Napanock, N. Y. Chas. S. Maurice,	00 50	
Leesville, O., T. S. Mulligan,	00 50	
Charleston, S. C. Circular ch, 'a friend'	6 50	
Cincinnati, O., B. Storer, for press at Lodiana,	10 00	
Dresden, O. 'a lady,'	10 00	
Cincinnati, O. Miss Strader, for Iowa mission,	5 00	
Allegheny City, Pa. coll. in Mr Rodgers' ch. for Iowa chief,	15 25	
Collections for Iowa chief and tribe, expended for articles for them,	169 77	—5585 58

Total — $13,816 49

Donations in clothing, &c.

Rutger's-st. ch, N. Y. fem. assoc. a valuable box of clothing, for Chippewa mission.

'Two friends,' 50 copies of 'A Scriptural Manual, Alphabetically and Systematically arranged, designed to facilitate the finding of Proof Texts.'

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. JULY, 1845. No. 7.

Board of Domestic Missions.

ABSTRACT

OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS FOR 1845.

Another year of our labours to spread the Gospel through our land has now closed, and we present the churches here, with an abstract of the annual report of their Board of Missions. This abstract embodies *some* of the *more immediate effects* of their labours; the *ultimate results* can be known only to Him who sees the end from the beginning. The year now closed has had its embarrassments and trials, but viewed as a whole, its history will be found to contain much to awaken gratitude, inspire hope, and encourage new effort. A vast amount of good has already been accomplished, and trains of influences have been set in motion, whose results Omniscience alone can know, or fully estimate.

The whole number of missionaries in commission during the year has been *three hundred and forty-seven*, and the number of congregations and missionary stations supplied, has been about *one thousand*. *One hundred and ninety-eight* were in commission at the commencement of the year, and *one-hundred and forty-nine* have been new appointments during the year. A large number of the new appointments have been active young men, who have but recently entered the ministry, and are important accessions to our ministerial strength. In no previous year has there been so large a number of new missionaries sent into the field, and the whole number of missionaries, with the number of stations occupied are considerably in advance of any former year.

Of the whole number of missionaries in commission, *two hundred and ten* are located west of the Alleghany mountains, and *one hundred and thirty-seven* are east of the mountains, including the northern and middle states, and the whole south to the Gulf of Mexico. Of the new appointments, *ninety* have been west of the mountains, and *fifty-nine* have been east, and south.

There have been added to the churches, so far as reported, on examination about *fifteen hundred*, on certificate about *one thousand*, making a total of two thousand five hundred.*

It is difficult to state precisely the number of strictly itinerant missionaries; a very large proportion of the whole number have supplied several stations, and extended their labours over large districts; and the whole field of labour has been considerably extended during the year.

Sabbath Schools and Bible Classes have increased both in numbers and interest, and there has been a very decided, and most encouraging increase in the attention paid to catechetical instruction.

The temperance cause, during the former part of the year, from causes noticed by the missionaries, was evidently on the decline. The friends of this cause were alarmed at what they witnessed, and were made to feel the necessity of adopting wise, and energetic measures to check the evils with which they were threatened, and we rejoice in being able to state that a most salutary change has taken place. This good cause, we believe is again advancing, we hope, on principles which will not so easily be shaken.

Much time has been devoted to pastoral labour, and preaching the Gospel from house to house, and prayer-meetings, weekly and monthly, have been established, and maintained with increasing interest, and to the spiritual benefit of many souls.

The benevolent institutions of the church have shared in the liberality of our mission churches, and there have been a number of instances, in which these feeble churches have set a noble example in making sacrifices for the spread of the Gospel; instances in which "their deep poverty has abounded unto the riches of their liberality."

Religious tracts and books have been extensively circulated, and have been of essential importance to the missionaries in their work. And we would again earnestly call the attention of

* The reports on this subject were not full, when this was written. The number is doubtless much larger.

the friends of this cause to the great importance of having the invaluable works of our own Board of Publication more extensively circulated on missionary ground. The demand for these works in the missionary field is great, and pressing. The missionaries greatly need them, and the people need them. Their circulation through the whole missionary field, it is confidently believed, would accomplish an incalculable amount of good.

In the observance of the Sabbath, it is our privilege to report a very general, and delightful improvement, and a very decided improvement also in the attendance of the people on the means of grace, and in the interest manifested in a preached Gospel.

It is not our privilege to report numerous and powerful revivals of religion during the past year. Revivals have been rare in our churches generally. There have been however a few interesting revivals, even in this year of almost universal coldness and declension. And within the last few months there has been a very general and most encouraging change. There is evidently a reviving influence in many of these churches. In the language of very many of our missionaries, there is going forward at this time *a work of preparation*. There is a *waking up*, and a very general *expectation* that God is about to revive his work.

While then it is not our privilege, as in some former years, to report powerful revivals of religion, nor very large accessions to the churches, we can report that the labours of the Church, in this important department of her work, have been owned and blessed of God. An incalculable amount of good has been accomplished. Many valuable men have been sent into the field, much new ground has been occupied, and it is confidently believed, the cause of Domestic Missions, as connected with our own church, has never before been in so vigorous and prosperous a state as at the present time; and certain we are, there never has been a period in our history as a Church, when united and vigorous action was more imperatively demanded, and never a time when the friends of this cause had greater encouragement to labour, than at the present.

Funds.

The whole amount of funds at the disposal of the Board during the year, including about *twenty-five hundred* dollars raised and disbursed by the Synod of Mississippi, exceeds *fifty thousand* dollars. The amount paid out, including what was paid by the Synod of Mississippi, exceeds *forty-seven thousand* dollars, leaving a balance on hand at the close of the year of about *three thousand* dollars. The Board, having but few agents in the field, have incurred but little expense in the collection of funds. The great amount of the whole has been expended in the support of missionaries. The whole amount received, exceeds what was received the last year, by more than *nine thousand* dollars; and in addition to the above, the Board would acknowledge with gratitude the receipt of a number of boxes of valuable clothing, which have been distributed among the missionaries in the west, and have been most acceptable and useful. The Board have also the satisfaction of being able to state, that so far as reports have been received from the missionaries, *they have all been paid up*, or checks to the full amount of what was due have been sent them. In being able to make this favourable, and truly cheering report, the Board feel they have special cause for gratitude to the Head of the Church. During the early part of the year, owing to causes over which the Board could have no control, there was a lamentable remissness in the churches. The collections for this object were few and small, and the consequence was, during a considerable portion of the summer and autumn, for want of means to meet their engagements, many of their missionaries were in great want, and the cause suffered serious loss. But God has remembered his own cause; an important change has taken place, and the cheering results have been stated.

The Board would however caution the churches against the impression, that in the present prosperous state of the cause, they may venture to *relax* or *delay* their efforts in this good work; such impression would be most disastrous to the cause. The present favourable state of things, should *encourage* and *animate* the churches to *greatly increased efforts*. The *present* is an exceedingly important and interesting moment in the great work of Domestic Missions. It calls for *strong*, *united*, *prompt* and *decided* effort. The engagements of the Board for the coming year, are already very large, and to meet the *constantly increasing* wants of our country, these engagements must of necessity be greatly increased. The prosperity and success of the cause, depend essentially on the *promptness* with which the Board can meet the demands made upon them, and fulfil their engagements. And *much*, *very much* depends on the churches acting in this matter at an *early day*, that the Board may know in season, what their resources will be. The *ability* of the Church to furnish all necessary means for carrying forward this work with tenfold energy cannot for a moment be doubted; all that is needed is, a deep, and general interest in the cause, and wise and energetic measures for calling out the Church's strength. May God, whose cause we plead, give the ready and willing mind, and prosper his own glorious and blessed work.

Agencies.

At the commencement of the year, the Board

had only one agent in the field, the Rev. S. Scovel, who has been continued in the western agency at Louisville, Kentucky. His annual report is published in the present number of the Chronicle, from which our readers may judge of his fidelity and success in his important work. Since the first of August, the Rev. R. Happersett of the Baltimore Presbytery, has been diligently, and successfully engaged in this work. A portion of his time has been spent in the Synods of Pittsburgh and Wheeling; the balance has been employed in the western Presbyteries of the Synod of Philadelphia. These are the only agents, with the exception of temporary appointments to aid the agent in the west, which the Board has employed. The churches on the Atlantic have been without any agent, except so far as the Secretary, burdened with the oppressive business of the office, has been able, either by corresponding or visiting, to perform an agency among them; and it is a matter of devout gratitude to God, that without any special agency, the churches in this region have done so much for this cause. *Much more* than has been done we believe, *should* have been done, and with a little well directed effort on the part of pastors *might* have been done, and we do hope, during the present year, much, *very much* more will be done; and for the encouragement of the friends of this cause, in this important section of our church, we notice the fact, that the large increase to our funds during the past year, has been almost exclusively from this section of the Church.

The Board have been anxious to obtain a good and efficient agent for the churches on the Atlantic; they consider this of great importance to the cause, and have made every possible effort to obtain a suitable man to undertake this work. They have not yet succeeded in obtaining the right man. The subject is still before them. They fully believe the interests of the cause require, that this field should be occupied by the most efficient man they can procure; and they rejoice in the belief, that an important change has taken place in the public mind on this whole subject, and that the Church is now prepared to sustain their Board in the appointment of a strong agency to pervade the whole field. The Board have always felt the necessity of such agency; and they are fully prepared, to the extent of their power, to meet the wishes of the Church, and the wants of the cause in this matter, and to do all they can to impart new vigour to the work.

Missionary Chronicle.

During the past year an important change has been made in the form, and price of the Missionary Chronicle. It is now published in newspaper form, and at a very low price. This change, we believe, has met with very general approbation; and the circulation of the paper has, in consequence, been largely increased. We hail this as a token for good to the cause of missions. We are persuaded what the churches most need to increase their interest, and call forth their energies in this great and good work is, *more information*. They need to have the subject constantly before their minds, and interesting facts brought to their view. In very many of our churches the people are lamentably ignorant of the whole subject of missions. They know little or nothing of either the deplorable condition of the destitute millions, or what is doing to supply them with the Gospel. And the natural, and necessary consequence is, but little interest is either felt or manifested in the great missionary work. This is certainly a most serious evil, which the pastors in our churches should have corrected with as little delay as possible. The Missionary Chronicle, which is a Presbyterian paper, and in the language of our General Assembly, is "the vehicle of information for all the missionary operations of the Presbyterian church," should be found in *every Presbyterian family in our land*. *This*, it is confidently believed, to a very great extent, might be accomplished. A few of our pastors have made trial of this matter, and have, without difficulty, succeeded in inducing a large proportion of their people to become subscribers; and if *all our pastors* and the *officers* in our churches, would take hold of the work in earnest, it would soon be accomplished. And in placing this unpretending periodical in the hands of their people, we feel assured the pastors would be doing real service to their own people, while at the same time they would essentially aid the cause of missions. It is doubtful whether there is any one mode, in which the cause could be more essentially benefitted, than by the *general circulation of this missionary paper* through all our churches. The Board commend the subject to the *special notice* and the *prompt attention* of the *pastors* and *officers* in *all our churches*.

Church Extension.

The last General Assembly, with great unanimity resolved, "that it was highly important to promote the extension of the Presbyterian Church, by aiding systematically in the erection of houses for worship wherever they might be needed;" and committed the management of this business to their Board of Missions.

As soon as was practicable, after the adjournment of the Assembly, the Board called a special meeting, and adopted prompt and energetic measures to carry into full effect the order of the Assembly on this subject; a separate committee on Church Extension was appointed; and a strong appeal was made to all our Presbyteries and churches. A number of the Pres-

byteries have taken order on the subject, and have appointed their committees on Church Extension. But the Board deeply regret that they have to report, that the churches have almost totally failed in furnishing means for carrying forward this work. The whole sum contributed by the churches for this object is *less than one hundred dollars*. To a very few individuals, and more especially to a *single individual* in the city of New-York, well known for his distinguished liberality, has the Church Extension Committee been indebted for the means of doing any thing for this cause. This committee have prosecuted their work with vigour. A vast amount of valuable information has been obtained, and in proportion to the means at command, much good has been accomplished. And the Board feel themselves called upon here, to make grateful mention of the important services, *gratuitously* rendered to this cause, by the worthy secretary of that committee, the Rev. Thomas Hoge. On him the burden of this business has devolved. As secretary of the Church Extension Committee, and treasurer of the Board, he has cheerfully and *gratuitously* devoted much time and much exhausting labour. The cause is greatly indebted to this brother for his *valuable* and *gratuitous* labours. The whole amount of funds received for this object during the year has been *three thousand six hundred and seventy dollars and fifty cents*. Of this amount there was contributed by the churches *sixty-seven dollars and fifty cents*. Appropriations have been made to aid *forty* congregations in the erection of church edifices. The committee have also had prepared, plans, and estimates for church buildings of different sizes, numbering from *one to four*. These plans have been prepared with great care.

The short experience which the Board have had in this work, has been sufficient to satisfy them, that if the churches generally would take an interest in this object, and furnish the necessary means, a vast amount of good might be accomplished. Their correspondence on this subject has clearly developed this important fact, that in most sections of our country, and more especially in our new states, the *growth* and *permanent establishment* of churches depend essentially on their having convenient houses, in which to assemble for the worship of God. This work therefore, if prosecuted with vigour, cannot but be viewed as an important auxiliary to the missionary work. At the same time the Board are entirely satisfied, the work cannot be prosecuted to advantage, unless a *much more general*, and a much *deeper interest* is taken in it by the churches. On the *present plan* it is believed a vast amount of good might be accomplished, if pastors and churches generally would enter heartily into the work. And *for the present* the plan which has been adopted is probably as good as any which could be suggested. The whole matter, however, is in in the hands of the General Assembly, to be disposed of as in their wisdom they may deem best.

Conclusion.

In conclusion, we would most respectfully but earnestly remind the pastors in our churches, and all the friends of this cause, of their great and *constantly increasing responsibility*, in relation to Domestic Missions. It cannot be too often repeated, that the work of supplying this country with religious privileges, and Gospel ordinances is committed to *American Christians*. It is a *special trust* to the *churches in this land*, and for the wise and faithful discharge of this *all-important trust*, God will unquestionably hold us to a *strict accountability*. This is truly an *exceedingly great work*, requiring our undivided energies and resources; and every revolving year increases its *magnitude* and *importance*. Think, for a moment, of the *vast extent* of the missionary field in this land; cast your eyes over the *immense moral wastes* that are found in all portions of this vast country. Look at the *amazing rapidity* with which our population increases, and the *constant spreading* of the population to take possession of new lands. Ponder well the *strong* and *tender obligations* resting on Christians *in this land*, to furnish this whole population with the means of *knowing the way of life*; and consider too, the peculiar *facilities* we enjoy for spreading the Gospel through this land. Look at the *alarming rapidity* with which the most dangerous and destructive errors are spreading through our country, and threatening to sweep away everything that is valuable both in church and state. And bear in mind, that the *Gospel* furnishes the only *effectual remedy* for these evils; and that the Gospel alone can secure to our people here the invaluable blessings of civil and religious liberty, and prepare them for a blessed immortality. Look at the *great contest* which is now going on in this land, between the powers of darkness and the kingdom of light, and the peculiar interest the Presbyterian church has in this contest. Look at the *strength* of the Presbyterian church, and the responsibility resting on its members, not only as Patriots and Christians, but as Presbyterians in this work. Think seriously of the *present alarming crisis* in our land, and of the unspeakable value of the *present time*, in the great work of Domestic Missions. And in view of all these momentous considerations, with the eye of our redeeming God upon us, and the realities of the judgment day before us, let *each* decide for *himself* what is expected of *him* in this work.

Brethren, what we do in this work must be

done *quickly*. Our lives are uncertain, and every moment's delay incurs the displeasure of God, and hazards the loss of souls. *Not a moment is to be lost. Now*, emphatically, is our time to work; *now* is the day for salvation to our land.

REPORT

FROM THE WESTERN AGENCY.

MY DEAR BROTHER,—This *ninth* Annual Report, which I have been permitted to render from this field, ought to be instead of an Ebenezer on which to inscribe the memorials of divine goodness to the agent, and especially to the cause he advocates. In addition to 500,000 square miles, the former dimensions of this field, we ought now to take in Texas and Oregon, to the latter of which the first Presbyterian preacher has already gone.

Over this immense surface, more excellent labourers have been distributed this year than in any previous one, and in this we rejoice; still, a multitude of cries for help cannot be responded to by the Board, *for want of men*. For the same reason, many portions of this great surface have been stolen from us this very year, by soul-destroying errorists; by whose efforts society is poisoned at its very fountains, and whose pestilential breath reaches the unpractised ears, and unhackneyed hearts of the children and youth. Under this blighting influence, the laurels of our country are fading, while the Church looks out upon "fields white for the harvest," every day being transformed into mildew and death.

In the first half of the year now closed, the political excitement, which, like a tornado, swept over the land, rendered appropriate collections not only difficult, but impossible. In the last half, the churches have responded to the calls of the Board, with a noble liberality, and have shown, both in *word* and *deed*, their vast increase of interest in Western Missions; accordingly, the Treasurer's report will show an advance beyond the receipts of any previous year.

The Rev. J. C. Eastman has performed a most acceptable service for near four months of the year as an assistant in this field.

The plan for pastoral missions has accomplished much for the Master, but needs more perfect system in each Presbytery, to reach its greatest results. Such a system, animated by the divine Spirit, would achieve wonders towards a world's conversion.

A permanent depot has been opened next door to my dwelling, in New Albany, for the reception and disbursement of missionary clothing. From that place I have sent out this year about twice the amount of last year, and that for the supply of *pressing wants* of our missionary families on the frontiers. Had the ladies who contributed this clothing, seen the supply of these naked wants, as I have seen, it would fill their hearts and eyes with joy, that they had thus been permitted to clothe and comfort the Saviour, in the person of these his needy servants. The "cup of cold water" shall not be forgotten, and we hope that every congregation will send us a box during the coming year.

In the past year, I have aided in locating *thirty-eight missionaries*—have been absent from home over *three-fourths of my time*—have been enabled to bring the claims of the Board before *two hundred and twenty churches*, widely scattered over the West—have preached about *two hundred discourses*—have aided in securing parsonages to feeble charges—have attended *sixteen communion seasons*, and *thirteen meetings* of church judicatories—have travelled *over eight thousand miles*—and secured to the Board in the time near *ten thousand dollars*.

In conclusion, I am compelled to say that dangers thicken around our western land. Not only is every destructive error abroad and *rampant*, but catholicity comes in with giant strides. Their means are lavished upon us at the rate of *four hundred thousand dollars* per annum; while the whole Presbyterian Church raises a *pittance* for self-defence, in sustaining sound labours on the same surface. Their officials and others are sent in upon us innumerably, ready for any privation to advance their superstition, while many in our connexion, holding the saving truth, are shrinking from the West for fear of privation and hardship. They already hold the balance of power in some of our states, are pushing their advantage, possessing our wastes, and thus carrying out their settled plan to gain the ascendancy in the West, and so unite their interests in Canada with those in South America and Mexico. To ward off these dangers, what shall be done? We want hosts of "men full of faith and the Holy Ghost," with the boldness of Luther, the mildness of John, and the self-denial of Schwartz, to occupy the length and breadth of the land. God give us such men, and then, with his blessing, we are safe.

Most truly your brother,

SYLVESTER SCOVEL.

ACTION OF THE GENERAL ASSEMBLY OF 1345.

The Annual Report of the Board of Missions was submitted to the General Assembly on Tuesday the 20th of May, and with some other documents was referred to a Committee; the report of that Committee, as adopted by the Assembly, is here given.

The Committee on the Report of the Board of Domestic Missions reported as follows:

The Committee to whom were referred the Report of the Board of (Domestic) Missions, the Report of the Committee on Church Extension, together with Overture No. 5, being sundry memorials on the subject of the removal of the Board and its increased efficiency, report that they have had the same under consideration, and recommend the adoption of the following resolutions, viz.

1. *Resolved*, That the said Reports be approved by the General Assembly, and returned to the Board for publication; and that the Board be requested to furnish the Stated Clerk of the Assembly with an abstract of the Reports for publication in the appendix to the minutes.

2. *Resolved*, That this Assembly hereby expresses its high gratification, and its sincere gratitude, at the growing favour of the cause of Domestic Missions with some portion of our churches, as manifested by their increased contributions to it during the past year; and it would earnestly recommend the cause to a still more enlarged liberality, as one fundamentally associated with the welfare of our Church and country, and the best interests of immortal souls.

3. *Resolved*, That the Assembly approve the action of the Board in relation to Church Extension, and continue the management of this important enterprise with the Board of Missions, on the plan adopted by the last General Assembly.

4. *Resolved*, That the General Assembly, confirmed by the report of the Committee on Church Extension in its views of the great importance of this means of building up our Zion, and regretting to learn the very small contributions of our churches in aid of this cause, do hereby most earnestly commend it to their increased support, and recommend to the Synods and Presbyteries to take such action on this subject as will secure its presentation to all the churches under their care.

In relation to the memorials which were put into the hands of the Committee, requesting a removal of the place of meeting of the Board, with a view to its greater efficiency, the Committee report the following paper, viz.

The very great extent of the field of operation of the Board, extending from the New England States to the extreme boundary of civilization in the West, and from the northern lakes to Florida, embracing every variety of habits, feelings, and interests, and an equal diversity in the nature of the feeble churches and destitutions to be supplied, renders it next to impossible for any body of men located at any given point within the territory, however wise and energetic they may be, to manage to the best advantage in all the cases that arise. The present is also a great crisis in the affairs of the Protestant churches of our land, owing to the rapid increase of Popery and other heresies, many of which are entirely local in their character, and require to be promptly met by suitable men. The Valley of the Mississippi has especially been selected as the great field in which Popery has declared her design to fight the battle for empire in this republic. With these considerations in view, together with the fact that the churches are by no means awake to the dangers which environ them, and the necessity of not suffering themselves to be outdone by the other Protestant denominations, while the General Assembly deem it altogether inexpedient to change the location of the Board, they adopt the following plan for giving increased activity and efficiency to its operations.

1. That a Committee be appointed by the Board with similar powers to that already located at Philadelphia, to hold its meetings at Louisville, Kentucky, and to report monthly to the Board.

2. That a Secretary and General Agent be appointed by the Board, to labour in connexion with the above Western Committee, with a Treasurer, and other necessary officers.

3. That the supervision of the Western and Southwestern fields (the boundaries of which are to be designated by the Board,) be committed to the above Committee, so far as procuring and locating missionaries, and obtaining funds, are concerned. But neither the Eastern nor Western Committee shall locate a missionary, for whose support they have not in their respective treasuries the necessary means, without the consent of the Board.

4. That the Board at its monthly meetings shall, upon the reports of these Committees, make such transfers of funds as shall be found most expedient for furthering the best interests of the work, and shall assign the particular fields in which the agents shall labour.

SECOND ANNUAL REPORT

OF THE BOARD OF MISSIONS OF THE SYNOD OF MISSISSIPPI.

Our former Report, presented so soon after our organization, consisted chiefly in a statement of our plan of operation, the prominent features of which were the establishment of a uniform system of permanent collections, without the constant expense of an agent; and requiring evidence of conformity to it as far as practicable, as the condition on which aid was to be afforded.

The corresponding secretary and general agent employed to acquaint the churches with the plan, and propose its adoption, spent nearly six months in that service, with encouraging success. He visited forty-two churches in the

Presbyteries of Mississippi, Tombeckbee, Chickasaw, and Arkansas; travelled between three and four thousand miles; collected, in cash, for Domestic Missions, $674 00, and obtained subscriptions for the various objects of Christian benevolence, in connection with the Presbyterian church amounting to $2570 00, a large proportion of which has been subsequently collected. At present, a majority of the churches belonging to our Synod, are professedly following our plan, which has thus far equalled our expectations.

The amount of receipts for domestic missions during the eighteen months of our present organization, is $2565 64; and the disbursements during the same period $1914 41; leaving a balance in our treasury, after fulfilling all engagements, of $651 23.

The amount of ministerial labour performed by our missionaries, and those whom we have aided, (fifteen in number,) is a little over seven years. One church edifice has been built—two churches organized—sixty-eight members received, about one-half on examination, and the others on certificate—two adults and thirty-three children baptized—two elders ordained—one library of ninety-seven volumes of the Board of Publication, established—and several Sabbath schools, Bible and Catechetical classes, and prayer meetings put into successful operation.

Whether these labours can be continued, and the means provided for sustaining them for any considerable time, without the instrumentality of an agent, devoted to the business of awakening the attention of the churches to the subject, is a problem yet to be solved; and one which demands our daily prayerful remembrance.

Very affectionately yours, &c.

BENJ. CHASE, Clerk.

By order of the Board.

Letters from Missionaries.

Northern Indiana.

FROM A MISSIONARY IN ST. JOSEPH'S COUNTY.

Good news.

My last quarterly report was written at the close of an interesting series of religious meetings, which, we trust, were blessed to the conversion of a few, who before were the servants of sin. Soon after that, I spent a few days among the people of Palmer's Prairie, one of my out stations, in visiting and preaching; we trust good was done, although, in consequence of the deep mud, and "the openings of their sugar camps," which most of the people were obliged to attend to, as their "harvest," our meetings were rather thinly attended. Yet the Lord remembered us in our weakness; previous to this time, there were but four Presbyterians in the place; since then, some five or six have expressed a hope in Christ, one of whom has been received into full communion with the church. We are taking the preparatory steps, and hope, in a few days, to organize a Union Sabbath School in the place. I am also invited to visit another settlement, North Liberty, where I preached a few times last summer, to preach on the subject, and if practicable, organize a similar school. I am informed, that in this and the contiguous neighbourhoods, there might probably be collected some *sixty* or *seventy* Sabbath scholars.

In relation to my more immediate field of labour, I may add to the remarks in my former report, that in view of the continued seriousness, another series of meetings was held, some two or three weeks after the former, and with very encouraging results. *Some*, we believe, were brought into the kingdom; and among the number, a young man who had strongly resisted the Spirit until the very last evening of the second meeting. Two of the number hopefully converted were married females. These cases were particularly interesting, but my limits will not permit me to detail, were it even expedient. As blind, they were led by a way they knew not, and now appear to be sitting at the feet of Jesus, and in their right minds. Most of those who have been the subjects of this work of grace, have been connected with my Bible Class, or with the Sabbath school, and are the children of pious parents.

Among the number recently received into church fellowship, was one who has long supposed he was a believer, but who, for several years, has prayed but seldom in secret, and never, until recently, in his family. When we visited him, he appeared to be convinced of his sin, wept like a child, promised to attend more faithfully to secret devotion, and that same evening to erect a family altar in his log cabin; this he did, and, we believe, now lives the life of a consistent Christian.

New-York.

FROM A MISSIONARY IN EAST BROOKLYN.

Results of Missionary Labours.

The enterprise which was commenced here under the patronage of the Board of Missions, in September, 1842, has proved very successful. From a mere handful of people, (not *fifty*, children included) the congregation has increased to more than *two hundred*, in which we can reckon more than *fifty* whole families. The church has grown from *sixteen* to more than *one hundred, thirty* or *forty* of whom have been hopefully converted since our meeting was commenced. During the past year we have erected a convenient house of worship, a plain but substantial building *sixty-five* feet long and *fifty* wide, which will seat comfortably six hundred people. The total cost will be nearly $5000, and with the exception of a few hundred dollars due the building committee, the whole amount is paid. More than fifty pews are already rented, and our prospects are encouraging. The Lord prosper his own work.

Pennsylvania.

FROM A MISSIONARY IN BUTLER COUNTY.

A weak Church strengthened, so as to sustain the Gospel themselves.

. . . The congregation here, which has been aided by the Board for about four years, are determined to make an effort to support the Gospel themselves without further aid; and we cannot forbear expressing our gratitude for the very seasonable help we have received through the Board, as the organ of the Presbyterian Church. The Board of Missions is unquestionably accomplishing a great and good work in this land.

Upon a review of our past history, we are constrained to say, "the Lord hath done great things for us, whereof we are glad." The number of our communicants has more than doubled during the last four years. The Word of God has been carried home with power to the hearts of many. Some mercy-drops have still been falling upon us. Rebels have been subdued; trophies of grace have been set up. . . .

Mission Rooms: Philadelphia, July, 1845.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MAY, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Caldwell ch, N. Y. 12 00

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Caledonia ch, N. Y. 12 50

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Liberty ch, N. Y. balance to con. Rev. J. Petrie an h. m. 15 00

Pby. of North River.

Mattewan ch, N. Y. 58 30

Pby. of Bedford.

South East ch, N. Y. 21; South Salem ch, N. Y. 67 52; South Salem ch, charitable soc. N. Y. 21; Bedford ch, N. Y. fem. miss. soc. 55; Bedford ch, N. Y. dom. fem. miss. soc. Cherry-st. 10; Bedford ch, N. Y. John Clark, 5; Mrs John Clark, 3 183 52

Pby. of Long Island.

Moriches ch, L. I. 6; Sweet Hollow ch, L. I. 6 12 00

Pby. of New-York.

2nd ch, Brooklyn, N. Y. 117 56; Madison Avenue ch, N. Y. two friends, 2 119 56

2d Pby. of New-York.

West Farms ch, N. Y. 10 00

SYNOD OF N. JERSEY. *Pby. of New Brunswick.*

Titusville ch, N. J. 16 50

Pby. of Raritan.

Flemington ch, N. J. 12 00

Pby. of Newton.

Mr John Wilson, a member of the old Presb. ch, Allentownship, Pa. 10 00

SYNOD OF PHILA. *Pby. of Huntingdon.*

Spring Creek ch, Pa. 8 00

Pby. of Baltimore.

Monokin and Wycomico chs, Md. 33 55

Pby. of Northumberland.

New Berlin, Mifflinburgh and Hartleton chs, Pa. 15 00

SYNOD OF PITTSBURGH. *Pby. of Alleghany.*

Scrub Grass ch, Pa. 1 00

SYNOD OF INDIANA. *Pby. of Crawfordsville.*

Putmanville ch, Ind. 2 13; an old lady in same ch, 25cts, per Rev. N. P. Chariot 2 38

SYNOD OF N. CAROLINA. *Pby. of Concord.*

Fem. benev. soc. of Poplar Tent ch, N. C. 12 00

MISCELLANEOUS.

A female friend of domestic missions in Morris co, N. J. 60; students in New-Jersey college, per Rev. Dr John McDowell, 2 50; Mrs Adelaide E. Lyon, Columbus, Miss. per Rev. James A. Lyon, 5; fem. cent soc. Hanover, N. J. 3 50; 'C.' through Mission House, N. Y. 2; 'two ladies,' do. 21; 'a lady,' left at Mission Rooms, Phila, for the interior of Pa. 3; through the Mission House, N. Y. 'B. S. I.' 250, 'B. S. B.' 500 847 00

Total $1379 31

Clothing, &c.

From the fem. assoc. for dom. miss. Cherry-st. Bedford, N. Y. (a part of the Rev. Jacob Green's cong.) a box of clothing, valued at 41 73

The scholars of the S. School, Allentown ch, N. J. a bed quilt, valued at 3 00

For the Church Extension Fund.

John Dickson, Esq. of Great Kanawha ch, Va. per Rev. James C. Watson, 10 00

THOMAS HOGE, Treas.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA., IN MAY, 1845.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Chartiers ch, 15; Miller's Run ch, 13 75 28 75

Pby. of Beaver.

Slippery Rock ch, 10; Newcastle ch, 11; Bethlehem ch, 10 31 00

Pby. of Blairsville.

Ebenezer ch, 15 00

Pby. of Clarion.

Bethesda ch, 3 80

Pby. of Redstone.

Sew. soc. of Springfield ch. 5; sew. soc. of George's Creek and Tent ch, 10 15 00

SYNOD OF WHEELING. *Pby. of New Lisbon.*

New Lisbon ch, 50; Salem ch, 20 06; Canfield ch, addl. 6 75; Poland ch, 17 44; Liberty ch, 5; Weathersfield ch, 1 50; Bethel ch, 5 50 106 25

Pby. of Washington.

Florence ch, 47 50; sundry churches, per Rev. John M'Cluaky, 50 97 50

MISCELLANEOUS.

Administrator of Thomas Patterson, dcd. on account of bequest, per W. H. Lowrie, Esq. 333 33

Total $630 33

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN MAY, 1845.

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Mount Freedom ch, N. J. 6 00

SYNOD OF CINCINNATI. *Pby. of Chillicothe.*

Hillsboro', bal. 5 10; Bloomingburgh, 1; Union 13 19 10

Pby. of Miami.

Mrs Lowe, for coloured missions, 2; Mr. Donahue, 1; D. M'Millan, for the moral and scriptural instruction of the blacks, per Rev. Mr Russel, 25 28 00

Pby. of Cincinnati.

Dr. W. S. Ridgley, 10; interest on legacy of J. Gallaher, dcd. per J. D. Thorpe, treas. 1st ch, 30; Hopewell, 12 75; a member of do. 5 57 75

Pby. of Sidney.

Cherokee, for the instruction of blacks in Louisville, per Rev. William B. Spence, 6; Urbana, 15; West Liberty, 13 34 00

SYNOD OF INDIANA. *Pby. of Vincennes.*

West Salem, per Rev. J. M. M'Chord, 4 55; Bruceville, per do. 3 50 8 05

Pby. of Crawfordsville.

Crawfordsville, 26 00

Pby. of Indianapolis.

Bethany, 1 00

SYNOD OF MISSOURI. *Pby. of Missouri.*

Saline benev. soc. 8 50

Pby. of St. Louis.

Maline Creek, 7 50; Pleasant Hill, bal. 1 22 8 72

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Mulberry, bal. 1 50; W. Q. Morton, Esq. do. 20 21 50

Pby. of Transylvania.

Silan Creek, 11 40; Harmony, 4; New Providence, 7 10; Mountains, Ky. 5 27 50

Pby. of W. Lexington.

Mount Sterling, 30; Walnut Hill, bal. 2; Mrs Aberdeen, 5; Clintonville, 7; Miss N. M'Dowell, 1; Georgetown, 3 48 00

Pby. of Ebenezer.

Paris, bal. 11 25; Bethesda, 5; Mrs Adair, 1; Augusta and Sharon, 30; Flemingsburgh, bal. 10 60; Mrs M'Laughlin, Newtown, Ky. 1 50 59 35

SYNOD OF W. TENN. *Pby. of Holston.*

Ebenezer, 3 00

Pby. of W. Tennessee.

Zion, bal. in part, 30 00

Pby. of W. District.

Church unknown, bal. 4 10

MISCELLANEOUS.

Avails of Miss. Depot at New Albany, 25 95; a widow, 50cts; Mrs Allsworth, 5; Mr Donohue, for ch. exten. fund, 1 32 45

Total $423 03

Clothing, &c.

Ladies, Piqua, Ohio, 1 box clothing, valued at 15 00

George's Creek and Tent congs. Pa. 1 box do. valued at 33 40

A. M. a lady in Racoon cong. 1 box do. val. at 17 68

Amount of clothing, $66 08

WILLIAM GARVIN, Treas.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. AUGUST, 1845. No. 8.

Board of Foreign Missions.

A Sermon

Preached before the Board of Foreign Missions of the Presbyterian Church, at its Sessions in Cincinnati, Ohio, May 18, 1845.

BY WILLIAM S. POTTS, D.D.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." —REV. xix. 6, 7.

JOHN had in vision beheld the various changes through which the Church should pass: the persecutions of Pagan Rome; the overturning of that power by northern barbarians; the rise and progress of the Mohammedan power, and the fall of the Eastern Church; the persecutions of Papal Rome, and the slaying of the witnesses, God's holy Word; their vivification, and the progress truth should make till Rome had fallen under its power, and this chief bulwark of Satan's kingdom came to an end. Then was heard from the myriads of God's chosen the voice of triumph, "as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.'"

The Church cannot appropriate to herself this language now; her mourning weeds are still upon her, tears dim her eyes, and darkness yet obscures the vision of the bridegroom's coming; the blood of her children has not yet ceased to flow, and the ribald song of the scorner is not yet hushed. But in the midst of the warfare, and the very thickest of the fight, shall she not cry, "Alleluia; for the Lord God omnipotent reigneth." He who has said "No weapon that is formed against thee shall prosper," who calls things that be not as though they were, He reigns; hence we will be glad and rejoice, and give honour to him; for the marriage of the Lamb shall come, and his wife will make herself ready. The great difficulty is found, not in the power of those that oppose, not in the weakness of the arm that aids, but in the Church herself; the marriage can not take place, till the Bride, arrayed in her beautiful garments—fine linen, clean and white—shall come forth from her chamber.

It will be proper, in the discussion of the matter contained in the text, to consider,

I. *The blessed state of the Church here predicted.*

1. It is certain from the order of events in this prophetic Book, that it is not the heavenly state that is here designed. For although the robes of those that surround the throne of God are pure and white, as indicative of the perfect righteousness of Christ with which they are clothed, it is also true that in this life that righteousness is imputed to the Church militant; the wedding garment is put on, before the guests enter the banquetting house; and when Isaiah calls upon the Church to awaken, his language is, "Put on thy beautiful garments, O Jerusalem, the holy city." The state here described precedes the chaining of Satan for a thousand years, and after this he is to be loosed for a little season; then comes the resurrection, the burning of the world, the general judgment, all anterior to the final triumph and complete blessedness of the saints.

2. Neither does the language of our text refer to that time of general triumph and joy, when righteousness is to cover the whole earth, for as yet iniquity, and superstition, and error, have not ceased from the earth. Though the decree for the fall of Papal Babylon has gone forth, or the preceding language may intimate that Rome itself, the seat of the power of the beast, has fallen, and his adherents are scattered, yet the great battle of the mountain of Destruction has not taken place, and the beast and the false prophet are not yet cast into the pit.

3. It is a state in which the Church has made herself ready to meet and embrace her Saviour:—When the filthy garments of the flesh will be laid aside; when professing Christians will no more make "the counting room their temple,

the leger their Bible, and mammon their God;" when faith and Christian principle will no longer be sacrificed in the strife for place, political influence, and worldly honour; when this world's sinful fashions shall no longer be the mistress and lawgiver in the Christian's heart, repealing the ordinances of God, and stamping consistent Christianity with the name of fanaticism: When true religion—that which influences the heart as well as the head, that which controls the life as well as the speculations; which, without rejecting forms, feels their emptiness without the Spirit, shall abound in the Church: When the marks of the true Church shall be sought in the evidence of the renewing power of the Spirit, as exhibited in the life; and denominational differences among the truly converted shall be made subordinate to the all-absorbing interest of meeting the common bridegroom, and thus all be prepared to join in one common shout of triumph. It is a state in which, throughout the Church, "holiness unto the Lord" will be inscribed on every thing; when Christ's kingdom will be the aim and end of every man's efforts; when "thy kingdom come—thy kingdom come," will be the fervent, unceasing prayer of every heart; when the silver and the gold shall be accounted his; when time, talents, and influence—body and soul—shall all be consecrated. Then the Church will have "put on her beautiful garments;" a living faith will unite closely to Christ, the world in the Christian's heart being overcome, the Saviour's spirit with the Saviour's robe will together be worn by the Church. The obstacles within the Church being removed, the work of this world's conversion to God will go on rapidly.

The blessed state of the Church, then, proposed in the text, is preparatory to her final conquest of the world. Now, let us consider,

II. *The obstacles that oppose the bringing about of universal righteousness.*

1. We place first in the list, because the adherents are the most numerous, the obstacles of heathenism. All Asia, that prolific cradle of the human race, with a population not much, if any, below five hundred millions, is in darkness. After all the labour and treasure and blood bestowed, no single land yet owns the power of the Gospel. In all the converts that Christianity can claim, it is doubtful whether even ten thousand can be found acknowledging the rule of Christ.

Africa, with a population estimated at one hundred and twenty-five millions, is in a still worse condition:—Her interior unexplored, her climate deadly to the European missionary, her pagan tribes unlettered, uncivilized and cruel, in an unusual degree: Along her coast a little colony here and there of civilized and Christian men, protecting missionaries of the cross within their own border, but no great power, as in Asia, possessing an ability to protect the resident missionary in the interior: No relations sustained of a national or commercial kind with any civilived people, that offers a channel through which to throw in the truth. Then, her peculiar position as the great mart whence slaves have been supplied to nominally Christian lands, tempting the avarice of men, has drawn upon her coast and into intercourse with her princes and chiefs, the refuse of these lands—a collection of the most base, depraved, heartless and lawless men that ever beheld the light of heaven. These evils concurring with the darkness and cruelty of the native mind, constitute a barrier to the conquests of the Church that is no where else found upon the earth, and which is truly appalling.

The northern and western portions of our own continent, inhabited by savage tribes which we have no means of correctly estimating, but supposed to contain a million and a half of immortal souls, are in the worst kind of darkness. They are migratory, wild and unlettered, as well as heathen. Their superstitions, if not so cruel as those of the Asiatic and African, are full as childish, absurd, and degrading; and their minds, as a consequence, are degraded to a parallel with their religion. Here, whilst the missionary may penetrate their wilderness, yet their vagrant habits, grovelling minds, and unlettered state, present almost insurmountable obstacles to their coming to a knowledge of the truth.

The islands of the Pacific, other than those strictly Asiatic, are supposed to contain a population of thirteen millions. These, with the exception of the Society and Sandwich Islands, which are partially illuminated, are in the darkness of Paganism. In some of them the missionary is toiling at his work; but many portions of this field still lie a perfect waste.

2. The religion of the great impostor of the East constitutes another very important obstacle to the conquests of the Church. Though the enthusiasm which once characterized it is gone, its stoicism remains; and that immovable self-complacency, united with the numbness of the mental powers that meets every new development with "God is great," and that fatalism that adjusts itself to every change with "the will of the Lord be done," acting as dead weight against the power of truth, may well try the faith of the herald of the cross, in this warfare. Wrapped in this triple swathing of error are more than one hundred and twenty millions of our race. The crescent not only is borne upon the banner of Turkey in Europe and Asia, but to Syria, Egypt and Nubia, Northern Africa, Arabia, and Persia, it is the legal religion; and is, moreover, diffused throughout the millions of Asia. Proud in the memory of

its past greatness, it seeks no light, acknowledges no deficiency; intolerant in its spirit, it admits no rival by its side, save where some Christian power exacts the reluctant permission of suffering the Gospel to speak.

3. Amongst these obstacles, before we speak of forms of corrupted Christianity, are to be enumerated the scattered bands of Israel. Descendants of him who was the friend of God; whose sires stand the bright examples to the Christian church; whose minds alone were used by the Holy Spirit to communicate the revealed will of God; through whom the Saviour came, a light to Gentile lands; these stand the uncompromising opponents of that very truth for which we are indebted to them. They weep not only by Babel's stream, but in every clime the wanderer is seen, and every stream is the witness of the tears of the five millions of the sons and daughters of Israel. They are faithful in this: they own that for their sins and the sins of their fathers they suffer, still, they cling, under every cruel oppression, to the word of their God, which they raise to their sightless balls in vain efforts to read and understand. Alas, blindness in part has happened to Israel, and still the veil remains untaken away from their eyes.

4. Of the various forms of corrupt Christianity, which stand in the way of the progress of the Church, the Papal power is entitled to the first place, because of the number of its adherents, and the worldly wisdom of its organization. Retaining a sufficiency of truth to persuade men that its foundation is laid in revelation from God, it effectually neutralizes that truth by a skilful infusion of error. Acknowledging the Bible to be a divine revelation, it protects its own errors by denying the right of individual interpretation, and compels each member of communion to receive the previously agreed upon gloss of the hierarchy. With enough of external sanctity and self-denial to please the devotee, it so accommodates its rules to the corruption of the human heart, as to make the eventual blessedness of the most licentious certain. With very dimly defined views of internal holiness, it lays great stress upon the external forms; the spiritual part it easily dispenses with, but lack of allegiance, or the refusal of any of its multiplied sacraments, secures the anathema of the Church, and shuts up the entrance of heaven. He who occupies the throne of this spiritual kingdom, claims homage as the vicar of Christ, the plenipotentiary of heaven. The right of God to scrutinize the conscience of every man at the confessional he claims, and makes it for the greater security a sacrament of the Church. Thus, the light of truth is shut out; the peculiar constitutional corruptions of each heart accommodated; the conscience kept quiet; an apparatus prepared, by which the heart of every man, woman and child is looked into, so that the first dawn of light may be driven back by invoking the terrors of penance and purgatory. A single despot occupying the throne gives unity to its plans, and efficiency in their execution. The whole energy of the Church can be at any time directed to a given point. Let but an order to the faithful to repeat a prayer for a particular land be issued from the Vatican, and every mind is turned at once to the Papal schemes in progress there, and sympathy, aid and money, may be extorted under promised indulgences and heavenly rewards from those who fall under the teachings of the ghostly servants of the triple crown. Such a system possesses peculiar charms for civil despots; and we have no reason to feel surprised that under such governments the sword of the magistrate is usually at the service of the priest. The spirit of freedom is contagious, and it is no doubt safest for a government, that designs its subjects shall not think about or discuss their civil rights, to preserve intact that religious system that forbids them to discuss or think about religious rights.

Now, this throne, built up with such diabolical wisdom, extends its power over the fairest lands of Europe. Portugal, Spain, Italy, Austria, and France, with many minor principalities and dependencies, stand firmly by its side. Mexico and all southern America yield so much the better obedience, because of the perfect blindness with which they follow. Nor is this all; the power of many nominally Protestant countries is utterly neutralized as to any great evangelical effort, because of Romanism diffused amongst the people, and entering into the plans of the governments. Indeed, such is the influence of this crafty power, that its effects are felt in the councils of every nation, more or less, and directly, or indirectly, influences the decisions of almost every cabinet upon the earth.

5. The Greek Church embraces about fifty millions of our race, supported by the powerful arm of the Autocrat of the Russias. For all evangelical purposes of religion it is dead:—in Russia a mere tool of the state, the government prescribing its rites and doctrines. It is the religion also of the kingdom of Greece, and its members are found in Turkey and other lands around the Mediterranean; but everywhere it presents a lifeless form, similar to other fragments of oriental churches.

6. Another obstacle standing in the way of the conquests of the Church, is the infidelity found in Christian lands. It would not, perhaps, be strictly correct, to enumerate this as a corrupted form of Christianity, yet in a classification of obstacles we can scarcely with as much propriety place it any where else. Indebted to Christianity for the light of science

and all the correct views of natural and moral truth it possesses; taking from our holy religion its elevated views of the existence, power, wisdom, truth, holiness, goodness, and spirituality of Deity, it assumes that the towering height to which revelation alone could lead the mind is the result of man's unaided reason; it then sets up for itself, upon this capital, and denying the instructions God has given to man for securing his happiness, draws out a plan, the result of what depraved inclination desires, not of what reason approves. The very nature of Infidelity leads to great diversity amongst those who fall into it; some know more than others of God's truth: some are willing to receive more than others of that truth; some profess to reject it all, whilst others only ask to change the meaning of its plain, explicit language. Hence we have the great classes Atheists, Deists, Rationalists, Unitarians, Universalists, &c., and these again subdivided into a variety of species, under each general head. But as the foundation in the human heart is the same with all, pride and depraved inclinations, they agree in waging a bitter warfare against true religion, which condemns their errors, and denounces upon them the fearful doom of the Book of God.

7. Next in our enumeration stands dead Orthodoxy. The orthodox Christian force of the world is a formidable army, perhaps some seventy millions. But a right creed coupled with a heart opposed to God; the great outlines of a spiritual religion held; from which the spirituality has leaked out and left lifeless forms; instead of availing in this warfare, becomes an enemy. It has ever happened, that when civil government, with many professions of goodwill, has extended its arms to the Church, and embraced, in the ample folds of its royal mantle, the kingdom of Christ, the Church has been well nigh suffocated. Christ's kingdom is not of this world, and too near a proximity to Cesar's power has never been for its spiritual good. Now, when we cast the eye over the mass of Protestant Christendom, we find this deadly embrace has been extended to almost every land. The national churches of Europe are just about as numerous as the Protestant nations: the throne is the real head and controlling power, whatever may be the forms and pretences exhibited. What is the weight of Sweden, Norway, Denmark, in the work of this world's conversion? And how crippled are the energies of the establishments of Holland, of England, and of Scotland; of Protestant Germany, Belgium and France? The laws governing patronage have ever tended to bring in unworthy men to the ministry; thus the spiritual members have been reduced, and these legal restrictions have so bound their en- that their zeal has died. That good and true men are found in all these churches we do not doubt, even where the difficulties are greatest; and we know that many holy men in these establishments lead forth their flocks to the green pastures of God's word; yet we cannot but feel that the mass have only a form of godliness; nay, in many instances, not even that; and that when the contest comes between a spiritual religion and a religion of forms, they will be found on the side of our enemies.

These are the obstacles to the spread of righteousness over the whole earth. Ignorance, cruelty, superstition, and error, combined with Satanic wisdom, spread the pall of spiritual death over eight hundred millions of the human family. We have turned from this appalling spectacle to Protestant Europe, seeking relief, but there we have been repulsed with the icy coldness of a creed that exerted no influence over the heart and life. The canker has been long at the root of spiritual religion in the lands of the Reformers, and some of the churches they reared have become the enemies of Christ. Where then are we to look for the Church of Christ; by which I mean the truly converted upon the earth?

God sees not as man sees, and, as in the days of Israel's idolatry, there were ten thousand unknown to the prophet who had not bowed the knee to Baal, so no man may say, at the present time, how many thousands there may be, even under Papal rule, in whose hearts the Saviour is truly enshrined. Yet we can count on no effective aid in this warfare from such a source. Hence it is to Protestant lands we are to look and make our computation, if any can be made, by sifting out the grains of wheat from the chaff. We may be assisted in this by an examination of our own churches. Take those in which the ministrations are the most faithful and spiritual, and where will you find the pastor without fearful forebodings that he breaks the sacramental bread to many around that board that never knew the power of a Saviour's love. If such be the case where every thing is favourable to spirituality, what must be the state of things where almost every thing is adverse. With this caution before our minds we are to draw the effective force of piety, the "true Church," from the establishments of Protestant Europe; from the various dissenting Evangelical bodies in those countries, and from the Evangelical denominations of our own land. As in the days of Ben-hadad, the children of Israel being all numbered and present, pitched like two little flocks of kids, before their enemies who filled the country, so stands the Church amidst the obstacles to universal righteousness. Nor is this the whole sum of our weakness. How are our best churches crippled by worldliness, by avarice—rent by divisions and party strifes! Taking the whole number

of the truly pious, how few, comparatively, live really for the glory of God! And this, our text assures us, is the most serious obstacle of all—"the Church has not made herself ready."

Here, then, are the parties arrayed, and our work spread out. The effective force of real piety has dwindled down to——I scarcely dare to trust myself with a supposed number, for fear of being charged with a lack of charity, which God knows I would willingly exercise—dare we say ten millions of truly renewed persons! With this feeble instrumentality this world is to be converted to God; not by miracle, but by using the Church as leaven and as light. Ten millions against nine hundred millions of our fellow-men—immortal beings hastening to the bar of God, yet opposing with human power, with all worldly wisdom, with Satanic aid, every means employed for their rescue!

If numerical strength was very important in this account, our hearts might well fail; ninety to one is a fearful odds against which to contend. But let us remember that in all this array there is little that is really aggressive, save the worldliness and corruption found in the Church and in the Christian's heart. The forms of error we have enumerated are dangerous, because they pre-occupy the ground, and because the depravity of the heart is in league with them; offering a desperate resistance to the light of truth. This no human power can ever overcome; but that which is impossible with man is perfectly easy with God; his alliance, close union with the Church, so that he will work through it, and through the truth, and simultaneously upon the heart, is all that is needed to secure the victory. Hence our eyes are to be directed not to the advances made amongst the enemy, but to our own state, and the preparations the Church is making to receive the Bridegroom. We will now examine,

III. *The duty of the Church.*

1. If there is such a thing as moral sublimity in this world it is to be found in the missionary enterprise. The very conception of such a work, with means so limited, with present visible force so insignificant, to attempt to expel the darkness from this world, to penetrate every wilderness, cross every ocean, traverse every desert, endure the scorching heat of the tropics, and the piercing cold of the poles; to enter every nation, and tribe, and family, and with the Bible alone to break up the habitations of cruelty, and overturn the kingdom of the God of this world, has grandeur in it. Nay more, it is a scheme stamped with the benevolence of God, like the Mission of his Son to our world: it seeks no pecuniary advantage, is stimulated by no anticipations of worldly honours and applause; but finds its impulse only in the heaven-born feeling of "Glory to God in the highest, on earth peace, good-will toward men." It were glorious to fail in a work conceived and carried forward in such a spirit, but far more glorious to succeed.

2. The duty is for the Church to make herself ready: this is the single point presented in the text. The marriage of the Lamb secures all power and interest on the side of the Church; identifies the interest of the Ruler with the warfare of his people; he comes in and takes the Church, war and all, into his own hands. In order to do this the Bride must make herself ready.

How this is to be done we may learn from the manner in which God's work is advanced in particular cases. When a single Christian, under the influence of the Holy Spirit, is made sensible of his worldliness and distance from God, and with self-examination, fasting and prayer, has humbled and then consecrated himself truly, entering anew into covenant with the Most High, the darkness is dispelled from his mind, the world does not cloud his spiritual views as before. The kingdom of God, in light and knowledge and joy, has come to him; his hours of intercourse with heaven are sweet, and a flood of light is poured upon the Bible wherever he opens it. Before it was painful to think of his duty to aid by personal effort the progress of Christ's kingdom, and he withdrew his hand; or if from a sense of duty he applied it to the work, his lack of interest and frigid indifference, invited repulse. But now he speaks from the heart, and his earnestness, his affection, his tears, his sacrifices for others, show that the Spirit speaks through him, and in a day he accomplishes more than in a year of coldness; he does it better, and with far less trouble and effort to himself. Or, when a particular church awakes, mourns her departure, and is humbled, then arises to earnest prayer and united effort for the salvation of souls—the members come to the sanctuary and the inquiry meeting bearing their sheaves with them; that Church has made herself ready, and the Bridegroom meets with her, and pushes the work forward in that community, so that the wicked turn pale and tremble, and their arms of opposition fall, and Satan's power there is severely shaken. More is accomplished in that community in a month than in twenty years of previous coldness and inactivity; yet during those twenty years the children of God felt that they were alive, and doing all that could be reasonably expected of them. Now, when the whole Church makes herself ready by one simultaneous outpouring of God's Spirit, and ten millions of hearts glowing with love, and willing to suffer any thing that souls may be saved, rouse up to action, what will be the results?

The Church, then, is to awake to her re-

sibility. The end for which we are brought into it is not to please ourselves with this world's follies and empty pageantry, not to strive with the potsherds of the earth after its honours and distinctions, nor to toil unceasingly to accumulate its goods, to be wasted by ourselves in luxury, or squandered by dissolute children, or applied by them to the pulling down of Christ's kingdom here. There is a fearful account which the professed followers of Christ have to answer, growing out of talents misimproved, because employed in the various services of the world, the flesh, and the devil. This is to be first seen, then felt and mourned over, then put away. The world is to be placed in a subordinate position, and Christ's kingdom made first in the prayers, (where it stands in the very words our Master taught us,) first in the plans, and first in the time devoted by every child of God. There are many single churches in our land that could furnish the whole income now annually received by our Board of Foreign Missions for the conversion of the world, and that without any fear of beggary, and scarce the denial of one luxury at present possessed. Yet the terms of discipleship are, and ever have been to the Church, a consecration of all she has, her whole strength, substance, and influence. In order to his blessing and co-operation, he commands her to "bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Her Lord has need, his cause languishes, his arm is held back, he cannot work through his children, which is his plan, because they will not prepare their hearts to receive him. Again, I say, the Church must awake to her responsibility; the Bridegroom is ready, and waits her coming forth to meet him.

3. There is another duty requiring particular attention. The different denominations of Evangelical Christians need to be drawn more closely together. The Church of Christ is one, not in any such sense as requires perfect uniformity in outward worship, or agreement in every particular of doctrine, but all who hold the fundamental truths of revelation, and are renewed by the Spirit of God, are of the one body, Christ being the head. These constitute the Bride, and are equally interested in the command to come forth and meet the Bridegroom. These have a common enemy, and a common interest. If the Church is to make herself ready, and these are of the Church, there must be a drawing together of these several parts in order to united action, and a distinction placed between such Christians and those who hold a religion of forms.

In the age of the great reformation the distinction between essentials and non-essentials was not distinctly seen, and controversies arose amongst the great men of that day, which we cannot but look back to with regret. They divided the strength that was all needed against a common enemy. So it has been in the Church since; through an over zeal to make all think precisely alike, the real followers of Christ have waged a warfare with *brethren*, when their weapons should have been used only against the enemies of true holiness. All holding the renewing and sanctifying agency of the Holy Spirit, and justification through the substitution of Christ alone, are one. For holding these doctrines, and being governed by them, they will be opposed and hated by those who hold a religion of forms, as well as by those who oppose all religion. It is of no use to seek the countenance, or to attempt to pacify and conciliate this class of religionists. He who is not renewed by the Spirit will never be the friend of the Bridegroom, and never a safe companion for the Bride.

These lines are now being drawn all over the world, and this work must go on more rapidly as the time approaches when the Bride is to be ready. Denominations that are now patching up a temporary peace, between essentially discordant materials, must be rent asunder, and seek stronger affinities in opposite directions. The sons of God must throw away their unjust prejudices, and join the standard of the common chief, whilst formalists of various hues will coalesce and join the alliance of more open opposers. Now, whilst this struggle is going forward, and we are approaching the time when Christ is to be joined in a peculiar manner to his Church; when God, by his providence, is showing us that such a separation must take place, and the upheaving of the different fragments is felt, it is the duty of the followers of Christ to lay less stress on non-essentials; not to suffer secondary questions to excite divisions and weaken us; but to love each other, encourage and help by our countenance each other, while each pursues his work in his own way.

4. The arousing of a right spirit, and union in the Church, secures the efficient aid of its head. "If God be for us, who can be against us?" With the presence of God's Spirit to carry home the truth, and seal it to every heart, what power can resist? What more can the Church want to secure her final conquest, and fulfil every prediction of God's word? Revivals can overcome dead Protestantism, for they have done it: can convert Infidelity in any of its forms, for we are living witnesses of the fact. They can move upon the darkness of the Greek and Papal heresies, and deliver the human mind from its thraldom to superstition. They can cast down the Mohammedan and

Pagan bulwarks of error, and convert a world. Let but knowledge spread, storing the understanding with the truth, and then a pencil of heavenly light be poured into each mind, showing the wanderer his own heart and an angry God; and, instead of opposing, all will cry in agony, as did the men "out of every nation under heaven" on the day of Pentecost, "Men and brethren, what shall we do?"

It is God's plan—has ever been his plan—in employing instrumentality, to use that which seemed inadequate and very feeble, that the glory may appear before all intelligent beings to be his. In this last triumph, of which all others were but the harbingers, his hand must appear. Let but the Church come up, "make herself ready," and the stoutest walls of opposition and darkness will fall, like the walls of Jericho, at the blowing of rams' horns.

Then the whole duty of the Church is summed up in this: an elevation of the standard of piety. Our notions of duty are utterly too low. Who presents his body a living sacrifice to God? Who, whether he eats or drinks, or whatsoever he does, does all to the glory of God? It is a Paul's consecration, a Peter's zeal, a John's tenderness and love, that is wanting. In a word, it is a great revival of religion. This should be aimed at by every minister, by every elder, by every member of the Church. Then we shall have no more need of machinery, of agents, of earnest affecting appeals, in order to call forth the gold and silver from the iron grasp of the Christian; but the treasury of the Lord will be filled till it can hold no more. Then missionaries will stand ready, eager to be sent anywhere to gather the glorious harvest; and our concerts of prayer will be thronged by the multitude, that Jehovah may be inquired of concerning the fulfilment of his promises.

IV. *The developments of the present time afford ample encouragement to the Church to perform all her duty.*

1. We are prone, when in anticipation of any good, to form conceptions of the manner in which it will come. So, we are very apt to forget our ignorance and short-sightedness when we contemplate God's promises, and we form in our minds plans for him. These plans are drawn from our knowledge of man's methods of accomplishing work that seems to us to bear some analogy to what God has promised to do. These conceptions are handed down from father to son, until we come to think some notion of our predecessors drawn from their contemplation of the work of a frail mortal, is the revelation of God. Thus the Church is often discouraged in the missionary work, because God does not accomplish the conversion of this world according to their preconceived notions of the manner in which it will be done. They expected more progress to have been made, and are ready to faint and give up the effort under this discouragement. But neither the Scriptures, nor past history, teach that this glory of the Church is to be a regularly progressive and even work. The progress of the Church in times past has not been so. It has rushed forward for a time over every opposition, and then a pause to adjust landmarks and sift the wheat from the chaff has followed. The hints that are dropped in the word of God, lead us to expect that its progress will rather resemble the motion of the waters of the lake as they approach the cataract of the North: first they move slowly, with scarce a perceptible current; then the movement is sensibly increased; then comes the hurrying ripple; then the irresistible rush, and last the sudden plunge. "God will hasten it in his time;" "a nation shall be converted in a day;" "he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

The reformation struck the first blow in this work of preparation. Through the men that God then called forth from the surrounding darkness, and into whose minds he poured the light of divine truth, he gave the death wound to the worst of obstacles. The inspired volume was called out of its grave, whither error had thrust it, to prevent its tricks and impositions from being discovered, and the human mind was delivered from its fetters, and invited to "search the Scriptures." Since then this work has been advancing, though for more than two centuries the progress was scarcely perceptible. Its own internal arrangements had to be made, and the war with infidelity, and various ebullitions of fanaticism, had to be carried on. But now, for more than fifty years, the ripple has been seen. First the prayers of a few were heard for heathen lands; then these joined in concert with others, whom the Spirit aroused; then the missionary went forth, and his accounts of wretchedness and cruelty in the lands he visited, and of God's hand in opening the way to conquest, aroused still larger numbers. Now the eyes of many thousands are anxiously turned to the map of the world, whilst a still greater number ask for the fulfilment of the promises.

2. We discover still more recently another important evidence of the increased momentum given to this work, in the separation which is taking place in the Church everywhere, between living and dead believers, between form and substance. Evangelical religion has revived in Switzerland, and the doctrines of the Bible are again taught in the city of Calvin. True Christians have come out from the oppressive load of mere forms and heartless philosophy, and the neighbouring cantons, and France and Belgium, and even Italy, has felt that Gen-

is alive again. France, Protestant, is awaking from the formality and rationalism into which it had fallen. The Huguenots, in her southern departments, are again feeling the vivifying power of the Holy Spirit, and are again girding on the armour to do battle in this glorious cause. The home of Luther and Melancthon is again feeling the power of the truths its reformers taught; the minds of her sons, stored with Biblical lore, so long used to pervert the truth of God, are now beginning to feel the teachings of the Spirit, and use their knowledge in the cause of truth. Sincere and heartfelt piety is again heard in the halls of the Universities, and in the sermons of the pastors of Germany. Scotland has arisen, and cast the chains that civil government had imposed upon her indignantly away; Presbyterian Ireland stands firmly by her side; and in England the outward heavings and contortions which mark the Spirit's silent working in the Church, are already plainly seen. Nay, even Italy is restless, and the impotent ravings and supplications which mark the imbecility of the man of Sin, compared with what he once was, show that Gospel light is disturbing the very high place of Papal darkness. Thus we have one of the marks of Daniel remarkably verifying every day, "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand." Dan. xii. 10.

3. How much easier it is now to receive the Scripture testimony of this world's conversion, than if was forty years ago. Then as the Christian turned his eyes to heathen lands everything was dark and cheerless, no means provided, no plan devised, no hands at work. The faith of the child of God was left to rest simply upon the promise and leave the accomplishment to him. Then it was thought wild and quixotic for the missionary to forsake home and kindred, and engage in so hopeless a work, and to contribute to such a scheme was little better than a miserable fanaticism. Then the missionary bade farewell to his father land with the conviction his eyes would never again behold the scenes of his youth, and the beautiful houses where his fathers worshipped, and weeping friends followed him to the ship that was to convey him hence as if they were conveying him to the tomb. But what a change has a few years wrought in all this. Even now, many run to and fro, and knowledge has been increased. Facilities of intercourse are so multiplied, and the ends of the earth so brought together, that a voyage to Asia now is less than a journey to New-Orleans was then. Hence the horror that surrounded the work is removed, the mission lands are fast being peopled with the missionaries' countrymen and friends, and all see such progress made that the cause has to the public mind become rational, and to the Christian Church most popular.

4. We should greatly err were we to form an estimate of the importance of the missionary work already accomplished by looking merely at the converts gathered into Evangelical churches. It has hitherto been the most trying of all work, laying foundations, making the necessary arrangements for the after prosecution of labour. If the toil and money expended had only resulted in learning the way in which the work must be prosecuted, we should be great gainers. The hundreds now on missionary ground have been learning the languages, customs, habits, characters of those to whom they were sent. The peculiar forms of their false systems are known; the arguments by which they are defended, and the modes of access to their minds that are most successful. Schools have been introduced every where in connexion with the missionary stations. The young have been taken, before habits of idolatry were confirmed, and placed under religious training. Instruction in God's word has been given, and a foundation laid of Christian literature in the minds of many, against the time the Lord shall need them to go forth to others, proclaiming the grace of God. Printing, which shook the Papal throne in the sixteenth century, and wrought such an entire revolution in the western world, has lost nothing of its potency, and must work similar changes in the eastern. The press is being planted all along these coasts where the demon of darkness still dwells, and is gaining access to the interior of these lands. The work of translation is going on, and versions of the Scriptures are being perfected. Works of practical piety, suited to the dawn of spiritual light, are already thrown off by thousands, and borne to every part of these countries. Thus, all things are getting ready against the time when God's providence shall cast down the barriers that still exist, to pour a flood of light upon the world of error. Now, let the Church awake, and make herself ready—take hold of the arm of the Lord—pierce with her cries the heaven—let the Spirit be poured upon the nations—revivals spread and embrace the earth, and the work will be completed with the rapidity of the descending cataract.

Victory is certain. The king sits upon his holy hill of Zion, and the heathen shall be his inheritance, and the uttermost parts of the earth his possession. When shall it be? When the Bride (the Church) hath made herself ready. It is a question God leaves the Church to answer. The responsibility of deferring the marriage is ours. It cannot take place, till the fine linen, clean and white, is put on. To stop the descent of the dying millions to the world of wo, rests with the Church. And if, as often as the clock ticks, a soul drops into the world

of spirits, will not each Christian ask, when shall we arise, and stop this incessant dropping? Shall Christians hold back the almighty arm, because of their worldliness and lack of self-denial, and prevent the rescue of a dying world?

Fathers and brethren in the ministry, and eldership of the Church, let not our Zion be the last in arising to this work. We have been slow in taking hold of it, and are still very slow in feeling our responsibility. Our zeal is outstripped by others, and our interest in the work is questioned. Our gifts to the Lord's treasury as a Church, are far from being according as the Lord hath prospered us. Each of us can in our churches do double what we have hitherto done to rouse up an interest amongst those for whom we watch, and in proportion as this spirit of missions shall spread, will we have prepared ourselves and our churches to meet the Bridegroom.

China: Amoy Mission.

REPORT OF DR. J. C. HEPBURN.

Notice of Dispensary—Amoy as a Mission-station.

We take the following extracts from a communication of Dr. Hepburn, dated Amoy, October 21, 1844.

The removal of our hospital and dispensary to Amoy was an important step, and has been attended with many advantages. Our patients are more numerous, and come more regularly. The number of those who attend on our religious services is also greater—and I trust our usefulness much more increased. Since the removal of our operations to Amoy, about the first of February, we have prescribed for about 2,400 patients. Most of these are from the city of Amoy—but many come from the neighbouring cities and villages. The great majority are persons from the lower walks of life—such as watermen, coolies, artizans, and petty merchants. Few of the middle and still fewer of the upper classes of society visit us, or apply to us for aid. They seem to stand aloof, and to be suspicious of us. Few of this class of persons come to our religious services, or have any desire or curiosity to know the religion which we teach. So that it is now as it was in the time of our Saviour, the poor have the Gospel preached to them.

The dispensary has evidently been very useful; not only because we have been the means of healing some, and relieving many of their maladies, but we have drawn many within the sound of the Gospel. Many who, otherwise, would, perhaps, never have heard the truth, have for the first time wondered to hear the gods that themselves and their fathers worshipped from time immemorial, declared to be false, their worship an offence to heaven, and a dreadful sin. They have heard the truth as it is in Jesus, plainly. The above is one of the benefits of a dispensary, and one of the most important. Another is that it has been the means of introducing us to the notice of the people, far and near, and that in a way advantageous to the cause of missions. For they generally regard us as persons whose object it is to do good—and who, without remuneration, extend kind offices to any who need them, and apply for them—who are willing to assist them, according to our ability, in any way consistent with honesty and truth. Besides these, I may mention, as by no means the least of our work, attendance on sick missionaries and their families. This, in the retrospect, is a matter of much rejoicing—that we are made the means of alleviating the sufferings, and perhaps prolonging the lives, of useful servants of Christ—and whose loss, would, in all human judgment, be a serious impediment to the progress of the Gospel.

These are some of the benefits which result directly or indirectly from a dispensary. As one plan of missionary labour I think highly of it—especially on commencing it in a new place—and that by devoting my time and strength in this way, I am laying them out to advantage, and doing a good and important work in the cause of Christ.

Amoy, as a missionary station, is, in my estimation, one of the first importance, perhaps inferior to few now accessible in the empire. It is a large commercial port; to which it principally owes its existence. It has more foreign trade, in Chinese bottoms, than any other port in the empire. Its junks go to Siam, Manilla, Batavia, Singapore, Penang, and to most of the islands of the Indian Archipelago. It carries on also an extensive trade with the various ports along the Chinese coast, particularly with Shanghai and Fuchou. With Formosa also it has a large trade. This large and interesting island is a part of Hok-kien province—and its Chinese inhabitants principally, if not almost all, Hok-kien people, speaking the same dialect with that spoken at Amoy. Besides, it has a large inland trade—being well situated for this purpose, on an island at the mouths of the natural communications to many of the districts of the province. Merchants from various parts of the province come here to buy their goods. The trade with foreigners, in foreign bottoms, is also respectable and increasing. On the 9th of this month, there were eight square rigged vessels, ships and brigs, lying in the harbour—one of these a ship of 700 tons. It would be interesting to know what the number of foreign vessels has been the past year. I have now no means of knowing. The English have the largest trade, the Spaniards next, then the Americans, and Dutch. During

the past year there have been five American vessels in Amoy harbour—loaded with rice principally—some with American manufactures, of cotton and woollen;—four of these vessels were from Boston or Salem, one from Philadelphia. The Hok-kien people are considered more enterprising than any of the other Chinese we know of—they have seen more of the world, and have fewer prejudices against foreigners. The population of Amoy is composed principally of merchants, trades-people, sailors, boatmen, and fishermen—it numbers fewer scholars and literary men, and is behind either Canton or Ningpo in the respectability and general elevation of the people. This perhaps may make them more open to religious truth, and accessible to the missionary. But how true it is that the greatest natural advantages, and docility of the people, cannot ensure success to the Gospel. Every thing externally may be favourable, but without the internal operations of the Spirit, our most arduous labours are in vain. Often the most retired village will receive the Gospel sooner than the busy and bustling city—indeed, if possible to select such places, they should be preferred. The above I merely mention as interesting facts, not as affording any grounds to expect that the Gospel will be more successful here than in any other place.

The climate of Amoy is delightful. The thermometer ranges from 40 degress, the lowest I have seen it in winter, to 96 deg. in the shade in summer. In the spring we have a good deal of rain, continuing often for days together; we have also a storm generally in August, and more or less rain. From the first of November to first of March it is generally dry and clear, cold in the mornings and evenings, but not uncomfortably so in the sun. About six months of the year we wear woollen clothing, as at home. Last year I had on winter clothing for seven months. A person living here should be provided with an overcoat or cloak, and woollen clothing—just as at home.

India: Allahabad Mission.

COMMUNICATION FROM THE REV. J. WARREN.

Journal of Morning Efforts to do good.

In the introductory paragraphs of this communication, Mr. Warren mentions a plan of trying to do good which he had for some time adopted, and afterwards he gives sundry notices of its results.

March 17, 1845.—When I was at Agra, a friend presented me with a horse, (or, what is nearly the same thing, took merely a nominal price for it, because I was not quite willing to receive it as a gift,) so that I might ride for my health, and extend the sphere of my labours. I have now been at home somewhat more than a month, and have used the horse almost exclusively in the early morning. My plan is to go out before sunrise, and ride along some one of the principal roads till I overtake a man. With him, if possible, I enter into conversation, and continue it as long as we find it convenient to go the same way, if it be agreeable to him. I have already, in this way, preached to travellers from far and near; to people of the city and of the villages around; to high and low; to those who are learned and subtle, and to those who scarcely know whether they have souls or not; to those who have heard of Christ, and are prepared to dispute, and to those who have never heard his name before. Sometimes I find a party together; sometimes those who are behind hurry up to hear, and those before wait a while, till I have quite a little company. Some of my hearers are interesting, and some are very dull. I propose sending extracts from my journal of mornings, and you can publish such as you think will be useful. I shall not burden you with common-place days, though I wish to send a sufficiency of the journal to give your readers an idea of this form of missionary labour.

Feb. 10.—Rode out to a town about a mile from my house. Talked with three men at the entrance of the village, and invited them to attend my Hindustani service on Sabbaths. They conducted me through the town. In one house several women were making the usual lamentations for the dead. It was a Mohammedan house. The women seemed to have a leader, who addressed something, a single sentence, to the deceased, or said something in her praise, which was immediately followed by a chorus of shrieks and howls of a most despairing sound. I would have gladly pointed out the "resurrection and the life" to them, but their customs would not permit a man to intrude upon them. Passed on, and found a man and woman in the road, who told me they were from the neighbourhood of Cawnpore, and had come down to bathe at the junction. I asked the man what benefit he expected from it; and he told me his expectations were altogether indefinite—he came because all the world came. Are there not many like him in all lands—guilty of folly and sin, because they wish to be like all the world? He had never heard of Christ before. His wife listened, but said nothing. Several others came up, and I talked to them till it was time to turn about for home.

14.—Very shortly after leaving the house, I overtook a man who was walking fast, and repeating Sita Ram! Sita Ram! as fast he could. I asked him if he wanted any thing? He said, Yes; his land had become very poor; he him-

self so devout, he could not attend to his business; and his son so bad a manager that the family was fast getting into debt; and he was calling on Ram for help. I told him that Ram came to destroy Rawan, and not to help poor sinners; that Jesus was the sinner's friend, &c. His attention was strongly attracted, and he promised to inquire about the way I pointed out. Paid my whole attention to him alone for this morning. He lives about fifteen miles from the city.

20.—Had a long talk with an unlearned brahman, from the other side of the Jumna. He did not treat me rudely, but yet showed that he would rather be rid of me. I held by him till I had told him of Christ's death for us.

23.—Overtook three Mussalmans from the city, and had a long discussion with them, in which they did not hesitate to deny that passages which made against them were in the Koran. Left them with but little hope. Tried to get up a talk with a Hindu soldier; but he answered every thing with a full and formal military salute, and a "Your honour knows every thing." Obliged to leave him without being sure that I had communicated one idea to his mind.

March 8.—Rode along the bank of the Ganges, looking at the villages, to get more acquainted with the bye-roads, which I have never been able to thread with the buggy, and which are too far off to walk to.

11.—Another ride of the same kind with that on the 8th, but in a different direction.

12.—Visited a family in the city. The readers of the Chronicle have heard of this family before. The father is Mahammad Tagi, an old Munsis, or native judge, now pensioned. He has been a long time a candidate for baptism, and the day for his baptism has been once or twice set, but the fear of persecution as yet deters him. I hope he will soon have courage given him to come out and join his son, who has been a member of our church for nearly two years. Had a most interesting conversation with the old gentleman. They offer us land on which to build a chapel; but the situation is not one where we should be likely to have much of an audience. Here is one family, in the midst of the city, under Christian influence. Their position is a difficult one. They are afraid of open violence and secret enmity. May the Church at home help them by their prayers!

19.—This morning rode out on the Lucknow road. A little way from home overtook a party of two men and two women. Accosted them, and learned that they were from some distance beyond the Ganges, and had never heard any thing particular of the Saviour. Talked to them about him, and having induced them to tell me something, which I knew very well before, about their gods, I went into a comparison of them with the Lord Jesus Christ. They showed plainly enough that they would not like such a Saviour,—they would rather have one not so pure. The doctrine of natural depravity receives some singular illustrations here. As I went on, they grew more and more silent, and I was telling them of the love of Christ, when the principal man put down his bundle, and refused to go on. I knew before that he wished to be rid of me, and expected some manœuvre for that purpose, so I rode on. Here two women heard the Gospel message, which we can seldom find an opportunity to proclaim to them.

After leaving these, I rode on till I found nine or ten men together going towards the station; turned about and overtook them. Made up an acquaintance, and talked to them some time about all men being sinners, and the necessity of a Saviour. I asked them who was their God, and they told me, their belly! On this I founded some instructions. They received all I said very pleasantly, and promised that they would inquire further about it. I am afraid they will not; because it may be they will hear no more about it soon. Bazar and street preaching has this discouraging feature in it, that most of those who hear go away, and there is no other opportunity afforded to follow up the impression which may have been made upon them. Last evening I was preaching in one of our chapels in the city, and was pleased to find that nearly all who were present (some thirty people) were those whom I have seen there before. To such an audience there is more hope in preaching. We may hope that when they hear frequently they will not be able to get rid of impressions so easily.

An attempt to preach—Water from the Ganges at Hurdwar.

Went into the village of Pina, near which we were encamped, but could find no place where I could get the people together. Attempted to talk to two or three at the door of a shop, but neither curiosity nor politeness could induce them to hear me; and yet they neither drove me away, nor ran away; they neither abused nor laughed at me; but got rid of me by the utter indifference and inattention with which they received every thing I had to say. Their demeanour would be hard to describe, but it is quite often seen among these people. Left them, and went into the serai, [travellers' stopping-place.] I spoke to a few women—told them they had souls to be saved or lost, and was going to preach to them, when they giggled and ran away. Looked about, and found a Hindu merchant—spoke to him, and asked him if he could read? He said he could read and write the character in which they keep accounts, (which is entirely different from any printed character,) but that he could not read books

what should he do with books? The brahmans told him what the shastars said he ought to do; and they had plenty of tales which they recited amongst themselves—so he received from the one source amusement, and from the other all the instruction he needed; and what should he do with books? I told him I had the Word of God, which men were commanded to search. He said he knew nothing about that, and climbing into his cart, resolutely held his tongue. I went on.

By this time five or six men were following me with some appearance of interest. I found a man sitting on a small bedstead in front of a room, having beside him an English fowling-piece, a native matchlock gun, and a blunderbuss—in his belt a pistol, and across his knees a sword. A nice horse was tethered near him. I saw he was a man of some consequence, as I might safely calculate the number of his servants by the arms I saw near him. I addressed him by the title of "Their Excellency," as it is the custom to give high-sounding titles, and in the third person plural; and he bestowed upon me the title "Majesty," and invited me to take a seat on his bedstead. He told me he was a native lawyer. I commenced telling him about Christ, and he asked me why we eat pork? I told him that was a matter of merely temporal concern, but the salvation of the soul related to eternity. "But why do you consider wine allowable?" I begged him not to introduce a matter of so little consequence; told him that, now there were several Hindus listening, it became a Christian and a Mussalman to converse on such subjects as would tend to show them a better way than idolatry. "But why do not your people wear beards?" "Because we do, with reference to mere external matters, concerning which God has given us no directions, and about which he does not care, just what is most convenient; the soul is of more importance. Pardon me; I must look further, and find some one to talk with who cares for his soul." I I made him an obeisance, and he rose up very politely to return it; but as if the spirit of trifling formality had fully possessed him, he asked me, "How dare you pray with your body dirty? Your people go and worship before they bathe." By this time all my listeners were gone.

I went out of the serai, and stopping at a shop asked the price of some spices. I knew that, however they might shun me when engaged in teaching, every passer-by would stop to see me trifling. As soon as about twenty people were collected, I began preaching, and held them a for a little while; but some noise on the high road soon took most of them away. I followed, and found them at the side of the road, where a money-changer was seated on his carpet, with heaps of cowries and various kinds of coppers. I began to talk, but was very loudly interrupted by the money-changer and two others, who forced me to converse by continually breaking in upon my harangue. Some of the people present were pilgrims, who had been at Hurdwar, and had each filled two baskets of vials full of the water of the Ganges at that place, and were now going to Allahabad to bathe, then to Benares, then to Gaya, and then to Brijnath, where they intended to offer some of the water to Mahadeo, (Shiv) sell the rest, and then go home, somewhere towards Rajputana. In the course of the conversation, I said that the Ganges water was like other water; on which the money-changer said that this speech displayed only the most intense ignorance: that if we took a small quantity of real Hurdwar water, say two or three rupees' weight, and put a red-hot gold muhr (a coin) in it till it was cool, none of the water would fly away, but it would weigh precisely what it did before: he had seen it tried many times—they never bought Hurdwar water without proving it in this way;—if it were any other water much would evaporate, but this would not.

Myself. Do you believe this in the baskets here to be real Hurdwar water?

Money-changer. Certainly. These are holy men, who would not dare to play the rascal in such a matter.

M. What is the price of a vial?

Pilgrim. I will sell you one, sahib, for two rupees.

M. If this money-changer will pay for the water if it should become less by the trial of the hot gold, I will pay for it, if it should still weigh the same.

M. C. Sahib, your money is lost; I agree to the terms, and will go instantly and bring the gold and scales.

M. Do so; and I will examine the gold and the scales.

M. C. Yes, I am going.

M. Please to go; the bargain is made.

M. C. You would not like to lose the two rupees.

M. No, nor to be defeated; but bring the gold and the scales, and let us try, before these fifty witnesses, whether Hurdwar water is possessed of any such distinguishing characteristic.

M. C. But will you make me a present for my trouble when we get through?

M. What, you wish me to make you a present whether the result be in your favour or mine?

M. C. Yes.

M. What should I do such a silly thing for? Will you not take so much pains for the credit of your religion?

M. C. No. I'll do nothing for either god or goddess, man or woman, without pay. What are you bringing this crowd of people about me for?

M. Then you dare not stand to the bargain?

M. C. Yes, a thousand times; but let Shiv and Ganga take care of themselves. I have enough to do, and you are hindering my business.

The pilgrims immediately shouldered their baskets and went off, and I preached till I was tired to the rest. They paid good attention, while I made use of the opportunity to show them the cheats that were put upon them, and to invite them to come to him who is *the Truth*.

A MOHAMMEDAN CATECHISM.

The Rev. J. Wilson, of the Allahabad Mission, has sent us a translation of a Mohammedan Catechism, which was lately printed at Lucknow, and is extensively circulated by the Mohammedans in Upper India. Mr. W. says the translation adheres closely to the letter of the original, and is too literal to be always good English. This, however, will rather increase than diminish its value. The present belief of the Musculmans in India, and the means used by them to defend and propagate their faith, are both manifested by the appearance of this "Question Book." It indicates a great change in the condition, if not in the spirit of Mohammedanism, to see this harmless tract, instead of a sharp sword, as a defender of the Prophet's Faith.

Q. What is the meaning of Faith?

A. Whatever the Prophet, (the blessing and peace of God be with him,) has brought from God, to believe it with the heart and confess it with the tongue.

Q. If through the tyranny and violence of any one, a person should not with his mouth profess the *unity* of God, but believe it in his heart, is he a believer or not?

A. If through *pretence* he do not confess, he still may be a believer.

Q. Are works a part of faith, or not?

A. Works are no part of faith, but by good works faith is adorned.

Q. Is there *more* and *less*, (higher and lower degrees) in faith or not?

A. In the foundation of faith there is not more and less, but in the actual condition of faith on account of works there is more and less.

Q. Are faith and religion (Islam) the same thing, or are they different?

A. The meaning of *faith* is to *believe*, the meaning of *Islam* is to *obey*. Still in reality they both are the same; for he who is a *believer* is a *muslim*, and he who is a *muslim* is a *believer*.

Q. When verification from the heart, and confession from the mouth are obtained, can one call himself a believer, or use the phrase, "if God please?"

A. When there has been verification of the heart, and confession of the mouth has been, he can say, "I am certainly a musulmin, (a believer) and not say, "if God please," for that would imply doubt. I would not say that, even for a blessing.

Q. What is full, detailed faith?

A. It means, "I believe on God, and on his Angels, and on his books, and on his prophets, and on the *last day* and on this, that there will be weighing of good and bad actions by God, and I believe on a rising after death.

Q. What is faith in its abridged form?

A. I believe on God as he is with his names and attributes; and I accept all his commandments and their supports, (i. e., all the doctrines of religion.)

Q. What is the *essential* profession of faith?

A. There is no God besides Allah, and Mohammed (the peace and blessing of God be with him) is the sent of God.

Q. What is the profession of *testimony*, (martyrdom)?

A. I testify that there is no God besides God, he is alone, has no partner; and I testify that without doubt Mohammed, (the peace and blessing of God be with him,) is the servant of God and his messenger.

Q. What is the profession of *Unity*?

A. There is no God besides thee, thou art alone, thou hast no equal; Mohammed (the peace and blessing of God be with him) is the messenger of God, the leader of those who control their passions, the messenger (sent) of the Preserver of the world. And they sometimes call the essential profession also the profession of *Unity*.

Q. What is the profession of *glorification*?

A. There is no God besides thee, thou art light; God will show the path of his light to whom he pleases; Mohammed, (the peace and blessing of God be with him) the messenger of God, is leader of the prophets, the completion of all the Prophets.

Q. What is the profession of repulsion of infidelity?

A. O God, I do certainly come to thee for refuge in this matter that I give thee no partner, nor trust upon it; and I seek forgiveness from thee for sin, both that which I know, and that which I do not know, and I have repented of it, and I believe and declare that there is no God besides God, and Mohammed, (the peace and blessing of God be with him) is the messenger of God.

Q. What are the foundations of Islam?

A. They are *five*.

Q. What are they?

A. *First*, the profession of *testimony*; 2. *prayer*; 3. *zukat*; (giving the fortieth part of one's goods for religious purposes, is zukat;) 4. *fasting*; 5. the *pilgrimage* to the Koba.

Q. What is the world?

A. Whatever is besides God, is world.

Q. Is the world recent or ancient?

A. The world is recent both in its nature and its properties.

Q. What is the meaning of *recent* and *ancient*?

A. *Recent* is that which in the beginning was not, and was made; *ancient* is that which is from everlasting and to everlasting.

Q. Who was the creator of the world, i. e., brought it from non-existence into existence?

A. God.

Q. What sort of a God?

A. He is *one*, he is everlasting, he is living, almighty, wise, hearing, seeing, desiring, willing.

Q. Is God subject to accidents or not? i. e. has he colour, smell, taste, &c.?

A. He is not.

Q. Has he a body, i. e., is he made up of different things?

A. No, he has no body.

Q. Is he *essence*, i. e., that substance in which *accident* remains mixed, or that thing from which body is made?

A. He is not essence nor substance in either sense.

Q. Has he visage, form, or number?

A. He has neither visage, form, nor number.

Q. Is he divided, has he parts, or is he compounded of parts?

A. He is not divided, neither has he parts, nor compounds.

Q. Can God be endowed with substance and quality, i. e., can we say that this is his substance and state, and this his quality?

A. He cannot be endowed with substance and qualities.

Q. Is he a resident of any *place*?

A. He is not an *inhabitant* of any one place.

Q. Do times pass over him, i. e., can past, present and future occur to him?

A. Times cannot pass over him. With him, as the past so is the future.

Q. Is anything like unto him?

A. There is nothing like him or to be compared with him.

Q. Can anything be beyond his knowledge and power?

A. Nothing can be beyond his knowledge and power. He knows all things and has power over all.

To be continued.

India: Lodiana Mission.

EXTRACTS FROM A JOURNAL OF A MISSIONARY TOUR BY THE REV. J. CALDWELL.

Ghazinagar — Dadri — Sikandra — Khurja — Conversation with a Mohammedan.

Dec. 18, 1844: Ghazinagar.—Arrived here late last evening from Delhi, where I left my family in order to make an itinerating tour for the purpose of distributing books and preaching to the natives.

Went out about 7 o'clock this morning into the bazar; here I spent an hour or two quite profitably, as I trust, in conversing with the inhabitants of the place. I was listened to, in a number of places, with a good deal of attention, and some seemed to be impressed with the truth of what I advanced. A few came in the course of the day and obtained books. There appeared to be quite a limited number of readers, hence the small amount of distribution. As has been often mentioned, we all consider it improper, in our distribution of books, to give to any that are unable to read.

19: Dadri.—A small village. After breakfast this morning, took a turn through the village, but found only one or two that could read, to whom I gave books. A number followed me to my tent, to whom my assistant read and explained part of the 1st chapter of Luke. I then followed with a short statement of Christ's mediation, and of what is required of us in order to our obtaining salvation.

A strolling boy came to our camp this evening, and informed us that some of the books that had been distributed in the course of the day had been destroyed. I immediately sent into the village to ascertain the truth or falsehood of the report, but without success. About an hour afterwards all that had received books came and exhibited them, stating that great fear had "fastened" on them, lest I should believe the report of their having destroyed the books they took from me. It too often, alas! happens that the precious portions of God's holy Word which are distributed amongst the natives are either used as wrapping-paper, or torn up and the fragments scattered to the winds.

20: Sikandra.—A considerable town. Soon after my arrival here this morning I proceeded to the bazar, where I had a pretty good opportunity for addressing the people, which I embraced. While no opposition was manifested, there appeared to be but little appreciation of what I said. Soon after returning to my tent, I was followed by a number asking for books, and whom I cheerfully supplied. I have given away more books to-day than on both the preceding days. May God, of his infinite mercy, grant that at least some of his own word spoken and distributed to-day, may be as good seed sown on good soil.

23: Khurja.—Another considerable town. Yesterday (Sabbath) I spent at Bulandshahar, at which place I arrived the day before from Sikandra. I accomplished but little on Saturday in the way of distribution. But yesterday I was busily employed from morning till evening in giving books to applicants. In the course of the day a large number was distributed. In the

evening I was visited by one of the maulwis of the place, and a native officer called a *nazir*, answering to our sheriff. They were both well supplied with books, for which they seemed to be thankful. Immediately on their arrival they commenced a discussion about the respective claims of Mohammedanism and Christianity. The *nazir*, who was rather an aged man, was very strenuous in the maintenance of his point, but at the same time was rather milder than Mussalmans generally are when contending for their religion. One of his objections, and one which Mohammedans always bring forward, was, that *God* could not be born of a woman. I readily assented, but at the same time endeavoured to show him that the doctrine of Christians was that Christ assumed humanity, which was born of the Virgin Mary. To his objections respecting the doctrine of the Trinity, I read to him some passages from Scripture, which, however, did not satisfy him. I endeavoured before he left to explain why the Lord Jesus Christ took upon him our nature; but I much fear it was all lost labour. I have distributed a good number of books to-day, chiefly, as yesterday, to Mussalmans. The distribution, since I left home, has been mostly in Urdu and Persian, particularly the former; the reason of which was, that I met with but comparatively few readers amongst the Hindus, and the majority of those few read Urdu, while most of those supplied were Mussalmans, who read nothing but Urdu. I made an address this morning to a few individuals who had collected round my tent.

Somna—Coel—Hatras—A native grog-seller—Sadabad.

Dec. 24: Somna.—A small, mean village, and divided into two parts, into one of which I went soon after my arrival, and delivered an address to a good number with whom I met in the bazar, but could find no readers. I went also into the other part of the village, and held a conversation with a brahman about idol-worship, endeavouring to impress him with the nature of the prohibition contained in the second commandment. Little effect, however, seemed to be produced on his mind. He could read, but refused to take any of my books. Before leaving the place, I found a few who were willing to accept of them. I distributed a few also at my tent—almost all in Hindi. O! while I thus endeavour to give others the bread of life, may my own soul also be blessed.

25, Wednesday: Coel.—A large native town, or rather city, and civil station. Expected to accomplish a good deal in the way of distribution at this place, but was quite disappointed. Only a few books were given in the course of the day. It is possible that my encampment was badly chosen for the work of distribution.

26: Hatras.—A small, but lively and thriving town, inhabited almost entirely by Hindus. The march this morning, the longest since I left home, being about twenty miles, was through a quite beautiful country, and comparatively well cultivated. Soon after breakfast, I took a turn through the bazar, and finding a good opportunity in one place, I made an address to a large crowd that seemed to listen with a good deal of attention. One or two only amongst the crowd could read. As at the last place, but few books were distributed. While engaged in addressing the people this morning, I was frequently interrupted by an individual who seemed to be a pundit, or at least a rather learned Hindu. He appeared to agree with much that I advanced, quoting something every now and then from the shastars in confirmation of my doctrine. When I referred, however, to the fact that the soul and not the body became polluted by sin, he would not agree with me, but urged the contrary.

Passing a native grog-shop this morning, I addressed the proprietor on the subject of intemperance and its dreadful evils, urging him to abandon so dreadful a traffic. He, in return, with great coolness, inquired of me if I did not consider that there was some merit in drinking foreign liquor. This he intended as a taunt. His meaning was, You blame me for selling intoxicating drink to the people of this country, while you foreigners have no scruple of conscience about indulging in the use of wine, &c. He further intimated, that as the government sanctioned the traffic in which he was engaged, there could be no great harm in it. In reply, I did not attempt to exculpate the government, or any one who gave countenance to the use of intoxicating drinks, and that the conduct of others would not serve as an apology for his conduct in the case. It may be well to remark that no respectable native, either Hindu or Mussalman, makes a common use of any intoxicating drink.

27: Sadabad.—A small village. Spent a long time this afternoon in the bazar to a quite attentive crowd. My catechist read the first chapter of Luke, and commented upon it for some time. I afterwards endeavoured to show for what reasons the Son of God became incarnate. I was much pleased with the attention that was paid. There appeared also, I thought, a good deal of seriousness amongst my auditors. In the evening a crowd came out to my tent, and remained more than an hour, affording me another opportunity of making known some of the truths of the Gospel, and which I gladly embraced. I was first, however, obliged to answer some queries they put to me on the subjects of geography and astronomy. Although what I taught on those subjects was much opposed to their own systems, they did not appe-

to be disposed to contradict it. Distributed a few books to those who could read.

Sabbath School at Agra—Account of the Taj Mahal—General notices of Agra.

On the 28th of December, Mr. Caldwell reached Agra, where he met with Mr. and Mrs. Warren, of the Allahabad Mission, who were at that city on a missionary tour.

Dec. 30.—Yesterday morning I preached to a pretty large congregation of European residents of this place, and in the evening had the pleasure of hearing brother W. In the same place brother W., myself and others, were gratified by the examination of a Sabbath school, which meets regularly every Sabbath, and is conducted much in the same manner as Sabbath schools in America. The Assembly's Shorter Catechism and the Union Questions, form the principal exercises of the school. The children, who generally number, as we were informed, about fifty, seemed to have made, on the whole, good progress for the time. The superintendent is Mr. Frazer, who was formerly a resident of Allahabad, and an elder of the little church which our brethren have there. In the afternoon I held a service in Hindustani with my servants and the people connected with my encampment. Intending to remain here as short a time as possible, I have employed most of Saturday and to-day in calling upon the missionaries and other friends of this place, so that but little time remained for direct missionary labour. I regret this, however, the less, as there are here six or seven missionaries.

This morning I paid a hasty visit to the *Taj Mahal*, the great object of attraction at Agra. It is, I suppose, by far the most splendid edifice in India, and perhaps not surpassed in the world. I shall not pretend to give an elaborate account of this magnificent structure. It is a large mausoleum built entirely, at least nearly so, of white marble, and erected some 200 years ago by the Emperor Shah Jahan, in honour of his Empress, Nur Jahan. "It is enclosed in a space of 300 yards, extending along the river Jumna, on which the city of Agra stands, and is nearly 190 yards square. A large dome rises from the centre, and is about 70 feet in diameter, and in height, inside, about 35 feet. Under this dome is a kind of octagonal palisade, richly fretted; within this are the tombs of the Emperor and his Empress, both exceedingly beautiful, and covered with a profusion of ornaments composed of various coloured stones set in—they are chiefly agates, cornelians, and blood-stone. Underneath these tombs is a vault where there are two other tombs of a plainer construction, which are said to be the real ones; on these garlands of flowers are constantly placed, and generally a light burning. On the panels or lower parts of the walls, flowers are carved in alto relievo." It is supposed that the entire design and superintendence were those of Italian artists. The building stands in the middle of a beautiful garden, which is also an object of great attraction.

The city of Agra itself presents a somewhat desolate appearance, and is chiefly interesting on account of its ruins. Its inhabitants, who are generally poor, are reckoned about 65,000, nearly three-fourths of whom are Hindus. The city, with the adjoining district, forms a very interesting field for missionary labour; and although, as was mentioned above, there are some six or seven missionaries of the Baptist and Church Missionary Societies at present here, yet there is still room for more. I regret that my time was so limited that I was unable to take a satisfactory view of the place.

[To be concluded.]

France.

EXTRACTS FROM THE ANNUAL REPORT OF THE EVANGELICAL SOCIETY OF FRANCE: APRIL 16, 1845.

Protestant Worship established in a city of 32,000 inhabitants.

Some Protestant families, living in the most important city of one of the Central Departments, who were entirely deprived of religious privileges, requested us to send them assistance. While we were taking measures to comply with this entreaty, a pastor, whom we have the pleasure of seeing to-day among the number of our collaborators, made a tour of evangelization in that quarter. Arriving at the city referred to, he perceived that the immediate establishment of evangelical worship would not only be a favour to the Protestants, but would excite the lively curiosity, we may say, even the interest of a good part of the population. Our friend endeavoured to avail himself of this happy disposition of their minds. At length he announced, in a manner sufficiently public, his purpose of setting forth, before all who might desire to understand them, the nature of the Scripture instructions which would be given regularly in the projected service.

This news produced truly a sensation among the inhabitants; you can judge of it by the account which an eye-witness has given us in the following terms; "The meetings of our brother continue to draw an extraordinary crowd. The saloon in which they are held, and which can hold about 350 people, the corridors, the stairs, the court, and even the entrances to the house, are filled every evening with all kinds of people. If the place permitted, certainly more than a thou-

and persons would be present. Notwithstanding the crowd, they give to the discourse the most serious and candid attention. The most distinguished persons are present, the magistracy, the bar, notaries, advocates, professors. It is, I assure you, an excellent introduction to the establishment of evangelical worship in this city, and the work of evangelization in which you are engaged. There are here certainly the elements of a church, perhaps of a great church, and of a work which shall finally extend itself."

God grant that the hopes of our correspondent may be realized! . . . Within two months, we have settled a pastor at a post in that vicinity, of which the population is more than 32,000 souls; and many things have occurred already to show that the conferences, of which we have been speaking have been neither unfruitful, nor transient in their influence.

A Pastor encouraged in his new field of labour—Solemn Funeral Ceremony—New Testaments sold.

In a Department near the one of which we have been speaking, and in a town inhabited by 14,000 people, some Protestant families, equally destitute of religious privileges, have applied to our Society to relieve them from their sad condition. We endeavoured the more to comply with their request, because, independently of the lively desire which we always feel to respond to such appeals, we knew also that a crowd of persons, belonging in form to another communion, were favourably disposed to profit by the evangelical preaching which we were anxious to establish among them.

The pastor to whom we have entrusted that post has been settled there since the beginning of this season. . . . A few days after his installation, he was called to the dying bed of one who had most ardently desired his arrival, and this because, wearied and laden in her own soul, she had learnt to appreciate the benefit which the counsels and prayers of a faithful minister of Jesus Christ would bring to her. And her expectation was not disappointed.

On all sides, and at great distances from his residence, this pastor is received in the most encouraging manner, not only by our co-religionists, who are numerous and widely scattered in that part of the country, but also by the other inhabitants. That you may appreciate what we now assert, we shall carry you with us to the gates of a second-rate town in that Department, and then to a mansion where worship has been lately established by the care of the proprietor, a pious and devoted man. There, for some Sabbaths, our agent has had the charge of conducting the meeting. Four or five hundred persons presented themselves to take a part in it. Now, as the saloon where they met would not hold more than one hundred, there also the corridors, the stairs, the entrances to the house were so crowded, that it was necessary to make the people withdraw. At the two following services, thanks to measures taken beforehand, things passed more quietly, and then, so far as we can judge from the recollections of the assistants, they took a true interest in the word preached.

But it is not only in that part of the field of labour that a wide door is open for the Gospel. Other communes have already broken with their clergy. In travelling through one of these lately, our evangelist met the funeral of a deceased person. At the head of the procession walked a municipal officer, who seemed to preside at the ceremony; in fact, when they reached the grave, this magistrate knelt down in silence, with all who accompanied him, until the coffin was covered with earth. "There was in all this," said our friend, "something solemn, but something cold and frozen as the tomb. I learned that this family, and many others of the same place, had completely separated from the clergy of their parish, with whom they would have nothing to do. Moreover," our correspondent adds, "a similar fact exists in another locality of the same district. After discussions with their spiritual guide, the inhabitants declared themselves willing to rally with the Protestants. A colporteur, having visited them shortly afterwards, was fully received, and sold to them many copies of the New Testament. At the conclusion of his visit, twenty-three of them made, on Christmas day, quite a long journey to take part in the religious service which was celebrated in the Protestant temple nearest to their village."

Miscellaneous.

STATE OF RELIGION IN FRANCE.

The following account of the state of religion in France, is from a speech recently delivered in Edinburgh, by a French Protestant minister of the Gospel, M. Marzials. It is particularly important in connection with the declaration of D'Aubigne, that it is in France especially that the great European battle with Popery is to be fought. "Popery," said D'Aubigne, on a recent occasion, "is now the great enemy to be overcome upon earth. To no country would it prove more formidable than to England; and God, who chooses his soldiers from whence it pleases him, seems to call more especially upon those in England who know his Word, to come forth to the glorious conflict. But the question is, where are these Christians to fight with the enemy? Is it in England only, or is it elsewhere?

"France is the stronghold of Popery. Not Italy, not Spain, not Germany—but France—. This is even openly avowed at Rome itself. And it has almost ever been thus. The greatest theologians of the Romish church belonged to the University of Paris. And at the present time those Jesuits—those missionaries who are spreading themselves throughout America, the islands of the Southern Ocean, China, and over the face of the whole earth, have gone out from France.

"It is, therefore, in France that Popery must be encountered. You, my dear friend, have seen and understood this, and at the same time, have felt convinced that the battle must be fought by Christians whose native tongue is French."

"What, said M. Marzials, is the present state of things in my country? You are fearing Popery here, and you are right; you wish to destroy Popery, and you are right; but when you wish to purify a stream whose source is poisoned, what do you do? Why, you go at once and cleanse the source. Well, the source of Popery is in France; and if you want to destroy Popery, you must go to France and do it. Look at the map of Europe. What is Popery in Spain? It is nothing. What is Popery in Portugal? It is nothing. What is Popery in Switzerland? It is nothing. In Rome, Popery may look very well; but even there its power and energy are almost gone. I repeat, therefore, if you want to destroy Popery, you must come over to France and do it. I am sorry to say that it is increasing there every day. Why, ten years ago it was almost nothing, but now it is a great power. Allow me to mention a few facts, in illustration of this. Ten years ago I was in Paris, and I went on one of their great festival days to hear a celebrated preacher of the Popish church in Notre Dame, a cathedral which is capable of holding five or six thousand people. Well, there were scarcely 200 persons present to hear the sermon then preached, and amongst these there were not twenty men. In 1844 I went to the same place to hear the same man, and I found a congregation of 5000 people there, and amongst these were not 200 ladies. This was also a week day. I regard this as a marked proof of the progress of Popery in Paris, and you have all heard that Paris is France, and France is Paris. If you can speak of the revival of Popery in Paris, you may be sure that the same thing holds true of the departments.

"I shall mention another fact to prove the same thing. You are, perhaps, not aware that a great part of the power of the church of Rome lies in her schoolmasters. These schoolmasters are half-lay-men, half-priests. They take the children almost from the cradle, and they mould their minds in the mould of Popery. In this way they get a great hold over the nation. In 1831, there was a great opposition in the country to the national schools being placed in the hands of these Popish schoolmasters. At present, however, I believe that out of 44,000 communes or villages having a national school, 39,000 are entrusted to those very schoolmasters who, in 1831, were turned out of every parish. I shall mention another fact—though I beg to be understood as by no means defending or approving of it. In 1832, the palace of the Archbishop of Paris was attacked by the populace, and yet, though the police were present, they durst not interfere to prevent it, because it was felt that the movement, although altogether operated by the mob, was supported by the majority of the nation. In contrast to this, we have at present a contest going on between the government and the University of Paris on the one side, and the Jesuits on the other, in regard to the education of the people; the government are almost afraid to move against the Jesuits, knowing that the latter are supported by the great body of the nation. The Catholics are no longer a weak minority, but a vast majority of the people. I believe that the end in view is not only to consolidate the power of Popery in France, but to make that country the workshop of Popery for the whole world. But even if this were not the case, we are right to attempt to destroy Popery in every country. I care not if there are Papists in this room, for I have stated my opinion of them in the presence of the most influential members of that faith in

France; and I would repeat it here, that I hate Popery with a thorough hatred; and why? Not because the blood of martyrs runs in my veins; not because my own grandmother was nearly starved to death in prison in 1782; I can forget that, or if I do remember it, it is only to recall the glory of my family, that they were reckoned worthy to suffer for the cause of Christ; but because I love France; because Popery has trampled my nation in the dust, and brought her down in the scale of nations; because Popery hates the Bible, and will give the people nothing but dark and false tradition; and because it has been a damning system to many thousands of souls.

"But I have good news as well as bad news to tell you of my country. If we have a cloud above us, we have also a beautiful ray of the sun shining upon us. There is a great revival amongst the people in our Church, and even in the Popish parishes, and towns, and villages. In the Protestant church of France there are now more than 200 ministers engaged in faithfully and earnestly preaching the Gospel of our Lord and Saviour Jesus Christ, and numerous flocks who are exceedingly blessed in their ministry."

He then proceeded to refer to the great good which had been, and is still being achieved in France by means of a class of men known by the title of colporteurs. He described this class as a body of humble Christians, generally taken from the lower grades of society, who knew the Gospel, and felt its power, and were full of strong common sense, and who, dressed in a kind of blouse, with a bag on their back filled with Bibles and New Testaments for sale, went about from village to village, and house to house, never leaving one village to go to another, till they had visited all the houses in it, unless prevented, as they often were, by the interference of the Popish priest. Of these men there were in France about 120, who, within the last eleven years, had sold or distributed no fewer than between five and six hundred thousand copies of the Bible and New Testament, and who, in this way, had been the means of effecting an amount of good which it was impossible to calculate. In many villages Popery had been shaken to its very foundations by the mere reading of the Word of God, as circulated by these poor men; and in forty-seven villages had been entirely rooted out.

M. Marzials here related a story of a Catholic, residing at Hazebrouk, near Cassel, where there was no Protestant, who, on happening to read a copy of the New Testament, which he had bought from a Colporteur, became convinced of the errors of Popery, and renounced it, and at length became surrounded by a congregation of ninety-two persons holding the same views as himself; and all this without the operation of a single Protestant influence, either in the shape of man or book, beyond the simple reading of the Word of God. In fact, the person referred to did not imagine he was a Protestant at all, for he had always been accustomed to look upon that body as a most dangerous class of the community; and he was quite surprised when, driven from his native town by the persecution of the Popish priest, he happened to go into a Protestant place of worship in a village about fifteen miles from Lille, and heard the same doctrines delivered to the people there which he had discovered for himself in the word of God." New-York Evangelist.

FREE CHURCH OF SCOTLAND—MONEYS RAISED FOR RELIGIOUS PURPOSES.

In the short space of two years, 530 churches have been erected, at an expense of £335,000, of which £285,000 is already paid. There are 70 other churches in progress which will be completed in the present year; and it is assumed that 140 in addition to these will ultimately be wanted, raising the whole number of congregations in connexion with the church to 740. This is exclusive of 42 *quoad sacra* churches, possession of which is disputed by the Establishment. The whole sum collected for church building is £320,000. Last year the Sustentation Fund produced £52,500, leaving the ministers then employed about £100 a year each. In the present year the produce of the fund is £75,500, yielding each clergyman £122. This allowance from the Central Fund is a guarantee to the ministers of the weaker congregations against extreme poverty, but each congregation is expected to add to, or "supplement" the allowance in proportion to its means, and the duty is rarely neglected. Indeed, we believe that most of the clergymen in towns are as well paid in the Free Church as they were in the establishment, though their brethren in thinly peopled districts are of course less fortunate. In addition to the sums mentioned, about £100,000 has been raised for missions in the two years, and £120,000 more for what is called the Congregational Fund. Altogether, the sum raised and expended amounts to £725,000,* exclusive of £60,000 subscribed for schools and a new college, which will be forthcoming when required. These astonishing pecuniary efforts have been made by a small part of the population of Scotland, (probably not exceeding one-fourth,) consisting partly of the working, but chiefly of the middle classes. Very few of the landed proprietors, or what are called the gentry, or persons combining fashionable habits with independent means,

* [About $3,550,000.]

adhere to the Free Church. Its strength lies among the serious, thoughtful, and busy classes, including, no doubt, some men of considerable wealth. The disruption was a bold experiment, and the success with which it has been carried through, exhibits a most gratifying proof of the vast resources which an intelligent people, acting in union, can find within themselves for the accomplishment of any object which stirs the depths of their moral feelings.—*Scotsman.*

ANSWERS TO OBJECTIONS AGAINST ENGAGING IN MISSIONARY SERVICE.

The Journal des Missions Evangéliques, of May last, contains an Appeal of a missionary in South Africa to the Christian Youth of France, the object of which is to awaken a deeper interest on behalf of Foreign Missions, and to induce a larger number of persons to become missionaries. We insert a few extracts from this paper.

. . . This subject ought earnestly to occupy the pious and serious youth of our churches, for it is in them that all our hopes for the future are placed. In what can you better employ your health, your education, your talents, than in carrying the Gospel to the modern Gentiles? Once regenerated by grace, you believe, and with good reason, that you are no longer your own, but his who has redeemed you; you are not enrooted in the soil of the country by the cares of a family; you have not yet contracted any engagement with this or that particular church; seize then the fit moment for enlisting with joy in this war.

'But no,' some of the young friends to whom these reflections are addressed will say, 'we love our country, and she calls for our services.' The sentiment is praiseworthy and noble, I readily admit; notwithstanding, I am able to affirm that there are many ways of serving one's country and one's church. The ambassador who resides at a foreign court, the consul who watches in a distant land the interests of his countrymen, have not thereby ceased to serve their country; neither have the delegates of the church, who represent her among pagan nations, in order that they may labour in her name, and propagate her faith and her hopes. Did not Joseph, in saving Egypt, directly save his own family and his father's? Would St. Paul have deserved better of his country, if he had restrained himself to preach only to the Jews? And if the salvation of the world is incompatible with the well-being of one's country, wherefore did our Saviour expressly command to preach his Gospel to every creature? Let us then say with a man whom we cannot suspect of injustice towards his country, the pious Fenelon: 'I prefer the world to my country, my country to my family, and my family to myself.'

See another objection, not less plausible than the first, which has doubtless deprived the missionary work of more than one young man of devoted piety. 'For a work so difficult,' one tells us, 'it is necessary to have a calling from on high, and as I am not sensible of any extraordinary vocation, I do not feel myself called.' A missionary ought, indeed, to have a call from on high, but not a more extraordinary one than that of every pastor who engages in the work of the holy ministry. . . . Ask those who have been most favoured in the missionary work, if they have had any supernatural vocation? They will tell you they are but as other men. They have walked by faith, well persuaded that God will enable them to accomplish the work which himself has enjoined; and, in point of fact, they have not been disappointed of their expectations; Christ has said to them: 'Let it be unto thee according to thy faith.'

'But the perils of this service are so numerous, that I do not perceive in myself courage to meet them.' Consequently, he who allows himself to be turned aside from the work of works by this consideration, would require us to prove that he runs neither risk nor peril in his own dwelling, that his own roof shall afford him shelter from accidents, sickness, and death. Do we not admit, disciples of the Gospel, that without the tender care which our heavenly Father bestows upon us without ceasing, our frail life would be exposed to those dreadful accidents to which all are liable? 'This granted, do we deny that God is either able or willing even to interpose in a special manner to protect his own from the perils of the sea, the snares of wicked men, or the cruelty of barbarians? The man who trusts in God is protected by the invincible shield of Providence, which renders him invulnerable till his work is done. He who supported Peter on the water, who set him at liberty when his persecutors were about to put him to death, who caused the fetters to fall from the feet of Paul and Silas, without whose permission not a sparrow falls to the ground, He is still at the helm; he still holds the reins of universal government; he still watches over his Church with a special care. How many zealous and faithful missionaries, such as Schwartz, Elliot, Mayhew, Schmidt, Carey, Morrison, have grown gray-headed in the service of their Master? And how many others, arrived at an advanced age, old oaks whom the storms have not uprooted, are still standing to witness that longevity is not incompatible with the laborious life of a missionary? What do I say—have we not, notwithstanding the disadvantage of their more frail sex, the example of our sisters in the faith? Can we forget the courage and devotedness of the ladies Judson, Winslow, Ellis,

and so many others yet in the field of their labours, who, if they are less celebrated, have not less offered their lives in the service of missions? Shall we have less courage than these obscure heroines? Courage! the merchant, excited by the bait of gain, the adventurer, ambitious of a celebrated name, knowing that those who seek to solve any problem must not shrink from dangerous voyages on the ocean, boldly commit themselves to the fierce waves. Every year, thousands of Swiss, of Irish, of Germans, emigrate to distant lands; they all prosper, and shall not we too prosper when it is ours to carry glad tidings to idolatrous nations? . . .

Mission-House: New-York, August, 1845.

RECENT INTELLIGENCE.

China Mission.—The Rev. Hugh A. Brown arrived at Hong Kong on the 10th of March last, after a favourable voyage. He expresses himself as much indebted to the officers and passengers of the Huntress for their kindness to him. Religious services were conducted regularly when the weather permitted. Two of the crew, previously under serious impressions of religious things, were made partakers, it is hoped, of redeeming mercy. Letters from Macao and Hong Kong, of a few days' later date than were acknowledged in the last Chronicle, mention the sailing of Messrs. Loomis and Culbertson and their wives for Ningpo. A letter from the Rev. R. Q. Way, dated at Ningpo, February 17th, says: "We prefer this city as a place of residence to any station in China. The climate is very agreeable and cold in winter, so that we have already had three or four snow storms. . . . We live across the river from the city, but frequently visit it. Though we always draw a crowd after us, they are quiet and for the most part well-behaved. Dr. McCartee now resides in the city. . . . Our efforts thus far have been directed principally to acquire a knowledge of the language. In this our progress seems rather slow, but we hope to succeed at last."

Iowa Mission.—By a letter from the Rev. S. M. Irvin dated June 16th, we learn that the Rev. Mr. and Mrs. Coon and Mr. Irvin had safely reached their station. The workmen were employed on the buildings for the manual labour boarding school.

Allahabad Mission.—Mrs. J. Wilson and her children arrived at this port, New-York, on the 30th of June, after a rather tedious but comfortable voyage in the ship Brunswick. Mr. Wilson accompanied his family to Calcutta, and after seeing them embarked returned to his station. The object of Mrs. W.'s visit, as stated in the Chronicle for May, is to make arrangements for the education of their children. We are glad to mention that her health has received much benefit from the voyage. At the time of our going to press, no letters have been received from India, of later dates than were acknowledged in the last Chronicle.

EXTRACT FROM A LETTER OF THE REV. W. S. ROGERS, AGENT OF THE BOARD.

An example worthy of imitation.

The little church at ——, Ohio, on last Sabbath raised nearly $50 by subscription for the Foreign Board. They are very weak, and give their pastor, Bro. ——, only $150 for the half of his time. It was a noble effort. Bro. —— thinks they will make the sum $50 or more. It is important to get the churches to aim at $1,00 per member, making this the lowest sum, and going as far above it as they can. This little weak church came very near it, for those who were present. Any of the churches could do it, if they would try. Suppose you give them a hint on the subject. Let this be the mark for the whole church this year. The wealthy churches must of

course go far above to make up for weaker ones, and those who do nothing. But I am persuaded that sum could be raised without oppressing any one.

[In connection with this extract, we would refer our readers to the example of the Free Church of Scotland, as presented in a short article on the last page. With a willing mind, and with suitable conceptions of the missionary work, we doubt not that our churches, imitating the example so nobly set before them in Scotland, could raise a far larger sum for the Board than has ever yet been placed at its disposal. If there were a heart among us to go and do likewise, we believe our churches would enjoy more of the smiles of heaven upon their best interests. ED.]

Contents of the Foreign Missionary for August.

Third Notice of the United States Exploring Expedition, with extracts.
Objections answered.
Letters to Good Children about Missions.
Press Physicians in Pagan Lands.
Progress of the Gospel in Siam.
Recent Intelligence from Missionaries of the Board.
Donations to the Board of Foreign Missions.
A Missionary's Wife.
Children in Mrs. Mundy's schools.
Contrast between Christian and Heathen New-Zealanders.
Bechuana Sorceresses.
The state of Woman in Dahomey.
Poetry—The Contrast.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1845.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath ch, mo. con, 50 00

SYNOD OF ALBANY. *Pby. of Troy.*

Cambridge, 1st ch, 15 00

Pby. of Albany.

Albany, 3d ch, sab. sch, 5th ann. pay't to ed. *Meaden Hand* in India, 25 00

SYNOD OF NEW-YORK. *Pby. of Bedford.*

S. Salem ch, mo. con, 87; Poundridge ch, 9 96 00

Pby. of Long Island.

Fire Place ch, Bell Port 11 94

Pby. of New-York.

Brick ch, mo. con, June, 7 56; Wallaboat ch, E. Brooklyn, mo. con, 5 75. *Also*, Washington's Letters on Agriculture, presented by Franklin Knight, valued at $2 50. Hammond-st. ch, N. Y., mo. con, June, 4 13; Madison avenue ch. N. Y. mo. con. June, 3 53; Duane-st. ch, N. Y. Thomas H. Faile, 100; mo. con, June, 22 56; First ch, N. Y. mo. con. June. 56; Fifteenth-st. ch. N. Y. sab. sch. coll. for May, 3 19; Brooklyn First ch, mo. con, 25 40; Jersey City ch, mo. con, June, 26 44 254 56

2d Pby. of New-York.

West Farms ch, sab. sch. 10 00

SYNOD OF N. JERSEY. *Pby. of New Brunswick.*

Bound Brook ch. 15; Princeton ch, 'a lady—H.' 10; New Brunswick ch, mo. con, 27 33 52 33

Pby. of Newton.

German Valley ch, don. of Rev Mr. Vermilyea 20 00

Pby. of Raritan.

Amwell 1st ch, 25 00

SYNOD OF PHILA. *Pby. of Phila.*

Phila. North ch, 23 25; Phila. 'a lady,' pr Rev. C. Webster, 10 33 25

Pby. of Donegal.

Leacock ch, 24 25; Lancaster ch, 50; Pequa ch, 8 62 82 87

Pby. of Carlisle.

Greencastle ch, miss. box of children of Rev. J. T. M. Davie, 4 35; Waynesboro' ch, E. J. D. M'Gaughy, 65 cts. 5 00

Pby. of Northumberland.

Danville ch, Pa. la. miss. soc. 36 76; Northumberland, John B. Boyd, 5 41 76

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Indiana ch, 25 35; Bethel ch, 19 57; Murrysville ch, 4; Gilgal, fem. miss. soc, 13 37; Perry ch, 4 66 29

Pby. of Ohio.

Pittsburg, 2d ch, inf. sch. sup. Rev. A. P. Happer, 10; do. 1st sab. sch. sup. do. 15; Highland ch. 23 82; Mingo ch, 18 66 82

Pby. of Clarion.

Richland ch, 5 12

SYNOD OF WHEELING. *Pby. of Washington.*

Cross Cr. ch, 53 59

Pby. of New Lisbon.

Salem ch, fem. miss. soc. 27 25; Canfield ch, mo. con, 10 30 37 55

SYNOD OF OHIO. *Pby. of Zanesville.*

Pleasant Hill ch, 2 00

Pby. of Hocking.

Marietta ch, 4 56; Gallipolis ch, 12 16 56

SYNOD OF CINCINNATI. *Pby. of Miami.*

Dayton ch, mo. con, 15; Washington ch, 23 38 00

SYNOD OF INDIANA. *Pby. of Salem.*

Ebenezer ch, 1 65; Sharon ch, 2 3 65

Pby. of Vincennes.

Evansville 1st ch, 16 00

Pby. of Madison.

Vernon ch, 8; Graham ch, 6; New Washington ch, 10 24 00

SYNOD OF ILLINOIS. *Pby. of Iowa.*

West Point ch, 2 66; Everhart's settlement, 1 57; Lina Grove ch, 5 37, of wh. Samuel Stewart, 3; Fort Madison ch, 50 cts. 10 10

SYNOD OF MISSOURI. *Pby. of Potosi.*

Bellevue ch, 6; Potosi ch, Mrs. Mary E. Cowan, 5 11 00

Pby. of St. Louis.

Eagle Fork ch, 4 19; Meline Cr. ch, 7 50; St. Louis, 2d ch, mo. con, 25 55; Mrs. Manuel Lisa, for Press at Lodiana, 1; St. Louis, 4th ch, 4 31 42 55

Pby. of Palmyra.

Auburn ch. 3 81

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Mulberry ch, Wm. Q. Morton, 25; Dr. Q. Morton, 5, to con. QUIN MORTON, l. m.; Louisville. 1st ch, mo. con, 9 10; Louisville, 3d ch. mo. con. 12 25; Louisville juv. miss. assoc. 7 58 35

Pby. of Muhlenburg.

Bethany and Livingston chs. 11 00

Pby. of Transylvania.

Springfield ch. 7; Buffalo Spring ch, Stanford, 30; Springfield ch, to re-establish the Press, burnt in India—by a private solicitation from a few friends, 35 72 00

Pby. of W. Lexington.

Georgetown ch, 2 12; Salem ch, 20 22 12

SYNOD OF VA. AND N. C.

Proceeds of sales of furniture of Central Board, 7 99

SYNOD OF VIRGINIA. *Pby. of W. Hanover.*

Buffalo ch. 85 00

Pby. of E. Hanover.

Richmond, 1st ch, sab. sch. sup. orphan boy, 25; mo. con, 16 14 41 14

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Centre ch, 25; '——,' a lady, 50 cts.; Shiloh ch, 11 50; Philadelphus ch, 9 25; Black River Chapel, 5 55; Rock Fish ch, 4 38; Grove ch, 13 65; Galatia ch, 2; Long-street ch, 4 11; China Grove ch, 11; Bethesda ch, 5 25; Lumber Bridge ch, 5 75; St. Paul's ch, 7 35; Bluff ch, 15 50; Antioch ch, 3 10; Bethel ch, 16 67; Sardis ch, 10 44; '——,' cash per Rev. A. Baker, 10 161 00

Pby. of Orange.

Spring Grove ch, 2; Milton ch, 25; Danville ch, 46; Greensboro' ch, 66 80; Bethel ch, 3 50; Nutbush ch, 10; Spring Hill ch, 6 50; '——,' Rev. David Dickey, 5; '——,' Mrs. E. A. Puryear, 2; '——,' miss. box in house of Rev. Jesse Rankin, for Rev. J. C. Rankin, 2 168 80

SYNOD OF W. TENN. *Pby. of W. Tennessee.*

Mt. Pleasant ch. 11 00

Pby. of Nashville.

Nashville, 1st ch, add'l. 140 00

SYNOD OF S. C. AND GA. *Pby. of S. Carolina.*

Willington ch, mo. con. 10 00

Pby. of Charleston.

Charleston, 2d ch, mo. con, June, 34 75

Pby. of Hopewell.

Augusta ch, ann. coll. 210; do. fem. for. miss. soc. 54 50 264 50

Pby. of Flint River.

Alcovia ch. 5 00

Pby. of Florida.

Quincy, Rev. Joshua Phelps, 1 50; mo. con, 10; special for Press at Lodiana, Wm. Forbes, 20; Dr. Davidson, 5; Rev. J. Phelps, 5; Mrs. Smallwood, 3; Mrs. Wright, 2 50—in all for Press, 35 50 47 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Hope, James KNOX, 50 cts.; Gainesville ch, 330 330 50

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Salem ch, Black Cr. settlement, 2; '——' Peter M. McLeod, for China Mission, 1; Pine Ridge ch, 26; Bethel ch, 20; Natchez ch, sab. sch, 8 56; mo. con, 71 92 229 90

LEGACIES.

Sunbury, Pa., Miss Jane Brady, 5; Moses Middlewart, dec'd, per Samuel Stewart, Ex'r, bal. 316; Thos. Patterson, dec'd, 253 99 574 99

MISCELLANEOUS.

Mission box in Mission House Museum 4 06

Total $3,943 89

Donations in Books.

Five sets of the Books of the 'Calvinistic Book Concern,' making in all 70 volumes, presented by the following persons:—

Rev. Joseph McCreery, Ala., for Gopi Nath Nundy, India	5 vols.
Rev. James M. Young, Ala., for Golak Nath, India	5 "
Rev. David Pressly, Miss., for India Missions	5 "
Mr. William Bonner, Ala., for Scotch Free Church, India	15 "
Mr. William Bonner, Ala., for India Missions	10 "
Mr. Wm. L. Young, " " " "	5 "
Mr. Robert Bell, Miss., for Ref. Presb. Mission, India	5 "
Rev. Hugh Montgomery, Miss., for Scotch Free Church, India	5 "
Rev. H. H. Johnson, Ohio, for China Mission	5 "
Rev. James Coe, " " " "	5 "
Rev. Joseph Thompson, Ill., " " "	5 "

Donations in clothing, &c.

Indianapolis, La., fem. sew. circle, one bundle clothing

Union, Monroe Co., Va., fem. miss. soc., one box clothing, valued at 40 86

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. AUGUST, 1845. No. 8.

Board of Domestic Missions.

ACTION

OF THE

GENERAL ASSEMBLY,

AND OF THE BOARD OF MISSIONS, IN RELATION TO THE EXECUTIVE COMMITTEE AT LOUISVILLE, KY.

☞ In the last number of the Chronicle, we published the whole action of the late General Assembly in relation to Domestic Missions; a part of this action was, to direct their Board of Missions to appoint an Executive Committee for the West and South West, to be located at Louisville, Ky. Since that number was published, the Board have had a special meeting, and have adopted measures for carrying into effect the directions of the Assembly. For the information of the churches, and more especially of the *Missionaries* and *Presbyteries in the West*, we publish here the proceedings of the Board; and that the whole matter may be better understood, we republish, as introductory to the resolutions of the Board, so much of the action of the Assembly as relates to this subject.

Extract from the Minutes of the General Assembly, at Cincinnati, Ohio, May, 1845.

The very great extent of the field of operations of the Board of Missions, extending from the New-England States, to the extreme boundary of civilization in the West, and from the Northern Lakes to Florida, embracing every variety of habits, feelings, and interests, and an equal diversity in the nature of the feeble churches, and destitutions to be supplied, renders it next to impossible for any body of men, located at any given point within the Territory, however wise, and energetic they may be, to manage to the best advantage all the cases that arise. The present is also a great crisis in the affairs of the Protestant churches of our land, owing to the rapid increase of popery, and other heresies, many of which are entirely local in their character, and require to be promptly met by suitable men. The Valley of the Mississippi has especially been selected as the great field, in which Popery has declared her design to fight the battle for empire in this republic. With these considerations in view, together with the fact that the churches are by no means awake to the dangers which environ them, and the necessity of not suffering themselves to be outdone by the other Protestant denominations, while the General Assembly deem it altogether inexpedient to change the location of the Board, they adopt the following plan for giving increased activity and efficiency to its operations:

1. That a Committee be appointed by the Board with similar powers to that already located at Philadelphia, to hold its meetings at Louisville, Kentucky, and to report monthly to the Board.

2. That a Secretary and General Agent be appointed by the Board, to labour in connexion with the above Western Committee, with a Treasurer and other necessary officers.

3. That the supervision of the Western and Southwestern fields (the boundaries of which are to be designated by the Board) be committed to the above Committee, so far as procuring and locating missionaries, and obtaining funds, are concerned. But neither the Eastern nor Western Committee shall locate a missionary, for whose support they have not in their respective treasuries the necessary means, without the consent of the Board.

4. That the Board at its monthly meetings shall, upon the reports of these Committees, make such transfers of funds as shall be found most expedient for furthering the best interests, and shall assign the particular fields in which the agents shall labour.

Action of the Board of Missions.

The Board held a meeting in Cincinnati, and appointed an Executive Committee for the West; it was deferred to a future meeting, to adopt the necessary measures for carrying into full effect the action of the Assembly. A special meeting of the Board for this purpose, was held in the Mission Rooms, Philadelphia, on Monday, the 30th of June; previous notice of this meeting was given by an advertisement for two successive weeks in the Presbyterian, and letters were addressed to all the members of the Board within reaching dis-

tance of Philadelphia. The meeting was well attended. In the absence of the President, the Rev. Dr. Green, the Rev. Dr. Miller, of Princeton, N. J., was called to the chair. The meeting being opened with prayer, the proceedings of the General Assembly, relating to the appointment of a Committee for the West were read, and after mature deliberation, and a free and full discussion of the whole subject, the following resolutions were unanimously adopted:

Resolved, 1. That *for the present*, the Western and Southwestern fields, which by the direction of the General Assembly, are placed under the supervision of the Executive Committee of the Board at Louisville, embrace the following Synods, viz.: Cincinnati, Indiana, Northern Indiana, Illinois, Missouri, Kentucky, West Tennessee, Mississippi, and Alabama, with the missionary ground included within the limits of these Synods; and should the Synods of Pittsburgh, Wheeling, and Ohio, or any one of them, at their next meeting in the Fall, express a desire to be included in the Western and Southwestern Agency, that they, or such one or more of them as desire it, be so included.

Resolved, 2. That a full list of all the missionaries now in commission in this field be made out, and transmitted to the Committee at Louisville, and that this list contain the following items. 1. The date of the appointment of each missionary. 2. The time for which he is appointed. 3. His field of labour. 4. The compensation promised him. 5. The amount which has been paid on his present commission. 6. The amount remaining to be paid.

Resolved, 3. That the Committee at Louisville be directed to keep a regular account with all the missionaries now in commission, or who may be appointed or reappointed within the limits of that agency, and for this purpose, the Board direct that books be opened at the office there, and a separate account be kept with each missionary, giving him credit on the receipt of his quarterly reports, and charging him all moneys paid. That a similar account be kept with the agent or agents employed, with the Secretary, and all others who may receive compensation for labours performed. And when money is paid and entered, the object be specified on the book: whether for salary, travelling expenses, or any other purpose, and that a distinct account be kept of all contingent expenses, specifying each item.

Resolved, 4. That the missionaries of the Board, under the supervision of the Committee at Louisville, be directed to send to the Secretary of the Committee at Louisville, a *duplicate* of each quarterly report to the Board. These missionaries are expected, according to the instructions in their Commission, to send regular quarterly reports to the Board, as heretofore, and in addition, under the present regulation, they are directed to send, at the same time, *copies* of these reports to the Committee at Louisville, to enable that Committee to keep their accounts. The missionaries within that agency will receive their pay from the treasury at Louisville, on orders of that Committee.

Resolved, 5. That the Presbyteries included in that agency, in accordance with what is understood to be the direction of the General Assembly, be instructed to make their applications for the appointment, or reappointment, of missionaries to the Committee of the Board at Louisville.

Resolved, 6. As all commissions for missionaries employed by the Board must be issued by the Board, and signed by the proper officers of the Board—in order, as far as is practicable, to prevent delay, and facilitate our missionary operations in the West—it is hereby directed that blank commissions, signed by the President and Corresponding Secretary of the Board, be forwarded to the office at Louisville, and that the Committee there be authorized to fill up these commissions for the missionaries they may appoint, or re-appoint, within the limits fixed by the authority of the General Assembly, viz.—that no appointment is to be made, and no commission given, for the payment of which they have not the means in their own treasury, without the consent of the Board first obtained.

Regulations for the Government and Direction of the Executive Committee of the Board, at Louisville, Ky.

Resolved, 1. That the Committee hold regular meetings—the Committee, for the present, to determine for themselves, how frequently these meetings are to be held; that they keep full minutes of all their proceedings, and, on the first day of each month, transmit a full and fair copy of the minutes of the preceding month, duly attested, to the Corresponding Secretary of the Board, to be submitted to the Board at their monthly meeting: that *three* members convened at the time and place appointed, be a quorum for the transaction of business: and that the Chairman, when requested to do so by any two members, shall call special meetings of the Committee, due notice of which shall be given to all the members.

Resolved, 2. That it shall be the duty of this Committee to obey any instructions given to them, and to carry into effect any measures resolved on by the Board; that they have the power, within the field assigned them, on regular application from any Presbytery, to appoint missionaries, assign them their field of labour, and fix their compensation, subject to the limitation assigned by the General Assembly: "that

they are not to make any appointments beyond the resources in their own treasury, without the consent of the Board."

Instructions to the Treasurer.

Resolved, That the Treasurer at Louisville be instructed to keep a full and accurate account of all moneys received and disbursed for missionary purposes, stating the sources whence received, and the persons to whom, and the objects for which it may be paid out; that the Treasurer pay no money, except on regular order from the Executive Committee, signed by their Chairman, and endorsed by the Secretary, and that on the first day of each month, the Treasurer make out, and transmit to the Corresponding Secretary of the Board, at their office in Philadelphia, a report for the preceding month; this report to embrace the following items.

1. The moneys received, and from what sources.
2. The moneys disbursed, to whom paid, and for what purposes; and,
3. The amount in the Treasury, at the date of the report.

Letters from Missionaries.

Iowa.

FROM A MISSIONARY IN HENRY COUNTY.

On the last Sabbath of May, and the first Sabbath in June, we enjoyed the privilege of a communion season at both my places of preaching. The attendance was remarkably good; nothing like the number collected could crowd into the church; a very great number, nearly one half, had to remain without, and many rather than bear the heat of the sun on the prairie returned to their homes. What a comfort a few trees around our churches would be? but it will require time for the industry of man, to supply nature's lack in this respect in our prairie country. There was more than usual solemnity in the audience at both stations. Since my last report I have preached once to the little church I organized some time since in Burlington. I was much pleased with the attendance, and with the spirit manifested by this little flock. I also preached at Spring Creek church, five miles south of Burlington. An interesting people worship at this church. I do hope that the brother engaged for these churches, will not fail to come to them, and that he may meet with a favourable reception among them. These two churches, for the present at least, should not be separated: together they will form an interesting and important pastoral charge. On the last Sabbath of this month, Providence permitting, I will by appointment be with the church at West Point. This church is suffering much on account of being so long without a pastor. I do wish some of our young brethren of the East could be prevailed upon to come, and spend if it were, but a few of their first years in the ministry here. The call for faithful ministers is loud and pressing.

Indiana.

FROM A MISSIONARY IN DELAWARE COUNTY.

The people anxious to hear the Gospel.

This day completes another quarter of my missionary labours, and it has been one of interest, and I trust, to many it will be found one of profit. Since I returned from the East, about the first of April, unusual demand has been made upon me for ministerial services. I have had a number of appointments in new places, some of which present flattering prospects for usefulness. The people generally are anxious to hear the Gospel; almost in every place I preach the congregation is large; this is true of the week-day, as well as Sabbath appointments. Often, the house, barn, or meeting-house is crowded with attentive hearers. The prospect is very encouraging. Last Sabbath I administered the Lord's supper in the R.... Church where we received eight new members. The house although large, for a new settlement, was by far insufficient for the large congregation in attendance. That church, although organized but a few years since, numbers now about *sixty* members. They have a flourishing Sabbath-school, which numbers *eighty* scholars. I expect to organize a church next Saturday week in Y...., six miles below this, on White River. It will be composed of the members of this church, who live in that place, and vicinity. The cause of temperance has not been on the advance in this missionary field for several months past. In the church, there is, in regard to that important subject, a good state of things for which we are indebted to the blessed influence of the Gospel. The people, in this place and vicinity have suffered greatly within a few

months from a disease, which is called the *black tongue*; some forty persons have died with that complaint, in and around this place. It is now abating, for which we desire to be thankful.

Ohio.

FROM A MISSIONARY IN JEFFERSON COUNTY.

An old field revived.

. . . The field in which I labour is one of considerable extent; the face of the country is very uneven, and the families are very much scattered. It is quite an old field too for this section of country. It is nearly, or quite forty years since the C . . . . . church was organized. It was once quite a flourishing congregation, but through mismanagement, and otherwise, it has been torn, and scattered, and wasted, until there is but a fragment of it left. The church was reduced to *thirty-four* members when I visited them first, last fall, and the number of hearers for several years, had been very small. The few praying members of the church who were left, had become discouraged and had nearly given up all hope of being able to have the means of grace statedly among them. Things now wear a much more promising appearance here, than they have for several years. The few faint-hearted, and dispirited disciples that were left, are beginning to lift up their heads, and take courage; the attendance on the means of grace is good, very good. Our house is full on the Sabbath, and the people seem to hear the Gospel with interest; at times with deep seriousness. Sometimes I have hoped that the Spirit of God was at work among the hearers, and was about to lead souls to the saving knowledge of the truth. What we need is a copious outpouring of God's spirit on minister and people; may we receive this rich blessing.

Kentucky.

FROM A MISSIONARY IN BOURBON COUNTY.

Encouragement to labour.

. . . The desires which I cherished, when, with much apprehension, I first entered on this field of labour, and the hope I entertained, when, after nearly a year's previous experience, I first engaged as your missionary in this field, have both been greatly encouraged. No great and permanent revolution in society can be effected, without first thoroughly infusing its principles into the mind, as well of the religious community in general, as of the church, and its members in particular. Enough of difficulty and indifference is still experienced, to try our faith, and humility. Yet I take encouragement, even from the opposition we encounter. The very form of that opposition, concealed, though inveterate, shows that we have gained a strength in the community, at which opposers tremble, if they are not subdued. The whole aspect of our churches is highly encouraging. At the date of my last report a sacramental meeting was about commencing, during which *six* were added to one of my churches; and up to this time the people of God continue cheered and refreshed. I believe there no longer remains a doubt, that good and large churches can be built up in this opening field, being, as it is, in the fat of the land. The church members themselves are impressed with this conviction, and are encouraged to make corresponding efforts. With self-denial, and restrictions, and with the aid received from the Board, I shall be able this year to meet my current expenses. My great desire in this matter is, to meet with *promptness* all my engagements. If ministers always could do this, it would add to their courage, and give weight to their characters. One more year, and with the blessing of God, this field of labour, continuing to open as it has done, I feel that our churches may sustain themselves; and after that begin to return what they have received through the Board. . . .

FROM A MISSIONARY IN BRACKEN COUNTY.

Churches should be prepared for a blessing.

. . . There is one interesting feature in our congregations at the present time;—they have been large from the first of my preaching here, but they have been unusually large the present season. At our last communion season, about two weeks since, in one of my churches, we received two new members; and as the result of that same meeting we expect several additions to my other church, at our next communion season. I have never seen more deep seriousness manifested than at that meeting; and if we, as a church, had been prepared, I am persuaded we should have had a copious outpouring of the Holy Spirit.

FROM A MISSIONARY IN UNION COUNTY.

. . . I commenced labouring as a missionary here the first part of March last, and rejoice in being able to say, that there is an increased interest on the part of the people to hear the Gospel preached. On my way to my different stations I preach to destitute neighbourhoods. In one of these a number of Presbyterians reside; and until I visited them they had not heard a

sermon for seven years. Arrangements are making to erect a house of worship; hitherto we have met and worshipped in the grove. My appointments in these places are on week-days, and we have larger congregations than are usually to be met with in towns, or villages on the Sabbath. At one of my stations we have received into the church, on examination, *four* persons. We have catechising for the whole congregation once in each month, and invite all who may desire it, to attend, and engage with us in the study of the Scriptures. On these occasions we have large and attentive congregations, consisting of persons of different denominations. At my other station I adopt a similar plan. My meetings are well attended; and, with God's blessing, there is a fair prospect of doing good.

FROM AN ITINERANT MISSIONARY.

A Revival.

. . . I have laboured more extensively, more pleasantly, and with more success, the past year, than during any former year of my life. The itinerant plan suits me, and the desolations of our Zion require more extensive and efficient work. I enjoyed at least one precious revival. I found good attention, and less or more feeling wherever I went. At S . . . . we enjoyed a remarkable work of the Holy Spirit. Convictions were deep and pungent. We had continued services for thirteen days; not less than seventeen professed to have obtained a hope in Christ before the meeting closed, and several more soon after it closed. In all about thirty persons have been hopefully converted to God.

Tennessee.

FROM AN ITINERANT MISSIONARY.

Missionary Labours.

. . . . During the last quarter I have preached *seventy* times, and have visited *one hundred and ten families*, with whom I have prayed and conversed on religious subjects. Indeed, with the exception of one week's sickness, I have been constantly engaged in preaching, visiting, and preparing sermons. I find increased interest in a part of my field. My congregations are increasing in numbers, and much in interest, and in some places there is an awakening among the unconverted. I have strong hopes of much better times, and of additions to the Church of Christ, if this work can be followed up. But I find it exceedingly laborious, as my field lies through seven large counties, which causes me to ride about three hundred miles every month; making more than one thousand and forty miles the last quarter. I rejoice to see so much interest on the subject of Sabbath schools. Several new and flourishing schools have been commenced within my congregations during the last quarter, and a new impetus has been given to those already in existence.

Mission Rooms: Philadelphia, August, 1845.

CHURCH EXTENSION.

We ask the special attention of the churches to the following resolution of the last General Assembly on the subject of *Church extension.*

"*Resolved*, That the General Assembly, confirmed by the report of the Committee on Church Extension in its views of the great importance of this means of building up our Zion, and regretting to learn the very small contributions of our churches in aid of this cause, do hereby most earnestly commend it to their increased support, and recommend to the Synods and Presbyteries to take such action on the subject, as will secure its presentation to all the churches under their care."

The Assembly here recommend to all our Synods and Presbyteries, to take such action on the subject of *Church extension*, as will secure the *presentation of that subject to all the churches under their care.* The Assembly, we presume, were in earnest in recommending, that this subject be presented *to all the churches.* They tell us, "Their views of the great importance of this means of building up our Zion, have been confirmed by the reports of the Church Extension Committee." In other words, they are entirely convinced, by the experiment which has been made, that this is an important

auxiliary to the missionary work, and deserves the patronage of all who desire to see the borders of Zion enlarged; and while they express their regret, that the churches have as yet done so little for this object, they enjoin it on all our Synods and Presbyteries to take such order as will bring it before *all our churches*, so that all, who love Zion, may have the opportunity, and enjoy the privilege, of doing something to aid in her extension. We fondly hope, when our Presbyteries and Synods meet, they will be careful not to overlook this recommendation of the Assembly. We do hope that they will not only take action, by passing resolutions, and recommending the subject to their churches, but that they will do more, and show that they are in earnest, by adopting wise and energetic measures for *carrying that action into full effect.* Our present concern, however, is not so much with the Synods and Presbyteries, as with the *churches*, and with *individual friends* of this cause. Our leading object in this article is, to call attention to the *immediate wants of this cause.* It will be some time before our Synods, and most of our Presbyteries, hold their meetings: in the mean time, the work committed to your Church Extension Committee is standing still for want of means to carry it forward. The applications for aid in building churches are numerous and pressing. In most of these cases, even a small amount of aid, promptly rendered, would be of essential benefit, in encouraging the people to go forward and exert their whole strength; in other cases, the effort must fail, and the people remain without a house in which to worship God, *unless they receive aid.* The Committee, to whom this work has been entrusted, are anxious to give aid, where they are satisfied it is really needed and will do good, but they can do nothing except so far as the means are furnished them, and at present *they have no means. The Church Extension Fund is entirely exhausted.* It is not our design here to attempt any exhibition of the importance of this work; we may take occasion hereafter to discuss that subject; at present, we will only say on that point, that the short experience we have had in this work entirely satisfies us that "the growth and permanent establishment of churches, more especially in the new states in the West, depend essentially on their having convenient houses in which to assemble for the worship of God; and that the want of comfortable church edifices hinders our missionary operations, and cripples our efforts for the extension of the church, to a degree that few even suspect. Well satisfied we are too, that this evil can be removed, only by the churches, that are able, coming up in their strength to aid the feeble and destitute, in their efforts to build; under these impressions, we ask the churches to come forward at once, and lend their aid to this cause; we ask them to come *now* to the aid of this cause. The best season for building is passing away. The summer will soon be gone. Aid is needed *now*, and the Committee have it not to give. The delay of even a few weeks, may in many instances discourage the people, and postpone the work, perhaps defeat it. A small sum from each church, which would not interfere with any other good object, would enable the Committee to go forward with their work, and accomplish an incalculable amount of good. We do hope the churches will at once, without delay, come to the aid of this cause and may we soon be made to rejoice in the extension and prosperity of Zion.

MONTHLY REVIEW.

During the past month the Board have made *thirteen* new appointments, *thirteen* re-appointments, in all *twenty-six.* These appointments, and re-appointments, are made in *twelve* different states. *Twenty* have been made in the West, and the remaining *six* are in the Middle States, and in the South. Of the new appointments, several are valuable young men, who have recently entered the ministry, and in regard

to whom, we trust, they will be found valuable accessions to our ministerial strength.

The correspondence of the month, so far as our missionaries are concerned, has furnished but little of special interest. We have received fewer reports than usual, and the reports received, we regret to be under the necessity of saying, have been exceedingly barren; there is very little in them, of either incident, or interest; this we can hardly believe results entirely from the want of matter, but must, we think, to a considerable extent, be the result of a want of proper interest, and care in drawing up their reports. We have repeatedly addressed our missionaries on this subject, and urged them to use care in drawing up their quarterly reports. We have begged them to take more pains to collect interesting facts, and to embody in their reports, what would be interesting to the churches to know. And surely, in such a missionary field as this country affords, and especially from such a field, as the great and mighty West, there can be no sufficient excuse for a barren, or a dull, and uninteresting report. Many of our missionaries we presume are not aware of the barrenness of their reports, nor are they aware of the little *variety* found in them. They would be astonished to find how generally they begin with—"We have nothing special to report;" and how generally, too, this is deemed a sufficient reason for "reporting nothing." Our missionaries must bear with us in these remarks. It is *important to them*, and exceedingly *important to the cause*, that their reports should be drawn up with care, and should be made to embody as much interesting intelligence as is practicable. We wish our missionaries to report, not only what they are doing, but what are the effects of their labours; we wish them to tell us all about the moral condition and wants of the people; and what the people are doing for themselves. We wish them to breathe in their reports, the living, life-giving spirit of the Gospel, so that no person can read them, without feeling a new interest in the cause. Do brethren attend to this matter, and send us reports that will breathe life through the pages of our paper.

The receipts of the past month, as our readers will perceive, are small, and fall far short of the necessary expenditures of the month. The work of Home Missions, the churches should know, is an *every day work*. As we have no periodical times for making appointments, or dating Commissions, so we have no periodical periods for making payments. Appointments are made every week, and dated according to the time of commencing labour. We pay our missionaries quarterly, on the receipt of their quarterly reports, and as these reports are received by almost every mail, the work of payment is almost a daily work. That the churches may understand better what is actually needed for this cause, and be able to judge for themselves how far the receipts of each month meet the wants of the Board, we will here state—that in the present state of our operations, and without any increase on the last year—the average expenditure of each month must exceed *four thousand dollars;* but it is well known to all, that a vast increase is demanded. We cannot do our duty, nor meet our responsibility to God and our country, without an immediate and large increase to our Domestic Missionary operations. Not less than *five thousand dollars* a month will be necessary to meet what is now demanded of our church for this great work. We make this statement to enable our readers to judge from month to month, how far the receipts meet the imperative demands of the cause.—And what more is necessary to be done! This is a great and a good work. No church should be willing to be found delinquent in such a cause; and it only requires that all our churches should feel an interest in this cause and do their part with system and energy to furnish ample means for carrying it forward with new and greatly increased vigour.

But it is time we brought this article to a close, and we will only add—that the *general aspect* of the cause is *promising*—that the most *vigorous action* is demanded, and that we have the most *precious encouragement* to go forward in our work.

BOARD OF MISSIONS.

OFFICERS OF THE BOARD.

Rev. Ashbel Green, D. D. LL. D., *President.*
Rev. Wm. A. McDowell, D. D., *Cor. Sec. & Gen. Agt.*
Alexander Symington, *Recording Secretary.*
Rev Thomas Hoge, *Treasurer.*
William Nassau, Esq., *Auditor.*

EXECUTIVE COMMITTEE.

Rev. John McDowell, D. D., *Chairman.*
Rev. Wm. A. McDowell, D.D., Jos. Patterson,
Rev. Willis Lord, Alex. Symington,
Rev. Thomas Hoge, Wm. Nassau, Esq.,
Solomon Allen, Matthew Newkirk.

COMMITTEE ON CHURCH EXTENSION.

Rev. C. C. Cuyler, D. D., *Chairman.*
Rev. Thomas Hoge, Alex. Symington,
Rev. Wm. A. McDowell, Alex. W. Mitchell, M. D.
Solomon Allen,

EXECUTIVE COMMITTEE, AT LOUISVILLE, KY.

Rev. William L. Breckinridge, D. D., *Chairman.*
Rev. James Woods, D. D., Samuel Cassedy,
Rev. E. P. Humphrey, William Richardson,
Rev. W. W. Hill, Henry E. Turnstall,
William Garvin, Charles Woodruff,
Rev. W. W. Hill, *Secretary of this Committee.*

MEMBERS OF THE BOARD.*

The term of service of the following expires in May, 1849.

Ministers.

John McDowell, D. D., David J. Todd,
Wm. L. Breckinridge, D.D., W. W. Hill,
Wm. A. McDowell, D. D., Joshua Wilson, D. D.,
James Woods, D. D., Samuel R. Wilson,
John M. Krebs, D. D., Thomas L. Janeway,
E. P. Humphrey, John T. Edgar, D. D.,
Daniel Stewart, Isaac N. Candee.
Sylvester Scovel,

Laymen.

Samuel Cassedy, Henry E. Turnstall,
Charles Woodruff, Alex. W. Mitchell, M. D.,
William Garvin, James Dunlap,
Samuel Russell, William Dulty.
William Richards,

The term of service of the following expires in May, 1848.

Ministers.

A. Green, D. D. LL. D., Willis Lord,
A. Alexander, D. D., Wm. D. Snodgrass, D. D.,
Gardiner Spring, D. D., John Johnston,
W. W. Phillips, D. D., Geo. W. Musgrave, D. D.,
A. T. McGill, D. D., Thomas Hoge.

Laymen.

Francis Bailey, G. T. Snowden,
Moses Allen, Alexander Symington,
Joseph Patterson, W. S. Boyd.

The term of service of the following expires in May, 1847.

Ministers.

Samuel Miller, D. D., C. Van Rensselaer, D. D.,
Wm. B. Sprague, D. D., Nicholas Murray, D. D.,
Francis Herron, D. D., Elisha McCurdy,
Henry R. Weed, D. D., Andrew O. Patterson,
Wm. M. Engles, D. D., Charles C. Beatty, D. D.

Laymen.

Solomon Allen, Robert Stewart,
James Lenox, Wm. R. Thompson,
Wm. Nassau, Esq., James Field.

The term of service of the following expires in May, 1846.

Ministers.

Wm. S. Plumer, D. D., John Gray.
James Hoge, D. D., Francis McFarland, D. D.,
C. C. Cuyler, D. D., Wm. S. Potts, D. D.,
J. J. Janeway, D. D., David Magie, D. D.,
Henry A. Boardman, D. D., Joseph H. Jones, D. D.

Laymen.

William Shear, Thomas Henderson,
Samuel Thompson, George Merris,
Matthew Newkirk, Robert Wallace.

* The General Assembly at their sessions in Cincinnati, May 1845, adopted the following resolution:—
"Resolved, That the present General Assembly elect twenty-four members, fifteen Ministers, and nine Laymen, to fill the vacancies in the Board of Missions; and that hereafter the same number be elected annually, instead of the number heretofore elected.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JUNE, 1845.

SYNOD OF ALBANY. *Pby. of Albany.*

New Scotland ch, N. Y. 9 21

Pby. of Columbia.

Lexington ch, N. Y. 21 75

SYNOD OF NEW-YORK. *Pby. of New-York.*

Duane-st. ch, sab. sch. miss. ass. 100; Jamaica ch, L. I., 12 79; Newtown ch, L. I., 25 137 79

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

Lawrence Cong. N J., 70; 2nd Presbyterian ch, Cranberry, N. J. 35 105 00

Pby. of Raritan.

Milford Cong. Pike Co. Pa., Mr. John H. Wallace, elder, 20 00

Pby. of Susquehanna.

Tunkhannock ch, Pa., mon. coll. 9 00

SYNOD OF PHILA. *Pby. of New Castle.*

Oxford Cong. Pa. 'for Iowa,' 35; Doe Run and Coatesville Congs. in part, 30 65 00

Pby. of Carlisle.

Dickinson ch, Pa. 24 00

Test
WILLIAM GARVIN, Treas.

THE

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Board of Foreign Missions.

India: Lodiana Mission.

JOURNAL OF THE REV. J. CALDWELL.

Concluded from page 120.

Pingari, a small village—Orphan asylum of the English Episcopal Mission at Sekundra —Muttra and Brindabun, Hindu sacred cities—The 'bent mountain' and other superstitious fables.

Dec. 31, 1844: Pingari—A very small village. In the evening I gave away a few books and addressed the people in two or three places in the village. Generally in small villages like the present, but few and sometimes no readers are to be found. A small crowd of people, however, can generally be collected, who are willing to listen to our addresses on the subject of religion. This morning on my way hither from Agra, I paid a visit to the tomb of the famous Akbar. It is quite a remarkable edifice, but is rather uninteresting when compared with the *Taj Mahal*. It is about three miles from Agra, at a place called Sekundra. At this place the Church missionaries have a very large Orphan Institution, for both boys and girls. There are considerably over a hundred of each sex. Having only a short time to spend at S. I employed most of it in visiting the boys' department, and was much gratified in witnessing their operations in manual labour. Some are employed in weaving woollen carpets, some in weaving *satringis*, (thick, coarse, floor-cloths of cotton,) others in carpentry, and others in blacksmithing, &c., while a large number are engaged at the printing presses, belonging to the Institution. They also cultivate a small garden; and tailoring is also done by them, but this is chiefly confined, I believe, to the making of their own clothes. The girls, as I have learned, are instructed, in addition to reading, writing, &c., in spinning and in making their own dresses. Both departments are in a flourishing condition. A few of them are married, and live on the mission premises. It was a source of regret to me, that I could not find leisure to visit the girls' department also.

January 1, 1845: Muthra.—A large native city and military cantonments. It is celebrated in Hindu mythology, as the birth-place of Krishna. I believe, the exact spot where this divinity is said to have been born, is somewhere near the place in which I am now encamped. Having an attack of head-ache, I did not venture out to the bazar, till pretty late in the afternoon. Near one of the city gates, I found an opportunity of addressing a large crowd on the great subject of the atonement by Christ. Pretty good attention was paid. I found only a few readers. The Baptist brethren have lately established a mission at this place, and the Rev. Mr. Phillips, who expects soon to be joined by a fellow labourer, is at present earnestly engaged here in missionary duties. The city of Muthra, (properly *Mathoora*,) is considered by the Hindus, as possessed of considerable sanctity, and is a place of resort for pilgrims of all descriptions. This and the neighbouring city of Brindabun, form a most interesting field for missionary labour. The latter city, which is only a few miles from Muthra, is one of the most holy places, in Hindu estimation, in India. It was at Brindabun that *Krishna*, is said to have lived chiefly, and where most of his exploits were performed. It was here that he defeated a serpent of great dimensions. It was here too, that he entertained the milk-maids.

Near to this city, (Brindabun) there is a mountain named Goverdhan, bent on one side from the following cause: during a great drought, when the people were worshipping *Indra*, the god of the heavens, Krishna recommended them to propitiate the deity of the mountain, which they accordingly did. Krishna, then assuming the form of a god, sat on the top of the mountain, from whence he stretched out his hand for the food which was offered to the deity and which he devoured, but the weight of his body was such that the mountain bent

under it; in which shape it still continues. In the months of August and October great multitudes of his votaries, having illuminated the mountain, ascend to its summit, and there perform certain solemnities. At one time, it seems Indra became displeased with the inhabitants of Brindabun, and was determined to punish them by pouring a deluge of rain upon them. On this occasion, Krishna ran and lifted the mountain Goverdhan, which he held on one of his fingers and which he caused to become red hot, and then called all the inhabitants of the place to take shelter under it during the violence of the rain. They did so and were quite secure while the rain in fearful torrents fell on the glowing mountain and ran hissing down its sides! The Hindu inhabitants of both Muthra and Brindabun are exceedingly bigoted, but we trust that the Gospel may yet have free course amongst them. and many of them accept of the Saviour offered in that Gospel.

Semri—Kosi—A Hindu cotton-gin—Indifference to the Gospel—Mithraul—Phirtala—Delhi—Arrive at home.

Jan. 2: Semri—An insignificant village. I was met this morning by the chief man of the village, (called zamindar,) who in token of respect, presented me his sword, which I merely touched, as bound in etiquette to do. I must give him the credit of showing me more kindness than any other native since I left home. He took care that I should be supplied with every thing I needed in the way of food, &c.

As usual, at a small place, I gave away but few books. In the afternoon, I went into the village with my assistant, and finding a number of people, old and young, sitting round a fire, I embraced the opportunity of addressing them from the latter part of the 1st chapter of Matt. on the subject of Christ's incarnation. Good attention was paid, especially by an old blind man, to what I said, and I humbly hope that they may have profited by what they heard.

3: Kosi,—Apparently, a rather thriving town. The march this morning was through quite a barren looking country, and this has been the character of the soil for the last three marches. It would seem, however, that a great deal of cotton is raised in the neighbourhood of Kosi, for scores of men, women and children, were employed in the town, as I passed this morning, in separating the seeds from large quantities of this article. The process is thus performed. Each one of those employed at the business, is furnished with a cleaning machine of his own. This consists of a small piece of plank, about two feet long and one broad, in which two small upright pieces of wood are morticed in one end, eight or nine inches apart, in which an iron spindle is turned by means of a crank upon a wooden roller. This roller, by a simple contrivance, revolves at the the same time with the spindle. The cotton, as brought from the field, is drawn between them, and is thus separated from the seeds. A large stone is placed on the machine to keep it steady. The process is certainly a very slow one. One of our American cotton-gins, in my opinion, would clean more cotton in a day, than a hundred of these rude contrivances.

I went into the town this morning, taking with me a few books for distribution. When I had reached what I supposed was the principal part of the town, I made an attempt to dispose of them to applicants, but failed. I did, indeed, give books to one or two, but after reading a little in them, they returned them to me. I made more than one effort to tell them what the books contained, but failed in this also. The crowd that collected round me seemed disposed to turn the whole into ridicule. I was, therefore, obliged to return to my tent without accomplishing anything. I have not, in a single instance, met with such treatment before since my leaving home. A short time after my return from the town, my assistant made an effort to do something in the way of preaching, exhorting and distributing books, but soon came back reporting his poor success. On my return from the bazar, a man came to my tent asking for medicine to remove his disease which he said was *insanity*. He seemed to be quite disappointed when I told him that I could furnish him with no remedy. A few came in the course of the day and received books.

4: Mithraul—A small village. Was able to do but little to-day on account of headache—did not even attempt to read. Had a conversation with a shopkeeper who came to ask me if it were true, that in our religion we held the doctrine of an incarnation. This afforded me an opportunity of giving him a short account of the atonement of the Lord Jesus Christ, and some of the important results of that glorious transaction. Not more than half a dozen books were distributed in the course of the day. The country through which I passed this morning was of quite a barren character with very few villages, and those very small.

6: Phirtala—A village. Spent yesterday (Sabbath) at Mithraul, but my headache not leaving me, I did little or nothing in the way of missionary labour. My assistant visited the village, near which we had halted, and also another in the neighbourhood. When he returned, his report was that he had conversed with a number in each place and had given away a few books. I ought to have mentioned, that early in the morning quite a large number came to my tent who were addressed at some length by my assistant. To-day, no distribution was made. This afternoon I took my assistant and proceeded into the village at which we had halted,

and after he had spoken some time to the crowd I commenced a discourse on the general subject of salvation through Christ. The crowd were more than usually attentive.

7: Delhi.—Marched this morning to a village called Jarreedabad, where after breakfast I addressed an attentive crowd for some time, but had no demand for books. Having learned a few days ago from Mrs. C. that both our children were quite unwell, I have made two marches to-day, in order to reach this place where my family has been remaining during my absence. I desire to be thankful to our heavenly Father, that I found our little ones almost recovered from their late atttack.

14: Near Gazinagar.—Left Delhi this morning after a stay there of five or six days during which time I accompanied Mr. Thompson, (a Baptist missionary,) each morning in his visits through the city for preaching and distributing books, and also took part in the Hindustani services in his own house. This evening I went out to a village about a mile from our encamping ground, and gave an exhortation to a few people whom I found there, and who appeared to pay good attention. I found no readers, however.

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16: Merath.—After an absence of a little more than a month, we have arrived at home in safety, and endeavour to feel thankful to our heavenly Father, for his kindness thus manifested towards us.

Allahabad Mission.

COMMUNICATION OF THE REV. J. WARREN.

Morning Journal.—Conversation with Mohammedans - Villages on the Jumna, near Allahabad—'Perfect specimen of self-conceit'—Various notices.

The first part of this journal was inserted in our last number, where it was mentioned that Mr. Warren's plan of proceeding was, to combine missionary labours with the ride which his health required him to take in the morning of each day. See introductory paragraphs on p. 117 of the August Chronicle.

March 20, 1845.—Rode out on the Cawnpore road, and after going a short distance, overtook a venerable looking Mussalman, with a long white beard. Accosted him as politely as I could, and succeeded, after a little difficulty, in getting up a conversation with him.—Rode with him about three miles at a quick walk, and had a good deal of talk with him about Christ. He is from the Panjab, a short distance from Lahore; and having come with his family to visit some of his friends here, he is in no hurry to go back to that disturbed region again. He supports himself here by teaching.

22.—Took occasion this morning to examine the town of Samdabad, which lies between my house and the city, with a view to preaching there in future.

26.—This morning had a talk with two ignorant Mussalmans. They received what I said with attention. I know not if any impression was made. Walked my horse by their side nearly a mile. They turned off to their work in the fields. After this had a long ride, and explored another portion of the bank of the Ganges; but could find no more people whom it was convenient to address—all were going the wrong way, or so engaged as to make talking difficult.

27.—Ill—could not go out.

28.—Had a short ride, and talked some time with one man.

29.—Explored another portion of the bank of the Ganges.

April 1.—Completed the examination of the bank of the Ganges. Above its junction with the Jumna it makes a considerable bend, so that, though my house is not more than two miles from the junction, yet commencing two miles above my house, and following the sinuosities of the bank to the Fort, near the junction, one would have to travel, I should say twelve miles. I found in this distance twelve large villages, situated at what is the bank of the river in the rainy season; though at this time of the year, in many places, there are sandy bottoms, or intervals, a mile, or even a mile and a half in width. These bottoms are mostly highly cultivated; particularly, an immense quantity of melons are produced here. Most of these villages are too far off for me to walk to them, and nearly or quite inaccessible in a carriage of any kind. I am laying a plan, however, to visit them, with an assistant, about once each in three weeks.

This morning had a long talk with two Mohammedans, principally controversial—tending to show, from the *sufficiency* of Christ, that there was no need of Mohammed.

2.—Rode towards the city—overtook two native soldiers, and commenced a talk with them. Six or eight more soon joined us, and I preached to them till we reached the centre of the city. Engaged some of them to call at my house for farther information about Christianity.

Went to see an old acquaintance, the heir of a very holy man amongst the Mohammedans. He used to call on me; but has not for some time past. I went now for the purpose of borrowing a book, which he has written, and which is said to be very good to assist in learning a certain style of Urdu. He would not be worth mentioning here were it not that he affords the

most perfect specimen of self-conceit that I ever saw. He very gravely assured me that his book was decidedly superior in style to any of the admired and celebrated Persian classics; and that no Urdu book could at all compare with it. His vanity made him tell me the most impudent lie I ever heard. He said his father procured a private tutor to teach him Sanscrit when he was a lad; and that in one day he learned the letters, the grammatical rules, and so many words, that the next morning he wrote his father a very good, and long note in Sanscrit, and had his tutor discharged as unnecessary. I asked him if he did not mean that he had learned the Nagari letters in one day, and wrote the note in Hindustani in that character? adding that I did not see how it was possible he, or any lad, could do more. He said, "No! any boy could do that. I actually learned the Sanscrit language." He made light of English—he could learn it some day, when he could get leisure—he could equal any educated Englishman in two months.

3.—Found three men walking together, one of whom had very dirty clothes. Although I knew from the appearance of them what had made them so dirty, yet for the sake of commencing conversation I asked him the cause. He told me that coloured water had been thrown on him when he was at play with others at the festival called the Holi, which occurred recently. I asked him if such a filthy festival had any thing to do with his religion, and he told me that the worship of Kali was connected with it. Then I went into a comparison of the Christian religion with his, and showed him by the contrast how pure are our precepts and customs. Our conversation lasted some time, and we were joined by others, who listened with great interest.

4.—Rode towards the Mission House—found a man whom I knew in the road, and had a long talk with him. I invited him to attend my Sunday preaching. By the time I separated from him I was near Brother Wray's, and I went on to see the female day-school. which is under the care of Mrs. Wray. This school is entirely supported by subscription at this station. It has about sixty girls in it. A few can read in the Hindi New Testament pretty well; but the greater part are only beginners. After hearing two or three classes a little, rode home.

A MOHAMMEDAN CATECHISM.

For an account of this Catechism, see p. 118 of the last Chronicle. Many of these questions refer to the errors of the Hindus as pagans; some to the arguments against Mohammedanism. It is interesting thus to see the opinions and practices with which our missionary brethren are brought into contact, in their efforts to establish the true faith.

Q. Has God *attributes?*

A. He has. In his holy word there are many attributes explained.

Q. What sort of attributes?

A. They are from everlasting, and from his nature they are perpetual. And we cannot call his attributes his essence, nor yet separate from him, as the sun and his light.

Q. How many attributes are there, and what are they?

A. They are *seven; knowledge, power, life, hearing, seeing, will, and word*, and those which they call *producing*, such as *providing, creating, giving life*, and *destroying* it.

Q. Is God a speaker, or not?

A. He is. He commands, he forbids, he is the giver of intelligence, i. e. *his word*, its commands, and prohibitions, and intelligence.

Q. What is the *word of God?*

A. It is eternal, not of the kind (species) of the sound and letters.

Q. The Koran, which is the word of God, is it *created* or not?

A. The Koran, the word of God, is *not created;* it is his *attribute.*

Q. That which is written on the pages, and committed to memory, and is read by the voice and heard by the ear, what is it?

A. That which is written in the pages, and committed to memory, and read by the lips, and heard by the ears, that is the Koran, the record of God; but it did not descend upon the pages, and the heart, and the ear, and the tongue; its sense forever has remained in the essence of God?

Q. Can God be visible, i. e., can the Almighty be seen or not? and will he be seen in Paradise or not?

A. It is agreeable to reason that he may be seen; and by *traditions* and *verses* it is proved that believers at the resurrection will see God in Paradise. Without doubt God will give power to their eyes, that they may see God without reference to place, or means, or direction, and without reference to distance or nearness. In truth the matter and manner of that sight is unknown, but the vision itself is certain.

Q. The actions of his servants, which are *infidelity* and *faith, obedience* and *transgression*, who is their author?

A. The actions of his servants, whether it be *infidelity* or *faith, obedience* or *disobedience*, God is the author; every action is from his *will* and *pleasure*, and *appointment*, and *power.*

Q. The rewards and punishments of his creatures, on what are they dependent?

A. On the actions of his creatures, which are in their own option, their rewards and punish-

ments depend. God is pleased with good actions, and with evil actions he is displeased.

Q. Reason does not comprehend this proposition, state it plainly.

A. This problem is called the difficulty of *fate*, for the trial of faith, and discussion upon it is forbidden. Every sensible man knows, that between his own voluntary motion of his hand and the shaking palsy, there is a great difference, and with it there is a will to do many things which are not done.

Q. Does God trouble his servants with things beyond their power?

A. God does not trouble them with things beyond their ability.

Q. The injury that accrues after striking, who is the author of that?

A. Its author is God himself; and in the same manner God is the author of every action, and his servant the performer.

Q. When any person kills a man, does the person killed die by his *own death* or not?

A. He dies by his own death, and when his time to die has come he neither goes before nor stays behind it.

Q. Is there such a thing as forbidden food or not?

A. As there is lawful so there is forbidden food also; and unfortunate is the man whose food is unlawful, and in each one's destiny, whatever food is written, that much will certainly come to him.

Q. Can any one eat the food of another?

A. No one can eat that which is appointed for another.

Q. Leading in the right way and leading into error, in whose disposal is it?

A. God leads into error whom he pleases, and into the right way whom he pleases.

Q. Is there any obligation on God to do what is best for his creatures?

A. There is no such obligation; nothing is binding upon God.

Q. Will infidels and some sinners be punished in the grave, and the good receive blessings and peace, or not?

A. All infidels, and some sinners, will, undoubtedly, be punished in the grave, and the good will receive blessing and peace.

Q. Is the coming of Mankir and Nakir in the grave true or not?

A. The coming of Mankir and Nakir in the grave to ask about religion, God and the Prophet, is true and right.

Q. Is a resurrection true or not?

A. Rising after death at the last day is true, and this they call resurrection; all creatures will be raised up.

Q. Is it true that there will be a weighing of actions, and a written account of his actions [put into the hand of each one] or not?

A. It is true; he, the scale of whose good actions is heaviest will be saved, but he whose bad actions are heaviest in the scale, will be sent to hell.

Q. Is it true that there will be a book containing an account of actions, or not?

A. It is true, and at the resurrection this book will be given to the good in their right hand, and to infidels from behind their back into their left hand.

Q. Will there be an examination of actions, or not?

A. God will ask both of believers and infidels what they have earned for themselves—kindness will be shown to believers, and upon infidels disgrace.

Q. Is the doctrine of the fountain true or not?

A. For our Prophet (the peace and blessing of God be with him) there will be a fountain, its name is *Kausar*; its waters are whiter than milk, and sweeter than honey; more fragrant than musk; its length and breadth are more than two months' journey; there are drinking cups at it as numerous as the stars of heaven.

Q. Is the doctrine of the bridge true, or not?

A. It is true. The heirs of hell will be laid upon their backs upon the bridge, which is finer than a hair, and sharper than a sword; and all shall go upon it. Some will pass over like lightning; and some like the wind; and some like a swift horse; and some at the rate of a footman; and some at the rate of an ant; and some abashed will fall into hell beneath.

Q. Is the doctrine of a heaven and a hell true or not? and are they now in existence, or will they be created at the resurrection?

A. They are now in existence, and Adam was placed in it [when he was created.]

Q. Are heaven and hell, with their people and things, destructible or indestructible?

A. They are indestructible.

Q. Do the greater sins destroy a man's faith, and involve him in infidelity?

A. By committing the greater sins it does not destroy his faith nor involve him in infidelity, but he becomes a profane believer.

Q. What is the meaning of "greater sin?"

A. A greater sin is that on which God and the Prophet have denounced a heavy punishment.

Q. What are the greater sins?

A. They are many, but I will name a few:—Murder; charging any person with adultery; adultery; . . .; in Jibad flying from infidels; unfaithfulness to trust reposed; concealing true testimony; giving false witness; swearing by any other name than that of God; forsaking the Sabbath (Friday) and the worshipping assembly; thinking one's self better than others; unfaithfulness to a promise made; looking with an evil eye upon the wife or daughter of a neighbour; having fixed a price, afterwards forcibly giving less; . . . .; to be pleased with

the dearness of grain; beastiality; founding a claim upon one's prayers and piety; beating the breast and crying loudly when friends die; abusing food; dishonouring any one by ridicule; practising magic or causing others to do so; consuming the wealth of the orphan unjustly; taking the property of others by violence; giving pain to Mussulman parents or making them angry; taking interest on money loaned; impiety in the Kaaba; committing theft, whether small or great; eating or drinking any intoxicating thing; betting; gaming; slander; speaking falsehood; giving abuse; hearing festive music; witnessing natches, (Hindu dances;) visiting Hindu and heretical melas; forgetting the Koran after having read it.

Q. Will God forgive the sins of his servants without repentance, or not?

A. All sin except that of idolatry (shiv) he will, if he please, forgive without repentance.

Q. What is the meaning of Idolater?

A. Making others partners in those things which are peculiar to God, as *prayer, fasting, zubrat,* and *pilgrimage.*

Q. How many kinds of idolatry are there?

A. There are *three principal* kinds, but there are many others besides these.

Q. What is the first?

A. In the worship of God joining any other with him, as making obeisance to them, or offering prayers, or fasting to any other besides God, or giving charity in the name of any other, or making the *Mela* of any other house like the house of God, or accepting the sacrifices offered in any other.

Q. What is the second?

A. Ascribing to any other knowledge equal to God, as that they know all things, secret and open, near and distant, as God does, such as *pir shahid, auliya, aubiya,* to cry to them as though they understood things *secret* and *open,* near and distant, and were omnipresent and omniscient.

Q. What is the *third?*

A. It is ascribing to others power such as God possesses, as that what he pleases he does, gives victory or defeat, sends sickness or health, or petitioning any one, or confessing obligation upon him to make offerings to any, this also is idolatry.

Q. Will God punish for the smaller sins, or not?

A. If he choose to punish for them it is proper.

Q. What are the smaller (venial) sins?

A. Those on which there is no threatening in the law, as spitting in a Masjid.

Q. Is it proper that the greater sins be forgiven?

A. It is proper that they be forgiven, yet when God thinks proper he will not forgive them.

Q. Will the Prophet intercede for sins?

A. The Prophet and good people also will intercede, when they obtain permission from God to intercede for any.

Q. Can they intercede without his permission?

A. No, they cannot.

Q. Will the perpetrator of the greater sins remain always burning in hell, or not?

A. They will not always burn in hell, but after they have received their punishment they will be received into heaven.

A. What wisdom is displayed in sending prophets?

A. There is much wisdom in it; one is this, that there might be a medium [of communication] between God and men, and that men might obtain salvation.

Q. What is the meaning of Rasul, (Messenger) and what of Nabi? (Prophet).

A. A Rasul (Messenger) is one that is sent with a message to mankind, and to whom a *book* is given, a Nabi (Prophet) is the same, except that there may not be any book given to him.

Q. Why did God send Messengers?

A. He sent messengers to men that he might announce glad tidings to believers, and threaten idolaters, and explain to man that which he needed, both in regard to religion and the affairs of life.

Q. What is the sign of truth in a Prophet?

A. Miracles.

Q. What is a miracle?

A. A miracle is an action contrary to usage, (nature) performed by the claimant to prophecy for the purpose of convincing gainsayers, such as causing a stone to speak, or commanding a tree to cry out.

Q. Who was the first of prophets?

A. Adam, (peace be on him) who was the root of all mankind.

Q. Who was the last of the prophets?

A. Mohammed, the chosen, (the blessing and peace of God be with him) who is the most exalted of all creatures.

Q. How many prophets are there?

A. In some traditions there are 124,000; in other traditions there are 224,000; but in the act of faith they are not counted by number. They believe upon all the prophets, that they brought the commands of God, that they were true, well-wishers (of man).

Q. Who is most exalted among prophets?

A. Mohammed, (the blessing and peace of God be with him) who is the completion of all the prophets.

Q. After Mohammed (the blessing and peace of God be with him) will there be any other prophet?

A. No: he is the completion of all the pro-

phets, and his religion will stand till the resurrection.

Q. What are Malaik?

A. They call them Angels; they are servants of God, they are created of fire, they perform his commands, they are guilty of neither *omission* nor *commission* (kam aur ziyadati nahin karte.)

Q. Are the angels male or female?

A. hey have not the attributes or being of male or female, they are as the light.

Q. Has God sent down any books, or not?

A. He has sent down books to prophets, and in them his commands and prohibitions, his promises and threatenings are contained.

Q. Is the Prophet's night journey to heaven proved, or not?

A. It is proved: in a waking state, he, with this body, ascended to heaven, and from there as much farther as God pleased.

Q. Are the miracles of the saints (friends) genuine, or not?

A. They are.

Q. Who are the saints?

A. They who were well acquainted with the character and perfections of God, and abstaining from sin, assiduous in devotion, and aloof from worldly pleasures.

Q. What is a miracle (karamat)?

A. An action contrary to nature (adat) done by a saint, (friend) such as passing over a very long road in a short time, like Asaf, the son of Barakhiya, or as walking on the water or wind, or procuring bread and water when needed.

Q. Is the power of miracles in their option?

A. It is not; when God wishes to honour them he causes them to perform them.

Q. What is the profit of the miracles of the saints [friends]?

A. The miracles of the friends (of the prophet) are the miracles of the Prophet, (i. e. granted on his sect) performed by those even who are small among his followers.

Q. After the Prophet, who is greatest and most exalted among men?

A. Abubaqr Sadiq (the faithful witness) was the Prophet's (the blessing and peace of God be with him) father-in-law.

Q. After Abubaqr, who is most exalted?

A. Amar Faruq, (the favor of God be upon him) who was the Prophet's father-in-law, and also hazrat Fatima's son-in-law.

Q. After Faruq, (Omer) who is most exalted?

A. Asman Zinmirain, (lord of two lights) who had two daughters married to the Prophet (the blessing and peace of God be with him) one after the other.

Q. After Othman, who is most noble?

A. Ali, the approved, (on him be the favour of God) who was the Prophet's (the blessing and peace of God be with him) cousin and son-in-law, the husband of hazrat Fatima (the favour of God be on her.)

Q. Does speaking evil of these venerable personages make one an infidel?

A. It does.

Q. Is the giving pre-eminence to hazrat Ali, (the favour of God be upon him above the other khalifes) heresy or not?

A. It is heresy.

Q. Are the friends of the children of the house (of Mohammed) and of his purified wives the heirs of heaven, or not?

A. Those who are their friends are the heirs of heaven, and their enemies are the heirs of hell.

Q. How was the Khilafat after the Prophet (the blessing and peace of God be with him) obtained?

A. First *Abubaqr*, then *Amar*, then *Asman*, then *Ali*.

Q. What is the meaning of Khilafat?

A. The succession of the Prophet, (the blessing and peace of God be with him) in which there must not be any thing contrary to the Prophet (the blessing and peace of God be with him) nor force, nor any thing new.

Q. How long after the Prophet (the blessing and peace of God be with him) did the Khilafat remain in this way?

A. Three years after all, hazrat Ali (the favour of God be upon him) was, in him the Khilafat came to an end.

Q. What is the meaning of *Imamat*?

A. The ruling of Mussulmans, commands, laws, establishing borders, raising armies of Mussulmans, receiving tribute, establishing the Sabbath (Friday) and the assembly, the decision of cases disputed, and the fate of enemies, giving orphans in marriage, belonged to that office.

Q. How was the Imam appointed?

A. He whom good Mussulmans assembling appointed was the Imam, and who opposed him was called a traitor.

Q. What sort of a man should the Imam be?

A. It was necessary that the Imam be present, not concealed, that they should not have to wait for him. And if he be of the Qoresh there was no necessity that he be of the house of Hashem. He must be a Mussulman free born, not a slave, must be wise, arrived at years of discretion, must be able to exert his powers discreetly in the affairs of Mussulmans. And in establishing laws, and guarding the boundaries of Islam; and he must have capacity to judge the cause of the injured.

Q. Is it a condition that the Imam be sinless?

A. It is not a condition.

Q. What is protection (ismat)?

A. This, that the power of sin and the power and choice of sin resides in the servant, but God would not give him power to commit sin.

on the face of it, if there be no other verse or tradition evidently contradicting it.

Q. What is it to leave the evident meaning of the Koran or Tradition, and understand some occult meaning of the letters?

A. It is impiety and blasphemy.

Q. What is it to reject verses and traditions?

A. It is blasphemy, if he reject it, knowing it to be the word of the Prophet, and the meaning and scope of the verse is according to the law.

Q. What is it to think sin lawful and good?

A. It is blasphemy.

Q. What is it to despair of the favour of God and contemn his law?

A. It is blasphemy.

Q. Leaving off the fear of God, what is that?

A. It is blasphemy.

Q. What is it to accept astrology and magic as true?

A. It is blasphemy.

Q. What is a soothsayer?

A. He who foretels future things and claims that the genii inform him, or that he understands futurity.

Q. Do the prayers and the alms of the living reach unto the dead?

A. It does reach them.

Q. The well known practice in Hindustan of Fatiha, in which cleaning a place, placing food there with great solemnity before eating it, reading some verses of the Koran, calling this the food of some dead saint, and esteeming the food sacred relics, then dividing and eating it; what is this practice?

A. It is heretical.

Q. What is heresy, and what its condemnation?

A. Heresy is that action or creed, which in religion is newly drawn out, and which was not in the world at the time of the Prophet, the chosen, (the blessing and peace of God be with him) and in the time of his companions and followers and the successors of his successors, and it is error.

Q. Is it proper to eat of the food prepared in the way called "Fatiha" in Hindustan?

A. The Fatiha, which has been prepared for the purpose of flattering any of the dead, and lest they should do him some harm, or if —— be offered to that dead person (—— to the dead being esteemed obligatory) then it is accursed; but if it be merely for the purpose of communicating some merit, then it is proper and lawful. But this practice is heretical.

Q. Does God accept the prayers, and supply the wants of his servants, or not?

A. He does hear the prayers and relieve the wants of his servants.

Q. Those things of which the Prophet (the blessing and peace of God be with him) gave intelligence, i. e. the signs of the resurrection,

the coming of Dajjal and Imam Mahdi, and the coming forth of the beasts of the earth, and the coming forth of Yajuj and Majuj; and the descending hazrat Isa, from heaven, and the sun's rising in the west, are these true or not?

A. They are true.

Q. Does the superintendent of religious matters ever commit errors (mistakes) or not?

A. He does sometimes, and sometimes he arrives at what is good, so he is both fortunate and unfortunate (i. e. succeeds and fails.)

Q. Does the Mujtahid (leader in religious affairs) become a sinner by his mistakes, or not?

A. He does not; if he mistakes he has the merit of *one* work, if he hit the mark (give correct advice) then he will obtain the merit of *ten* good actions.

Q. What is a Mujtahid (conductor of religious ceremonies)?

A. He who thoroughly understands the meaning of the Koran and Hades, who knows what parts of the Koran are abrogated, and what verses abrogate others, and knows how to form an opinion according to the Koran and Hades.

Q. He who is not a Mujtahid what shall he do?

A. He shall obey the counsels of the Mujtahid, on condition that the Mujtahid do not do anything contrary to the Koran and Hades. If perchance it be clearly felt, that in any affair the Mujtahid decide contrary to the Koran and Hades, then he is not to obey in that matter.

Q. How long shall the office of Mujtahid continue?

A. It shall remain to the end of the world; and ijtihad (the work of a Mujtahid) shall not come to an end in any one.

Q. Who are the *four* celebrated Mujtahids, and why are *four* celebrated?

A. They are imam *Abu-Hanifa*, and imam *Malik*, and imam *Shafi*, and imam *Ahmad bin Hanbil*; and there have none appeared, till this day, equal to them in explaining the Koran and the Hades, they are celebrated on this account.

Q. Are *they* amongst men who are employed as divine messengers more honourable, or the messengers among Angels?

A. The messengers among men (i. e. Prophets) are the most honourable?

Q. Messengers among Angels of what rank are they?

A. Such as *Gabriel*, *Michael*, *Israfil*, *Azrail*.

Q. Are the messengers among Angels, or common Mussulmans (believers) the more honourable?

A. The Messengers among Angels are the more honourable?

Q. Are common Mussulmans or common Angels the more honourable?

A. Common Mussulmans are the more honourable.

Q. Is it proper to call any one Cafir who repeats the Kalima (Mohammedan profession of faith) or not?

A. It is not right to call any who uses the Kalima and turns his face towards the Gibla, a Cafir.

Q. Is your faith based upon argument, or is it mere imitation?

A. It is real, and based upon argument.

Q. What arguments have you?

A. For the Godhead his *power* is evidence; for the Prophet (the blessing and peace of God be with him) *miracles* are a testimony; and all things from the Prophet's (the blessing and peace of God be with him) information, are made known.

China: Amoy Mission.

JOURNAL OF DR. J. C. HEPBURN.

Kong-ko, or Assembly for 'telling stories;' Tracts read and inquiries made—Selling 'smokes'—Missionary labours—The last day of the Chinese year.

January 14, 1845.—I went out this afternoon into the city, to talk with any whom I could find willing to listen to me on the truths of the Gospel. I took a small roll of tracts with me. As I was passing along I came to a place where there were a hundred or more people sitting, all listening to a man who was sitting on a high stool, reading and explaining a book, accompanying what he said with many queer gestures and expressions of face. These assemblies are to be frequently met with all over the city; and form one of the common diversions of the Chinese. They are called kong-ko, that is, telling about the ancients; or simply telling stories. They are the only instances of public speaking we know of among the Chinese, and consequently the only specimens of eloquence; and from them we may derive many useful hints, in our addresses to the people. Perhaps reading and commenting on the Scriptures in their way, may be our best method of proceeding. The Chinese commonly style our preaching on Sabbaths by the name of kong-ko, which it literally is.

I stood looking on a few minutes, when the speaker got down from his stool and went round among his audience collecting money; they gave him one cash apiece, which is about the 1-13th of a cent; some gave him two. He came to me, I also gave him my cash, at the same time requesting him to read and explain to his audience one or two tracts which I put into his hand. They were short sermons, one on the "Existence of God" and the other on the "Compassion of God." He consented to it, and rea-

and explained them fully to his audience, at which they were not a little interested. After he was done, I turned to go on my way, when several of the people came to ask me about our doctrines: quite a crowd collected—I answered their questions, and talked to them as well as I could, and gave them all the tracts I had with me, and might have distributed many more. There is no difficulty in getting people to talk to, the great difficulty is in talking intelligibly.

While the man was talking I observed a person with tobacco pipes in one hand, and tobacco and a match in the other, going round amongst the people, selling *smokes*; each one that smoked gave him a cash, which is, as I said above, about the 1-13th of a cent. Besides him there were two or three boys selling cakes and sweetmeats.

February 6.—I have, since my return from Macao, made it my business to go out as often as I can, to talk to the people and distribute tracts. In these tours I meet with but little to interest one. Whenever I stop, a crowd soon collects, I tell them of the various truths of the Bible; they listen, assent to what I say, very seldom contradict, start objections, or ask questions, desirous of knowing more. They are very eager to get books, so that I have to conceal them in my pockets, or they would not rest until they had all. I take but few books at a time, and try to distribute them with judgment, only to those who can read. Thus I go out day after day, casting my bread upon the waters, hoping that it shall be found after many days, seeing no fruit yet. The promises of God are many and precious, encouraging us to labour on, without fainting, or growing weary. The fruit shall some day appear. If we do our duty faithfully and with the right spirit, we shall not lose our reward.

This is the last day of the old year amongst the Chinese. The whole city is astir, and bustling. The noise of crackers is almost constant, the streets are covered with their fragments. To-night is the ceremony of ni-lo, that is, surrounding the furnace. The members of each family collect together at the house of their parents, and all sit down to eat, with a furnace under the table, on which they sprinkle salt.—They then worship the tablets, on which the names of their ancestors are written. They also burn the bamboo lamp stand, which they used the old year. They take twelve of the coals, answering to the number of the months, while they are yet ignited, and lay them out in a line; whichever coal goes out first, they predict that the month answering to it, will be rainy.

10.—Yesterday we had two services in the room connected with the Dispensary. Both times the number of hearers was greater than I had ever before seen in the same place; they were also attentive. There are now four services in Chinese on Sabbath, which are almost always conducted by Messrs. Stronach and Young. We hope soon to get a room or house in another part of the city, and commence talking in that quarter too.

The Island of Kolongsu is soon to be given up—perhaps in a few days. The missionaries now live in Amoy, all of them. The merchants also expect to move over soon. We are all well, and busy at our work.

Miscellaneous.

BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

EXTRACTS FROM THE ANNUAL REPORT: 1845.

Number of Students—Financial Statement.

This General Assembly terminates the twenty-fifth year of the Board of Education. Since the last report, *seventy-one* new candidates have been received upon the funds, making the whole number aided from the beginning, *fifteen hundred*.

The number under the care of the Board during the last year, has been *four hundred and eleven*. Of these there have been

In their theological course,	-	137
" Collegiate do,	-	162
" Academical do,	-	68
Under the immediate care of Presbyteries and stage of study unknown,	-	13
Teaching to procure funds,		31—411

Four have died during the year. Nine have not reported themselves, and are consequently dropped from our rolls for the present, though they are probably all going forward on their own resources acquired by teaching. Four have withdrawn on account of ill health. Eleven have come into the possession of other means of support.

During the past year *fifty-five* have finished their course of studies, with entire credit, and gone into the field of active usefulness.

The Board have steadily carried out their determination to raise the standard of requirement, both as to talents and piety, so as to pre-

sent to the churches for their support only such as may be relied upon as deserving their fullest confidence. *Thirteen* young men have consequently ceased to receive aid, not because they were destitute of piety or talents, but simply because they fell short of the present elevated standard. . . . .

The following abstract of the Treasurer's accounts, will show the state of the funds during the year:

Balance on hand per Report 13th May, 1844, - - - - -	$2,338 73
Cash received during the year,	31,723 88
	$34,062 61
Cash paid on orders of the Executive Committee, -	32,611 12
Balance on hand, - -	1,451 49
	$34,062 61

. . . It is but simple justice to the Presbyterian Church, to say that the foregoing statistics are very far from giving a full exhibit of her whole doings in the work of gratuitous ministerial education. There are many separate organizations, some of them under the control of Synods and Presbyteries, and others not, which are engaged in the same work. And large sums of money are raised and appropriated to young men, under the care of the Board, supplementary to the allowance fixed by our rules. These sums are very seldom reported, though in the aggregate they would probably swell to some thousands of dollars. In addition to these, there are upwards of fifty scholarships in connection with our institutions, the proceeds of which, ranging from five to seven thousand dollars a year, are appropriated to the same object.

The aggregate of these items, which the General Assembly in 1823 instructed the Board of Education to include in their reports, would probably reach from *fifty to sixty thousand dollars a year.*

And besides this, there are collections made in our churches annually for the support and endowment of Professorships, all bearing upon the same end; viz. to reduce the expenses of Ministerial Education, so as to bring them within the reach of the pious and gifted among the poor. The contributions for this purpose the past year must have exceeded *fifty thousand dollars* more.—Pp. 3. 6, 7.

Conclusion of the Report.

Let it be remembered that *fifteen hundred* young men have received through the Board, a liberal education, in whole, or in part,—from *thirty* to *fifty* of them, enter the ministry every year, nearly all of whom are promptly engaged in the active duties of the sacred office, and with all the difficulties and disappointments with which human imperfection has encompassed the system, who can compute the magnitude and value of its results direct and remote. To say nothing of the mere education of these imperishable intellects—nothing of rescuing from ignorance and obscurity these hundreds of immortal minds, and fitting them to shine as stars in the firmament of eternity, who can estimate their priceless worth, in this world of sin and death, as ministers of salvation and ambassadors of Jesus Christ. The influence of the ministry upon the political, social and domestic welfare of the human family, is probably more important than that of all other agencies whatever. The mighty interests of education and morality, and of individual and general prosperity, are identified with the spread of religion: and this again depends upon the power and purity of the Christian Pulpit. But more than all this, the grand vocation of the ministry, is *the salvation of souls.* When this element of ministerial influence is reached, the intellect of an angel would falter in attempting to compute its value. The precious blood of the Son of God, is the only adequate expression of the worth of a soul. How many of such values enter into the estimate of a single minister of the Gospel, none but the mind of God can know or conceive. What conception, then, is competent to grasp the infinite results of the aggregate ministry of all those whom the Church has trained for the office. And then, it must not be forgotten, that the power of the ministry to bless the world, is perpetual and everlasting; each faithful minister, whom we educate, will raise up others to succeed him, and they others again, the stream of influence widening and deepening and dividing as it flows, fertilizing the desert wastes of time, and swelling by its perpetual flow the ocean of eternal blessedness. —Pp. 17, 18.

BOARD OF PUBLICATION OF THE PRESBYTERIAN CHURCH.

EXTRACTS FROM THE ANNUAL REPORT: 1845.

During the year ending March 30th, 1845, the Presbyterian Board of Publication have added to their catalogue twenty-eight new books amounting in all to 53,000 copies, varying in size from royal 8vo. to 32mo., and in price from four dollars to four cents. Of these works eighteen are Sabbath School books, peculiarly suited in style, size and price, for the use of children.

They have also printed 71,500 volumes of new editions from stereotype plates.

List of Books issued during the year ending March 30th, 1845.

Evidences of the Authenticity, Inspiration and Canonical Authority of the Holy Scrip-

tures. By the Rev. Archibald Alexander, D. D., Professor of Theology in the Theological Seminary at Princeton. Embellished with a portrait of the author. 12mo. Price 56 cents. 1000 copies.

The Pilgrim's Progress. By John Bunyan. Most carefully collated with the edition containing the author's last additions and corrections. With explanatory notes, by Thomas Scott, D. D.; and a Life of the Author by Josiah Conder, Esq. Embellished with twenty-five engravings. Royal octavo, elegantly bound in super extra Turkey morocco. Price $4. In muslin $2.50. 1000.

The Necessity of Reforming the Church, presented to the Imperial Diet at Spires, A. D. 1544. To which is added, a Paternal Admonition, by Pope Paul III. to the Emperor Charles V; and Remarks on the Paternal Admonition, by John Calvin. Written in Latin, and now first translated into English by H. Beveridge, Esq., Advocate. 18mo. Price 40 cents. 500.

The Prophet Daniel; considered in a series of Lessons for a Sunday School. Translated from the French. Illustrated with wood engravings. 18mo. Price 50 cts. 500.

Addresses to Children. 32mo. With wood cut. Price 18 cents, half bound. 12½ cents, muslin. 2000.

The Huguenot Galley Slave, a Story for the Young. By the Rev. C. G. Barth, D. D., translated from the German. 18mo. With wood cut. Price 25 cts., muslin 15 cts. 2000.

Kind Words for his Young Friends. By Uncle William. 18mo. With wood cuts. Price 33 cts.—muslin 23 cts. 1500.

The History of Celestine Darscott, the Blind Woman of Paturages; translated from the copy published by the Evangelical Society of Belgium. 32mo. With wood cuts. Price 21 cts. —muslin 14 cts. 2000.

Little Mary, or the Infant School Child. Wood cut. 32mo. Price, muslin 4 cts.—paper 2 cts. 3000.

The Letter, a True Story. Wood cut. 32mo. Price, muslin 4 cts.—paper 2 cts. 3000.

A Letter on Conversion to God. 32mo. Price, muslin 4 cts.—paper 2 cts. 3000.

Hints on Self Examination. By the Rev. Hugh Stowell, A. M. 32mo. Price, muslin 4 cts paper 2 cts. 3000.

The Flag Sergeant, or the Life, Adventures, Repentance and Death of James Wooley. By the Rev. R. Knill. Wood cut. 32mo. Price, muslin 3 cts —paper 3 cents. 3000.

The Scriptures the Only Rule of Faith; an Exposition of the Second Answer of the Shorter Catechism. By the Rev. John Hall. 18mo. Price 38 cents. 2000.

[illegible] Heathen, or Missionary Sketches, [illegible]. Eight wood cuts. 32mo. Price, [illegible] —muslin 12½ cts. 2000.

Short Miscellanies for Young People. Five wood cuts. 32mo. Price 20 cts.—muslin 12½ cents. 2000.

Examples for Youth, or Conversations on the Lives of Christians Eminent for Early Piety. Wood cut. 32mo. Price 25 cts. 2000.

Another Lily Gathered. Conversion of James Laing. By the Rev. R. Murray McCheyne. 32mo. Price 12½ cents. 2000.

Children Coming to Christ, and Lambs of the Flock. By the Rev. R. Murray McCheyne. 32mo. Price 6 cts. 2000.

The Life of John Howard, the Philanthropist; embracing an account of his successful labours in meliorating the condition of prisoners in European jails. 18mo. Price 33 cts. 1000.

Some particulars of Samuel Wyke Kilpin. Written by his father, Rev. S. Kilpin. 32mo. Price 6 cts. 2000.

Memoir and Remains of the Rev. R. Murray McCheyne. By the Rev. Andrew A. Bonar. With an Introductory Letter by the Rev. Samuel Miller, D.D. 12mo. Price 75 cts. 2000.

Fisher's Catechism. The Westminster Assembly's Shorter Catechism Explained, by way of Question and Answer. By several Ministers of the Gospel. 12mo. Price 62½ cts. 500.

The Pious Shepherd, or Life and Character of James Wait. By the Rev. Robert Maclaurin. 32mo. Price 25 cts. 1000.

The Intolerance of the Church of Rome. By H. A. Boardman, D. D. 18mo. Price 25 cts. 2000.

Evenings' Entertainments, or the Country Visit. Embellished with fourteen engravings. Prepared for the Presbyterian Board of Publication. Price 50 cts. 16mo. square. 2000.

Old and New Theology, or an exhibition of those differences, with regard to Scripture Doctrines which have recently agitated and now divided the Presbyterian Church. By James Wood, D.D. To which is added a Review of Beman on the Atonement, first published in the Biblical Repertory. 18mo. Price 50 cts. 2000.

Scripture Natural History. Containing a description of quadrupeds, birds, reptiles, amphibia, &c., mentioned in the Holy Scriptures. Illustrated by engravings. Small octavo. Price 85 cts. 2000.

They have also added six Tracts to their catalogue, as exhibited in the following list.

The Evidences of a Gracious State. By C. C. Cuyler, D. D.

The Anglican Reformation, or the Church of England but half reformed. From the Edinburgh Presbyterian Review.

History of the Early Rise of Prelacy. By Samuel Miller, D.D.

A Plea for the Sabbath, enforced by Facts. By Justin Edwards, D.D.

A Castaway. By Rev. R. M. McCheyne.

The Duty of Praying for Ministers. By Rev. Wm. J. McCord.

From the above statement the Assembly will perceive that a majority of the works issued during the year have been of the smaller kind, and designed more especially for children and youth. So great has been the demand for books of this description from the beginning, that the Board have deemed it their duty to increase the number, as fast as they could obtain such as in their opinion were suited to this purpose.

Among their late selections for the juvenile reader, will be found some of the most attractive, as well as useful, that have appeared on their list.

In connexion with these, they have published the standard work of Dr. Alexander, on "The Authenticity, Inspiration and Canonical Authority of the Holy Scriptures."

"Old and New Theology," a reprint of the seasonable and judicious work of Dr. James Wood, to which is appended the very able Review of Dr. Beman on the Atonement, from the Biblical Repertory.

"Remains of the Rev. Robert Murray McCheyne," a well written memoir of one of the most heavenly-minded, eloquent, and successful ministers of the age.

The beautiful edition of Bunyan, which was announced in the last Report as then about to be issued, has been received with the highest favour by the public. Gratifying testimonials of its acceptance have been given, not only by the commendation of the press, but in the ready sale of between two and three thousand copies. They have also in the press an elegant quarto edition of this popular and useful work.

At the suggestion of some friends of the Board, they published a cheaper edition of this, and of several other works, on their catalogue, to bring them within the reach of those whose restricted means would preclude them from obtaining books in the better and more costly form.

But the limited demand for the cheaper, and inferior volumes, has confirmed the Board in the opinion that they have best consulted the taste and jugdment, as well as the advantage of the church, in the superior character and style of their publications, notwithstanding the small additional expense.—Pp. 3. 5.

State of the Funds.

Balance in the Treasury, March 20, 1844, $2524 31, Donations, $1071 43; Interest on Investments, $220 00; Cash for Books sold, $33,711 97. Total, $37,527 71.

Expenditures to March 31, 1845:—Engraving, $1415 80; Paper, $5633 84; Binding, $12,408 38; Stereotyping, $2663 48; Rent, $810 42; Printing, $1980 90; Contingent expenses, $305 00; Salaries, $2949 96; Library, $400 11; Copyright, $130 00; Miscellaneous Expenses, fitting up store, &c., $562 54; Packing boxes, drayage, &c., $143 79; Insurance, $37 06; Postage, $1,67; Uncurrent Notes, $41 00; Balance, $5043 76. Total, $37,527 71.

In addition the Treasurer holds two Bonds of the State of Louisiana, $2000; City of Cincinnati, $2000.—P. 6.

NOTICES OF RELIGIOUS SOCIETIES IN GREAT BRITAIN: MAY, 1845.

Compiled for the Foreign Missionary Chronicle.

CHURCH MISSIONARY SOCIETY.

The forty-fifth Anniversary of this Society was held in Exeter Hall, London, on the 6th of May. The Receipts of the year were,—for the General Fund, out of which the Establishments of the Society, at home and abroad, are provided for, 100,422*l.* (omitting the shillings): for Special Funds, viz. Sick and Disabled Missionaries' Fund, 1140*l.*; Capital Fund, 921*l.*; West African Seminary Buildings' Fund, 748*l.*; China Mission Fund, 2015*l.*—making a total of 105,249*l.*, or $510,457. The Expenditure of the year, on account of the General Fund, was 89,093*l.*, and the surplus of receipts over expenditures was therefore 11,328*l.* Of this surplus 5077*l.*, the amount received in the year for Legacies, was transferred to the Capital Fund. The Committee have authorized an increase of 5000*l.* in the expenditure of next year. Four missionaries, and five wives of missionaries, had been removed by death; six missionaries and two catechists had returned home on account of ill health; and seventeen ordained missionaries had been sent forth to the different missions, including six returned to their stations, and three transferred to other stations. In the Institution near London there are twenty-two students preparing for missionary life, of whom nine were received during the last year.* An encouraging increase is reported in the number of communicants connected with the mission churches. In 1835, their number was less than 900; now they approach to 10,000. The missionaries exercise great caution in admitting converts to the Lord's table, and subject them to strict discipline. The increase is reported to have taken place in every one of the missions. A considerable increase in the number of missionaries is contemplated.

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* The expenditure for this Institution was 4012*l.* or nearly $20,000, during the year. Several European Societies have followed this plan of training missionaries. Our countrymen who are missionaries have received their entire education at the same institutions of learning with their brethren in the ministry at home, and in no case, we believe, at the expense of Missionary Boards.

Free Church of Scotland Schemes.

The Foreign Board of Missions and Education [illegible] statement to the General Assembly last. The income of the [illegible] funds, was 42,000*l.*, [illegible] over the receipts of [illegible] Some particulars of this [illegible] already laid before the [illegible]—see p. 122.

[illegible] contemplates parish [illegible] all the churches, and [illegible] their establishment of [illegible] shows the estimate [illegible] great object by the Free [illegible] Two normal schools, for the [illegible] and female teachers, are under [illegible] Committee, one at Edinburgh [illegible] at Glasgow, and grants were [illegible] of 935*l.* to aid in building 108 [illegible], and of 350*l.* in salaries for [illegible]

[illegible] Missions of the Church are all [illegible] prosperity. The missions of the [illegible] Missionary Society having been transferred to the General Assembly, the Committee have now the charge of three stations in South [illegible] in addition to the stations at Calcutta, [illegible], Bombay, Poonah, and Nagpur in India, after established mainly by the donation of 5000*l.* given by one gentleman for that purpose.

The Home Mission Committee extends aid to young men who are preparing for the ministry by grants of money, and by providing bursaries or scholarships. These are thrown open to competition, and awarded after strict examination, and may be regarded therefore as prizes or marks of honour, rather than as a beneficiary provision.] The number of bursaries provided is 27, amounting to 298*l.*; grants to 58 students, 968*l.* The Committee propose to make the bursary method, and to confine their grants to it. The other department of the Home Mission Scheme is the employment of catechists and catechists. It appears that [illegible] demand in the Lowland Presbyteries [illegible] probationers, viz. vacant charges, 27; [illegible] requiring immediate and special supply, [illegible] absence, age, or bad [illegible] minister, 18; sanctioned charges, not yet provided with a minister, 15; preaching stations, not yet sanctioned as charges, 84, of which 21 are supplied with catechists, most of whom are divinity students, employed only during the summer. For the supply of these charges and stations there are 61 probationers, besides 12 occasionally or partially employed, and 6 ministers without charge. The practical operation of this system, and the importance of its extension, particularly in the Gaelic districts, are presented in the Report. Altogether 238 probationers are now needed, and but 84 are available for full employment.

[illegible] may be regarded as a Standing Committee, charged with the supervision of [illegible] Missions, Foreign Missions, Colonial [illegible] Conversion of the Jews—for each of [illegible] separate Committee. The Education [illegible] superintendence of Common and [illegible] also of Sabbath School instruction. [illegible] Committee has the duty of [illegible] and also of employing proba[illegible] and catechists; eventually the [illegible] be a department of duty [illegible]

The Colonial Church Committee reports the progress of efforts to provide and support ministers at Bombay, Calcutta, several places in the West Indies, several places in the British American Colonies, Australia, New Zealand, Malta, Gibraltar, Leghorn, and Madeira.

The Jews' Committee report operations at Pesth, Jassy, Constantinople, and Berlin, where there are missionaries, and at Posen and Bombay, where there are schools for Jewish children.

Extracts from the report of this Committee will be given hereafter.

British and Foreign Bible Society.

The forty-first annual meeting was held in Exeter Hall on the 7th of May. The total receipts were 94,304*l.*, of which 47,899*l.* were for the purchase of books; Expenditures, 85,817. The issues were 915,811 copies, of which 310,211 were in foreign countries.

Religious Tract Society.

The forty-sixth annual meeting was held in Exeter Hall on the 9th of May. The receipts were 54,104*l.* During the year 15,380,322 publications were issued from the depository, and 182 new tracts published.

London Society for Promoting Christianity among the Jews.

The thirty-seventh Anniversary was held in Exeter Hall on the 9th of May. The receipts for general and special purposes amounted to 25,711*l.*, besides 851*l.* contributed since January 1st, for the purpose of temporal relief. In London thirty-six Israelites received Christian baptism during the year, ten missionary candidates and one tract distributer attended the college, and 100 children, the full number provided for, were contained in the schools. Four clergymen, one translator, and four tract distributers are employed by the Society in London; one depositary in Liverpool; one person, whose office is not designated, at Bristol; three clergymen, two physicians and several medical assistants, one Superintendent of the School of Industry and Clerk of the Works, one translator, and two Assistants in the Mission, at Jerusalem; one clergyman and one physician at Safet;

two persons at Hebron; and twenty clergymen, two interpreters, one teacher, and six schoolmasters, one corresponding agent, four tract distributers, and thirteen persons whose office is not designated, at twenty-three other stations, chiefly on the Continent of Europe, including stations at Aleppo, Bagdad, Smyrna, Beyrout, and Morocco. Thirty-eight of these missionary agents are designated as believing Jews.

LONDON MISSIONARY SOCIETY.

The fifty-first Anniversary of this Society was held in Exeter Hall, London, on the 15th of May. The ordinary income of the year had been 65,563*l.*, and the ordinary expenditure, 82,876*l.*, showing an excess of 17,313*l.* The contributions towards the Jubilee Fund had amounted to 21,000*l.* The number of stations and out-stations in different parts of the world was 439, connected with which there were 131 churches. The society employed among the heathen 165 European missionaries, and 603 European and native assistants. Twenty-one persons, missionaries and their families, not including children, had been sent forth to the missions during the year.

BAPTIST MISSIONARY SOCIETY.

The Public Meeting was held in Exeter Hall on the 1st of May. The total receipts were 20,347*l.* The balance against the society was 2398*l.* The total number of church members was 38,609, of whom 2430 were added to the churches during the year. There are 218 stations and sub-stations, and 155 agents,* not including Jamaica. Two missionaries, and the wife of a missionary, had been removed by death. Seven missionaries, most of them married, had been sent forth to the missions, and four more accepted.

WESLEYAN MISSIONARY SOCIETY.

The Public Meeting was held in Exeter Hall on the 5th of May. The total income of the year was 105,687*l.*; the expenditure exceeded the receipts by the sum of 3501*l.* Of the receipts 4,421*l.*, or $21,440 are acknowledged as 'Juvenile Christmas Offerings.' Seven missionaries and the wives of two missionaries were sent forth to the missions; five missionaries and six wives of missionaries had been removed by death. The Society supports extensive missions in Ireland and the British Colonies, as well as among the heathen, and has 288 central or principal stations, 381 missionaries and assistant missionaries, 101,999 church members, and 4913 on trial for church membership.

[* Missionaries, teachers, &c.]

Mission-House: New-York, September, 1845.

RECENT INTELLIGENCE.

AFRICA.—Advices have been received from the Rev. J. M. Connelly, dated to the 1st of June, which speak of the good health of the Missionaries, who were engaged in their usual labour.

Mrs. C. M. Connelly embarked on board the brig Robert, Capt. Brown, on the 18th ult., on her return to the station at Settra Kroo. We are glad to mention that her health has received much benefit from her visit to this country. She is accompanied by Miss Mary Lepion, a coloured teacher, who has been appointed to the mission at Settra Kroo, the health of Miss Cecelia Vantyne not permitting her to return.

INDIA.—We learn from a letter of the Rev. L. Janvier, dated May 7th, that about 2500 rupees, or nearly $1200, had been contributed in India by kind English friends towards replacing the Printing Press at Lodiana.

The Fair at Hurdwar, where the Ganges issues from the Himalaya mountains, has for ages been visited annually by great crowds of pilgrims, anxious to wash away their sins in the sacred water, supposed to be doubly efficacious at that holy place. The attendance has been sensibly falling off during the last few years, and the pilgrims appear to be animated by a more teachable spirit. Our readers will recollect the account transmitted by Mr. Craig, of the Fair of last year, showing a very remarkable willingness to listen to the instructions of the missionaries. We insert now an extract from a letter of the Rev. J. Caldwell, of April 17th, concerning the Fair of this year.

The brethren, Campbell and Jamieson, and myself, were engaged this season at the fair, and were assisted by Golok Nath, John Coleman, and John Gabriel, [native assistants.]

Our plans of operation were similar to those of last year, which we found so successful. This year, however, we had much more preaching than at the last fair—two sermons being preached daily for about ten days. In this part of our labours we were promptly assisted by the Rev. Mr. Thompson of Delhi. For the most part we had quite large and attentive congregations, sometimes to the number of five or six hundred people. It was, indeed, quite surprising to witness the attention and seriousness with which they heard the preaching of the Gospel. Many of them sitting all the time of the service, rising only when told to do so, at the time of prayer. Our hours of service were generally about 10 o'clock in the forenoon, and 4 o'clock in the afternoon. We remained, however, the greater part of the day in our preaching tent, with a view of conversing with any who might be disposed to inquire of us about our religion and our Scriptures. Those who attended our service uniformly delayed for some time after its conclusion each day, as if waiting to learn something more on the subjects to which they had been attending. Advantage was always taken of this disposition on their part, to instruct them still farther respecting the things which belong to their eternal peace. Sometimes after the service one or two were disposed to cavil at the doctrines advanced, but after some discussion, in which Golok Nath was generally engaged, they appeared, for the most part at least, satisfied.

It is certainly a matter of deep gratitude to our heavenly Father, that we were thus enabled to make known the truth, as it is in Jesus, to numbers who never before heard the name of the Saviour.

Our distribution this year was much more limited than last. You will remember that last year was a season peculiarly favourable, in the estimation of Hindus for bathing in the Ganges, and a season which occurs once only in twelve years. On this account many thousands more attended than at ordinary fairs. Still a large quantity of tracts and portions of Scripture were distributed, chiefly, as usual, in Hindi and Panjabi.

It is worthy of remark that there appeared amongst the pilgrims this year much less enthusiasm respecting the virtue and efficacy of the Ganges than on former occasions. At least there was much less shouting and singing the praises of "Gunga" than formerly. At former melas, and last year particularly, our ears were frequently stunned by the shout of a thousand voices, "O proclaim the victory of mother Gunga!" At the mela this year but comparatively few were disposed to ascribe victory to the holy stream. In the immediate neighbourhood of Hurdwar the Government have commenced excavating a large canal, chiefly for the purpose of irrigation. In order to carry on the work at the head of the canal, a temporary dam has been erected some distance higher up the stream, to turn off the water until the canal is ready to receive it. The part of the river where much of the ablutions of the pilgrims have heretofore been performed, has by this means become entirely dry. This was a source of dissatisfaction to the pilgrims generally, but scarcely more so than the fact that their goddess, Gunga, thus tamely submitted to be diverted from one of her channels by the foreigners, when it became her to have arisen in her might, burst all the barriers placed to stop her progress, and evince to the world that she is divine and able to deliver not merely herself, but all her votaries also from evil. They have a prophecy amongst them, that in fifty years the Ganges will lose all its virtues, and be no longer resorted to by pilgrims as at present for the purpose of washing away their sins. This fact, together with that above-mentioned, has no doubt served to weaken their faith in the waters of the Ganges. The Lord hasten the day when they shall put no trust in a senseless stream for the removal of their sins and guilt, but shall resort to the fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

Divine service having been performed twice a day for more than a week, and two sermons preached daily for that time, a question naturally arises, "Why were there not some of the hundreds who heard the Gospel led to inquire the way to Zion, with their faces thitherward?" If the seed of eternal life was sown why did not a small portion, at least, fall on good ground, spring up and bring forth thirty, sixty, or even a hundred fold? To these queries an answer can be returned only by that sovereign God, in whose hands are the hearts of men, and who doeth according to his will in the armies of heaven, and amongst the inhabitants of earth. Had it pleased him our feeble efforts would have been blessed to the conversion of hundreds of those who heard the glad news of salvation. The seed has been sown, and we trust that it will not *all* be as if cast by the road-side, amongst thorns, or on thorny ground. I think we tried to do our duty—may the good Lord bless the labour of our hands!

FRANCE.—M. de Pressensé writes to us from Paris, under date of July 19, as follows: "Since the beginning of our missionary year, that is, since the 16th of April, 1845, the work of the Evangelical Society has not ceased to advance, and to receive new developments. Two more evangelists, three more colporteurs, and another teacher have been employed by the Society. Three more

stations, have been added to our list in H——, and in the department of C—— the number of places opened to the labours of our evangelists is much increased. We are about to establish evangelical schools in this department, the want of which is felt in many places.

"Besides the religious movements in these two departments, we would briefly apprize you of those in M—— and L——. The first has but commenced, and as yet embraces only the chief town of the department of M——; the second, which began at S——some three or four months ago, is spreading in the most delightful manner. At S——, a town lately all Catholic, the preaching of our colleague, the pastor A., is regularly attended by five or six hundred persons, who manifest the best disposition. Aided by the co-operation of a generous friend we are about to erect in that town a temple [Protestant church] and a building for two schools. The movement towards the Gospel has not been limited to the chief place of the district; it extends to many other localities, where our fellow labourers hold meetings of 200, 300, and 400 persons: it has been zealously seconded by the labours of some colporteurs, who had circulated abundantly copies of the Holy Scriptures. It is one of the finest and most delightful movements which we have witnessed. A wide door is opened for the Gospel in that part of France. . . .

"The deficiency in our receipts at the end of last year, April 16th, was 10,000 francs; it is now 18,700 francs. To balance the accounts of the current year, it is necessary that we should receive before the 15th of April, 1846, about the sum of 117,000 francs. This is a large sum; but we feel assured that the friends who have heretofore supported this work will give it a support increasing with its enlarged development."

DONATIONS OF CHILDREN.

In the Chronicle of September, 1844, we inserted a List of Contributions from the children of the Church, so far as separately reported in the Monthly Acknowledgements of Donations. We now insert a similar List for the year ending on the 1st of May last; subject to the same condition, however, for doubtless in many cases their contributions are not distinguished in the reports made to the Agents and Treasurer of the Board. It would be gratifying to see the donations made to the cause of missions by children separately reported, a suggestion which will commend itself, as we hope, to Pastors and Superintendents of Sunday Schools.

The readers of the Chronicle who keep their files of this work, will find it interesting to make a particular comparison between these Lists, noticing how far the same schools and societies are reported, and the increase or falling off in their contributions. We can state but one or two general results:

From May 1, 1843, to May 1, 1844, the donations of children amounted to $1416 49.

From May 1, 1844, to May 1, 1845, their donations were $2125 46, showing an increase of $708 89.

In the year ending May 1, 1844, children in connection with *sixty-six* churches aided this cause.

In the year ending May 1, 1845, donations were received from children connected with *ninety-two* churches.

These statistics are encouraging. And we think that no one who reads the following table can withhold the expression of gratitude to God, that so large a sum has been given by so many of the beloved children of our churches. In our remarks on this subject, a year ago, we endeavoured to point out briefly the happy influence of these contributions on the children themselves, and the importance of enlisting them early in this work, topics on which we have no room now to enlarge. Every reflecting reader will readily see that few subjects possess a deeper interest.

Synod of Albany.

Pby. of Troy.—Waterford ch, sab sch	25 00
Pby. of Albany.—Albany 3d ch, sab sch 25; do 1st ch, sab sch 3; do 'four children who love their pastor' 5	33 00

Synod of New-York.

Pby. of Hudson.—Goshen ch, sab sch 50 00
Pby. of N. River.—Newburgh 1st ch, sab sch 25 00
Pby. of Bedford.—Bedford ch, sab sch 5 77
Pby. of New-York.—Chelsea ch, boys of sab sch 3 72; do fem juv miss assoc 76 13; Fifteenth street ch, sab sch 15 50; Brooklyn 1st ch, sab sch 60 155 35
2d Pby. of New-York.—Canal-street ch, sab sch 5 63; children of Mr. Beasel 2 30; Peekskill ch, sab sch 5 50; Scotch ch, N. Y. sab sch 102 80 110 69

Synod of New Jersey.

Pby. of Elizabethtown.—Elizabeihtown 1st ch, juv miss soc 120; sab sch 20 140 00
Pby. of New Brunswick.—South Trenton ch, sab sch 6; Allentown ch, juv miss soc 20; N. Brunswick ch, sab sch 5; Princeton, African sab sch 5 50; Kingston ch, sab sch 6 50; Ewing, two children 3 60; Birmingham, sab sch 3; Queenston, sab sch 15 64 60
Pby. of Newton.—Easton ch, sab sch 76 85; a class in the Union sab sch 1 75 78 60
Pby. of Luzerne.—Wilkesbarre ch, Mrs Glassel's sab sch class 5; little girls sew soc 6 50 11 50
Pby of W. Jersey.—Salém ch, sab sch 30 00
Pby. of Raritan.—Clinton ch, sab sch miss box 6 50

Synod of Philadelphia.

Pby. of Phila.—Phila. North ch, sab sch 100; 2d ch, sab sch miss soc 100; 7th ch, sab sch 40; Scots ch, juv miss soc 20; Central ch, sab sch No 1, 25 285 00
2d Pby. of Phila.—Germantown ch, juv miss soc 24 50; Abington ch, juv miss soc 5; Newtown ch, Eugene Schwend 32cts; Frankford ch, sab sch 30 59 82
Pby. of New Castle.—New Castle ch, sab sch 20; Wilmington 1st ch, juv miss soc 7 12 27 12
Pby. of Baltimore.—Alexandria 1st ch, sab sch 30; Baltimore 1st ch. juv miss assoc 110; coloured sab sch 30; Georgetown juv miss soc 12 85; Frederick ch, children 2 96; Bladensburg ch, sab sch Bible class, and little boy 2 177 81
Pby. of Carlisle.—Bedford ch, sab sch 10 80; Greencastle ch, sab sch 5 50; children of Rev J. T. M. Davie 7 50 23 80
Pby. of Huntingdon.—Hollidaysburg ch, Master James Bell 7
Pby. of Northumberland.—Milton ch, juv miss sew soc 17 41; Williamsport, penny collections in Misses Heylman and Hale's sch 4 21 41

Synod of Pittsburg.

Pby. of Ohio.—Pittsburg 2d ch, infant sab sch 6; 1st ch sab sch, No 1, 30; infant sab sch 20; Fairmount ch, youth's miss soc 7 25; Allegheny city 1st ch, sab sch 17 48; Monongahela city 1st ch, sab sch miss soc 12 94 73

Synod of Wheeling.

Pby. of Washington.—Florence ch, sab sch 11 52; Hookstown, sab sch 9 40 20 92
Pby. of Steubenville.—Steubenville 1st ch, sab sch 1 65

Synod of Ohio.

Pby. of Zanesville.—Washington ch, sab sch 3 00
Pby. of Wooster.—Wooster ch, sab sch 6 15; Springfield ch, children of Maternal assoc 13; boys in Mr Lehman's sab sch class 3 22 15
Pby. of Cochocton.—Cochocton ch, sab sch 1 50

Synod of Cincinnati.

Pby. of Chillicothe.—Chilicothe 1st ch sab sch 10 82

Synod of Indiana.

Pby. of Salem.—New Albany. children of Rev I. N. Candee 25 00
Pby. of Crawfordsville.—Indian Creek, several children 0 38
Pby. of Indianapolis.—Indianapolis 1st ch, sab sch 68 58; Franklin ch, sab sch 21 09; Greensburg, Master J. B. W. Adams 5 95 67

Synod of Northern Indiana.

Pby. of Fort Wayne.—Fort Wayne 1st ch, sab sch 19 77; Decatur, 'a child' 7cts 19 84
Pby. of Lake.—South Bend ch, sab sch 5 50

Synod of Ky.

Pby. of Louisville.—Louisville juv miss assoc 12 50; coloured boy 20 cts; Mulberry sab sch soc 2 30 15 00
Pby. of Muhlenburg.—Henderson, children 1 50; do of Rev J. H. Gray, 1 26 2 76
Pby. of Transylvania.—Richmond ch, sab sch 6 69
Pby. of W. Lexington.—Lexington, M'Chord ch, sab sch 27 17; Winchester juv miss soc 5 32 17
Pby. of Ebenezer.—Covington, little girls' miss soc and sab sch 22 61

Synod of Va.

Pby. of E. Hanover.—Norfolk 1st ch sab sch 90; Brunswick, three children 56cts; Richmond 1st ch, sab sch 25; do 2d, sab sch 15; Petersburg sab sch, No 1, 25 155 56

Synod of W. Tenn.

Pby. of Holston.—Knoxville 1st ch, sab sch 4 90
Pby of W. Tenn.—Ashport, sab sch 4 25
Pby. of N. Alabama.—Florence ch, Ala. Mrs Ann Pope's sab sch miss box 14 75; Mrs Willis Pope's do 10 13 24 88

Synod of S. C. and Ga.

Pby. of Charleston.—Charleston 2d ch, juv miss soc 138 11

Synod of Miss.

Pby. of Miss.—Natchez, ch sab sch 48 91

Miscellaneous.

'A little girl' 11cts; 'a child' 7cts; children of Mr and Mrs Garden 1 00; Union sch, Liberty co. Ga. juv soc 16 00 17 19

Total, $3125 38

Most of these donations have been made by children in Sabbath schools. How many schools are connected with our churches we have no means of ascertaining, but at the lowest estimate there must be 500; it would probably be nearer the mark to say 1000. Taking the lowest number as our guide, it appears that not quite one-fifth of our Sabbath Schools have given their aid to this work. The donations of these 92 schools and associations may be considered as a fair average of the whole, when we would ascertain the ability of our children to make pecuniary offerings; and if so, the sum of $9000 might be increased to $10,000, were all to follow their example. Why should not an effort be made to obtain $10,000 from this source during the current year, that is, before the 1st of May, 1846? The agents are on the ground; the machinery is all ready; its spring is within the reach of every Superintendent and every Sabbath School Teacher:—let them but touch this spring, and an engine of vast power not only ceases to be idle, but will carry blessings to tens of thousands who are ready to perish. On the Sabbath after this List of Children's Donations is read, each of the 500 schools might be organized for the support of foreign missions, and on the following Sabbath commence its collections; and all this without any expense whatever for making those collections, with desirable pe-

cuniary results, and with the happiest influences on the minds and hearts of our children.

BOXES OF CLOTHING FOR THE MISSIONS.

Inquiries are frequently made by ladies, concerning the kinds of clothing wanted at foreign missionary stations. A list of articles has been prepared, therefore, which we insert below for the guidance of those who may be disposed to engage in this good work. The outfit of missionaries includes some of the articles contained in this list, though but a limited supply is needed for that purpose. Most of these things are required by the African and Indian missions, where clothing cannot be procured. To the missions in the East it is not expedient to send articles of clothing.

Men's shirts, of best bleached muslin, well-made, with linen bosoms and wristbands. Shirts for men, and boys of five years of age and upward, of unbleached cotton;—for the African Missions, of printed cotton, calico or checks.

Pantaloons for men, and pantaloons and roundabouts for boys of all sizes, made of home-made flannel, linsey, linen or tow cloth, striped or twilled cotton, Russia Duck, Kentucky Jeans, Negro cloth, Satinetts, or of any strong material, suitable for labouring people.

Frocks full size, well made, of good materials and fast colours, and female under garments of good quality. Frocks for women, and for girls, of all sizes, made of gingham, calico, striped or plaid cotton. Under garments made of cotton, flannel, or Canton flannel. Calico short gowns, open in front and frilled, wide sleeves and wristbands; used at the Indian Missions. Aprons, of different sizes, and of almost any material. Woolen stockings and socks, and cotton hose of different sizes.

Sheets, pillow cases, hand towels, quilts and blankets. Remnants of calico or muslin, thread, spool cotton of any quality or colour, hooks and eyes, needles, pins, scissors, thimbles, knitting needles, cotton and woollen yarn; crewels, patterns, canvass, &c., for samplers and marking.

It is respectfully requested that a list of the different articles furnished may be sent to the Mission House, with an estimate of their value. The boxes may be sent to the following places:—

New-York, Mission House, 23 Centre-street; Philadelphia, Solomon Allen; Baltimore, D. Owen & Son; Richmond, Va., Col. Samuel Winfree; Fayetteville, N. C., Harvey Leet; Charleston, S. C., James Adger; Augusta, Ga., Wm. Shear; Mobile, Ala., James Sanford; New Orleans, La., Franklin & Henderson; Natchez, Miss., Thomas Henderson; St. Louis, Mo., David Keith; Louisville, Ky., Samuel Russell; Cincinnati, O., John D. Thorpe; Pittsburg, Pa., Harvey Childs.

In all places where the Ladies can sell the articles they make, as is now done by many of our most efficient Female Missionary Societies, we trust they will still continue to do so. In some places this is not practicable, and the Ladies of churches so situated can easily furnish a sufficient supply of the articles wanted.

THE GENERAL CIRCULATION OF THE MISSIONARY CHRONICLE.

A recommendation was made by the last General Assembly, see Minutes, p. 21, that "the Missionary Chronicle be introduced into every family in our connexion." Many reasons render such a circulation of this work desirable. But we advert to this recommendation at present only as introductory to a plan proposed by an efficient friend of the missionary work, who resides in one of our southern cities. We shall let our correspondent speak for himself, especially as his own example shows the practicability of his plan.

Since the change in the form of your paper, the Missionary Chronicle, it has been a matter of interest with me to know what would be the most efficient mode of distributing it throughout the whole Church, I mean the entire Presbyterian Church in the United States. The following plan has suggested itself to my mind, which I am resolved to make trial of in our own church, at least for six months, and which I embody in the order now transmitted:

I wish you to send the Missionary Chronicle at my expense to the following persons: [a list of *thirty-one* names is given.] At the end of six months I shall call on the different persons, and ask them if they are sufficiently pleased with the paper to *subscribe* for it. All who are willing to subscribe can then give their names and the money, and have their subscription commence with the beginning of the next year; if any are unwilling to take it, their names can then be erased from the list.

Can you not give a notice of this plan in the next Chronicle, or of one somewhat similar?

Request every *Pastor* to bring the subject before the Session, and let one of the Elders or one of the Deacons take charge of the matter, though all the members of the Session, or of the Board of Deacons, should be responsible for the expense of the copies ordered on the six months' trial. As the Pastor should have little to do with money matters, he might propose some one of the Elders or Deacons to be appointed by the Session, and to have the charge of the experiment. It would be understood that the papers ordered for six months were gratuitous to the persons receiving them, except the postage.

As the Chronicle costs but fifty cents, and the postage is at most but eighteen cents, it appears to me that no Presbyterian, who is humbly a child of God, would refuse to pay so small an amount for such a treasure. The last number was really worth more than the sum paid for a year's subscription. But if any are unable to take the Chronicle, let the Session have provision made for their receiving it free.

TENTH ANNUAL REPORT

Of the Association for the Religious Instruction of the Negroes in Liberty county, Georgia. Published by order of the Association: Savannah, office of P. G. Thomas: 1845.

A copy of this Report has been laid on our table, and we acknowledge its reception in this public way, for the purpose of directing the attention of our readers, particularly in the Southern States, to the information which it contains. It is a narrative or review of the work in which the Association is engaged, from its commencement to the end of the year, 1844. Such a narrative of such a work cannot be read without deep and thoughtful interest. We regret that we cannot insert extracts from it, without impairing their force by taking them out of their connexion.

On the cover of this Pamphlet we observe two works advertised, of which we give the titles as they treat of the same important subject: 'The Religious Instruction of the Negroes in the United States, by Charles C. Jones: one volume, 8vo.,' and by the same author, 'Catechism of Scripture Doctrine and Practice.'—These works have received the approval of the Synod of South Carolina and Georgia in the following Minute:

"*Resolved*, That *the Book* published by the Rev. C. C. Jones *on the Religious Instruction of the Negroes*, be recommended to the attention of our members, as presenting just views of the duty of the Church towards this interesting and dependant part of our population; and that *the Catechism* prepared by the same Brother, and which has passed through several editions, be also recommended as a useful manual to be used in the oral instruction of our servants."

They are for sale by

P. G. Thomas, successor to T. Purse, Savannah, Geo.; J. M. Boardman, Macon, Geo.; at the Bible Depository, 65 Gravier-street, New Orleans; Leavitt, Trow & Co., New-York; Berry & Tannehill, Memphis, Tenn.; A. Kingsley, Bible Depository, Nashville, Tenn.; W. H. Bulkley, Louisville, Ky.; Rev. S. J. Cassells, Norfolk, Va.; Rev. E. Hines, Brownsville, N. C.; D. W. Harrison, McCarter & Allen, and Samuel Hart, sen., Charleston, S. C.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1845.

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Buffalo ch, mo. con — 46 87

SYNOD OF ALBANY. *Pby. of Columbia.*

Windham, 2d ch — 13 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Deerpark ch, Mount Hope — 15 00

Pby. of North River.

Marlborough ch, mo. con, village, 6; do W. Neighbourhood, 1; J. O. Wygant, 1, J. Bingham, 1, T. Wood, 1, Mrs C. Purdy, 1 — 11 00

Pby. of Bedford.

Mount Pleasant ch, Sing Sing, 24; do 'a lady,' for Press at Lodiana, 1; Rye ch, Ebenezer Clark, don, 50 — 75 00

Pby. of New-York.

Madison Avenue ch, mo. con. July, 3 54; Brooklyn 1st ch, mo. con. July, 16 50; do sab. sch, to ed. as before, 10; Brick ch, mo. con. July, 7 21; Wallabout ch, mo. con, 5 18; Hammond street ch, mo. con, 4 58; New-York 1st ch, mo. con. July, 48; Duane-street ch, mo. con. July, 12 06 — 106 97

2d Pby. of New-York.

Canal-street ch, 'a member,' 25; ch coll, 20; do sab. sch, sup. Rev. Mr Dougherty's sch, 8 77; Scotch ch, Andrew Foster, 20; mo. con. May, 82; do June, 65; do July, 63 — 283 77

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

Shrewsbury ch — 13 00

Pby. of Newton.

Lower Mount Bethel ch, 12; Stillwater 1st ch, 26 75; Newton ch, 29 35; Oxford ch, 20; Musconetcong Valley ch, 15; Marksborough ch, 1 75; Greenwich ch, 15 — 119 85

Pby. of Susquehanna.

Orwell ch — 8 00

Pby. of W. Jersey.

Burlington ch, sab. sch, 1st payment, to ed. a girl, '———,' in Rev L. Janvier's sch, Lodiana, 12; Bridgeton ch, sab. sch. assoc. for year ending April 1, 1845, to ed. *Samuel Beach Jones* and *Sarah Ralston Jones* at Lodiana, care of Rev L. Janvier, 50 — 62

SYNOD OF PHILA. *Pby. of Phila.*

Phila. 10th ch, 'a friend,' to aid in restoring Press at Lod. 25; Phila. 6th ch, mo. con, 93 — 118 00

2d Pby. of Phila.
Neshaminy 10; Rev H. R. Wilson, 10 — 20 00

Pby. of New Castle.
White Clay Creek ch, 40; Fagg's Manor ch, 30 50; 'a few ladies,' 3 12 — 73 62

Pby. of Baltimore.
Alexandria 1st ch — 50 00

Pby. of Carlisle.
M'Connellsburg ch, Col. James Agnew — 25 00

Pby. of Huntingdon.
Shirleysburg ch, 21 50; Mount Pleasant ch, 3; J. Hagerty, 1, S. Hagerty, 1; Philipsburg ch, 1 28, and a gold ring — 27 78

Pby of Northumberland.
Derry ch, in addition to amount paid in May — 10 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*
Fairfield and Union chs, con. their pastor, Rev JOHN FLEMING, l. m — 30 00

Pby. of Ohio.
Lawrenceville ch, 6; Monongahela city ch, 20; do. ladies, sup. female child in China, under direction of Rev. A. P. Happer, 30; Bethel ch, fem. miss. soc, 1 75 — 57 75

Pby. of Alleghany.
Harrisville ch — 4 50

Pby. of Beaver.
Westfield ch. John Davidson, on behalf of his deceased daughter, Jane Ann Davidson, for orphan sch, Futtehgurh — 15 00

SYNOD OF WHEELING. *Pby. of Washington.*
Mount Prospect ch, 8 65; Mill Creek ch, 25; Hookstown sab. sch, 13 28; E. Buffalo ch, 5; — 51 93

Pby. of St. Clairsville.
Beech Spring ch, JOHN STRINGER, to con. himself l. m. — 50 00

Pby. of New Lisbon.
Canfield ch, sup. child in N. India, 28; J. H. and Mary Holcomb, in part, to con. one of their children l. m, 10; Salem ch, 5; Deerfield ch, fem. miss. soc, sup. *John Hartzell*, 2d pay't, 25; do sup. *Anna Maria Stratton*, 1st pay't, 25; do for general purposes, 5 — 98 00

SYNOD OF INDIANA. *Pby. of Salem.*
New Albany ch, 43 43; Jeffersonville ch, 6 — 49 43

Pby. of Crawfordsville.
Putnamville ch — 3 00

Pby. of Vincennes.
Black Creek ch, S. S. Komp, 6, less 50cts for Chronicle — 5 50

SYNOD OF ILLINOIS. *Pby. of Sangamon.*
Springfield ch, sab. sch, sup. Rev A. P. Happer — 30 00

SYNOD OF VIRGINIA.
Roanoake co. Va, 'a lady,' — 13 34

Pby. of Lexington.
Tinkling Spring ch, Daniel Fisburn, 30; Hot Springs, Mrs Mary Dinwiddie, 5; Windy Cove ch, 11 50 — 46 50

Pby. of W. Hanover.
Lebanon ch, 16; do 5 50; Colesville, mo. con, 6; Bethesda ch, 9; Charlottesville ch, 34 15; Farmville, C. C. Reid, 3 — 73 65

Pby. of E. Hanover.
Miss L. Dorme, 3; Richmond 1st and 2d chs, mo. con, 13 61 — 16 61

Pby. of Montgomery.
Falling Spring, James A. Payne — 5 00

SYNOD OF N. CAROLINA. *Pby. of Orange.*
Raleigh ch, C. Dewey, for Lodiana Press — 2 50

Pby. of Fayetteville.
Elizabethtown ch, Rev W. Brobston, don. from his father-in-law — 5 00

SYNOD OF W. TENN. *Pby. of Holston.*
Knoxville 1st ch — 60 00

SYNOD OF S. C. AND GA.
Wethersville, Ga. S. M'Crea, 5; 'two mo. con. from a friend,' 4; 'two young ladies,' members of a Presb. ch. Ga, for Lodiana Press, 30; 'an unknown friend, to ed. *H. S. Pratt* in India, 22 — 61 00

Pby. of Harmony.
Cheraw ch, 50; Camden ch, 39 — 89 00

Pby. of Georgia.
Savannah 1st ch, mo. con, 36 65; Ricaboro' Liberty co, Mrs Mary Maxwell, to aid in repairing loss of Press at Lodiana, 40; Rev C. C. Jones, for do, 10 — 86 65

Pby. of Charleston.
Charleston 2d ch, mo. con. July 6, 26 50; juv. miss. soc, bal. quarterly coll, 27 25 — 53 75

Pby. of Hopewell.
Lexington, 'a friend,' 5; do 5; Hopewell ch, 'a member,' 5 — 15 00

SYNOD OF MISSISSIPPI. *Pby. of Tombechbee.*
Columbus ch — 100 00

Pby. of New Orleans.
New Orleans 2d ch, mo. con. June — 13 99

LEGACIES.
Cross Creek Village, Pa, bequest of J. H. Dungan, dcd — 333 33

MISCELLANEOUS.

Albion, Ill. Freeman Gold	5 00	
'A friend,' for Press at Lodiana	200 00	
'A. L. D.' for do	100 00	
'A lady,' left at Mission House	5 00	
Annapolis, Md, N. T. to repair loss at Lodiana	19 99	— 330 00
Total,		$2768 59

Quarterly Report of Receipts by the Board of Foreign Missions.

Total received by the Board of Foreign Missions during the quarter ending August 1st, 1845, $19,819 79, *from the following sources.*

Note.—For particulars, see monthly acknowledgments.

SYNOD OF ALBANY.

Pby. of Troy.

Cambridge	15 00
Stillwater	26 50
	41 50

Pby. of Albany.

Albany 3d	25 00
Mayfield 1st	10 00
Westminster Utica	65 20
	100 20

Pby. of Columbia.

Windham 2d	13 00

SYNOD OF BUFFALO.

Pby. of Steuben.

Bath	56 00

Pby. of Wyoming.

Caledonia	12 50
Wyoming	17 00
	29 50

Pby. of Buffalo City.

Buffalo 1st	46 87

SYNOD OF N. YORK.

Pby. of Hudson.

Monroe	8 50
Deerpark	15 00
	23 50

Pby. of North River.

Matteawan	52 30
Marlboro'	11 00
	63 30

Pby. of Bedford.

Bedford	179 11
South Salem	87 88
Poundridge	23 50
Rye	70 00
Mt. Pleasant	25 00
	378 49

Pby. of Long Island.

Sweet Hollow	10 00
Southampton	44 00
Moriches	5 00

[illegible]	15 00
	35 00
[illegible] Castle.	
[illegible]	24 50
[illegible]	30 50
[illegible]	130 00
[illegible]	40 00
[illegible]	3 12
	223 21
[illegible] of Donegal.	
[illegible]	8 62
[illegible] Middle	
[illegible]	24 25
[illegible]	110 62
[illegible]	0 66
[illegible]	19 25
[illegible]	50 00
	213 40
[illegible] of Baltimore.	
[illegible] 1st	970 66
[illegible]	63 15
[illegible]	11 00
[illegible]	7 80
[illegible]	51 70
	1104 31
Phy. of Carlisle.	
Greencastle	4 35
Chambersburg	178 13
[illegible]sburg	7 09
[illegible] Hill	2 50
M'Connellsburg	25 00
[illegible] Spring	30 00
Waynesboro'	0 65
	247 72
Phy. of Huntingdon.	
Shirleysburg	21 50
Stinking Creek	15 00
Mount Pleasant	5 00
Phillipsburg	1 28
Individuals	1 00
	43 78
Phy. of Northumberland.	
Washington	50 55
Derry	122 50
Pine Creek	61 85
Danville	52 26
Bloomsburg	21 50
Muncy	5 47
Chatham's Run	12 36
Individuals	5 00
	331 49
SYNOD OF PITTSBURG.	
Phy. of Blairsville.	
Gilgal	13 37
Perry	4 00
Mansfield and Union	30 00
Murrysville	4 00
Bethel	19 57
Shaver's Ridge	4 00
Shrewsbur	15 00
Indiana	25 35
	115 29
Phy. of Redstone.	
Clarksburg	10 00
Miscellaneous	11 26
	21 26
Phy. of Ohio.	
Pittsburg 2d	25 00
Monongahela City	20 00
[illegible]rsville	6 00
[illegible]bol	1 75
[illegible]go	18 00
[illegible]land	22 82
Individuals	25 00
	123 57
Phy. of Allegheny.	
Bull Creek	5 51
Harrisville	4 51
Scrubgrass	2 00
	12 02
Phy. of Beaver.	
Westfield	15 00
Bethlehem	15 75
Freedom	9 00
Slippery Rock	9 00
	49 43
Phy. of Erie.	
Individuals	10 00
Phy. of Clarion.	
Bethesda	10 00
Richland	5 12
	15 12
SYNOD OF WHEELING.	
Phy. of Washington.	
Mill Creek	38 28
Mount Prospect	8 65
Wheeling	117 75
Forks of Wheeling	47 62
Fairview	20 00
East Buffalo	5 00
Three Ridges	22 00
Cross Creek	53 59
	312 89
Phy. of Steubenville.	
Steubenville 1st	150 00
" 2d	62 45
Feed Spring	10 00
Two Ridges	15 25
Island Creek	2 05
New Hagerstown	15 75
Annapolis	6 35
Haarlem	1 50
Deerville	1 00
Centre Unity	0 50
Big Spring	3 00
Harrisburg	1 00
Bloomfield	5 52
Richmond	16 25
	310 02
Phy. of St. Clairsville.	
Newcastle	4 00
St. Clairsville	7 00
Beech Spring	50 00
Fairview	5 00
Sharon & Freeport	3 00
	69 00
Phy. of New Lisbon.	
Salem	32 25
Deerfield	55 00
Canfield	42 30
New Lisbon	47 00
	182 55
SYNOD OF OHIO.	
Phy. of Zanesville.	
Pleasant Hill	2 00
Phy. of Wooster.	
Northfield	5 00
Phy. of Hocking.	
Gallipolis	12 00
Marietta	4 56
	16 56
SYNOD OF CIN.	
Phy. of Chillicothe.	
Hillsboro'	15 00
Phy. of Miami.	
Dayton	15 00
Washington	23 00
Union	1 75
Centreville	1 75
	41 50
Phy. of Cincinnati.	
Cincinnati 1st	33 76
Miscellaneous	10 22
	43 98
Phy. of Oxford.	
Richmond	6 16
Centreville	5 00
Eaton	9 25
	20 41
Phy. of Sidney.	
Salem	8 00
Sidney	40 00
Troy	5 00
Piqua 1st	10 00
	63 00
Phy. of Miami.	
Findly	46 00
Lees Valley	4 25
	50 25
Phy. of Salem.	
Jeffersonville	6 00
New Albany	43 43
Sharon	2 00
Ebenezer	1 65
	53 08
Phy of Vincennes.	
Terre Haute	10 00
Hopewell	6 00
Vincennes	14 76
Carlisle	6 65
Princeton	15 00
Lower Indiana	9 35
Evansville	16 00
Black Creek	5 50
	83 26
Phy. of Madison.	
New Washington	10 00
Vernon	8 00
Graham	6 00
	24 00
Phy. of Crawfordsville.	
Rockville	12 25
Frankfort	12 00
Thornton	1 95
Crawfordsville	16 38
Waveland	16 55
Indian Creek	1 45
Bethany	4 80
Putnamville	3 00
	68 38
Phy. of Indianapolis.	
Franklin	19 25
Sand Creek	6 00
	25 25
SYNOD OF N. INDIANA.	
Phy. of Logansport.	
La Fayette	11 00
Logansport	9 90
Indian Creek	0 55
Delphi	2 50
Individuals	0 38
	24 33
Phy. of Fort Wayne	
Pleasant Ridge	1 00
Fort Wayne	66 10
Miscellaneous	1 50
	68 60

Pby. of Lake.

South Bend	5 00
Valparaiso	10 00
Crown Point	3 00
Constantine	5 00
Salem	2 00
	25 00

SYNOD OF ILLINOIS.

Pby. of Sangamon.

Springfield 1st	30 00
Individuals	25 00
	55 00

Pby of Schuyler.

Macomb	2 38
Mount Sterling	1 00
	3 38

Pby. of Palestine.

Piasah	17 00

Pby. of Iowa.

Linn Grove	5 37
Fort Madison	0 50
West Point	2 66
Everhart's Settlement	1 57
	10 10

SYNOD OF MISSOURI.

Pby. of St. Louis.

St. Louis 2d	26 65
Eagle Fork	4 19
Maline Creek	7 50
St. Louis 4th	4 31
	42 55

Pby. of Palmyra.

Auburn	3 81

Pby. of Potosi.

Bellevue	6 00
Potosi	5 00
	11 00

SYNOD OF KY.

Pby. of Louisville.

Louisville 1st	21 70
" 3d	12 25
Mulberry	30 00
Associations	7 00
	70 95

Pby. of Muhlenburg.

Concord	12 50
Bethany	11 00
	23 50

Pby. of Transylvania.

Springfield	42 00
Buffalo Spring	30 00
	72 00

Pby. of W. Lexington.

Frankfort	4 70
Salem	20 00
Georgetown	2 12
	26 82

Pby. of Ebenezer.

Covington 1st	18 00

SYNOD OF VIRGINIA 23 33

Pby. of Greenbrier.

Parkersburg	11 00
Western	5 00
Point Pleasant	3 00
	19 00

Pby. of Lexington.

Augusta	35 00
Tinkling Spring	30 00
Windy Cove	11 50
Individuals	5 00
	81 50

Pby. of Winchester.

Individuals	14 00

Pby. of W. Hanover.

Bethesda	9 00
Providence	50 00
Buffalo	31 85
Lebanon	21 50
Charlottesville	34 15
Miscellaneous	9 50
	156 00

Pby. of E. Hanover.

Richmond 1st	41 14
" 1st & 2d	13 61
Individuals	3 00
	57 75

Pby. of Montgomery.

Green Spring	1 83
Mountain Union	3 00
Beaver Creek	8 40
Locust Bottom	6 95
Falling Spring	5 00
Individuals	5 00
	30 18

SYNOD OF N. C.

Pby. of Orange.

Raleigh	2 50
Spring Grove	2 00
Milton	25 00
Danville	46 00
Greensboro'	66 80
Bethel	3 50
Nutbush	10 00
Spring Hill	6 50
Individuals	9 00
	171 30

Pby. of Fayetteville.

Centre	25 00
Shiloh	11 50
Philadelphus	9 25
Black River	5 55
Rockfish	4 38
Grove	13 65
Galatia	2 00
Long Street	4 11
China Grove	11 00
Bethesda	5 25
Lumber Bridge	5 75
St. Paul's	7 35
Bluff	15 50
Antioch	3 10
Bethel	16 67
Sardis	10 44
Elizabethtown	5 00
Individuals	10 50
	166 00

Pby. of Concord.

Chs. not named	249 20
Rocky River	37 00
	286 20

SYNOD OF W. TENN. 40 00

Pby. of Holston.

Knoxville	60 00
Salem	40 00
Leesburg	30 00
Providence	4 10
Pleasant Forest	2 00
Ebenezer	2 00
	138 10

Pby. of W. Texas.

Zion	124 60
Bethesda	26 75
Mount Pleasant	11 00
	162 35

Pby. of Nashville.

Nashville 1st	221 05
" 2d	57 90
	278 95

Pby. of W. District.

Mount Carmel	73 95
Brownville	10 00
	83 95

SYNOD OF S. C. & G. A.

Miscellaneous	148 89

Pby. of S. Carolina.

Willington	10 00

Pby. of Bethel.

Bethel	20 00
Ebenezer	50 00
Bethesda	11 00
	81 00

Pby. of Harmony.

Camden	39 00
Cheraw	50 00
	89 00

Pby. of Charleston.

Charleston 2d	140 75

Pby. of Georgia.

Savannah 1st	36 65
Individuals	60 00
	96 65

Pby. of Hopewell.

Augusta	264 50
Lincolnton	10 25
Bethany	12 00
Hopewell	5 00
Individuals	15 00
	306 75

Pby. of Flint River.

Columbus	50 00
Alcovia	5 00
	55 00

Pby. of Florida.

Quincy	47 00

SYNOD OF ALABAMA.

Pby. of S. Alabama.

Mobile 2d	40 00
Valley Creek	155 00
Geneva	5 00
Miscellaneous	25 00
	225 00

Pby. of Tuscaloosa.

Gainesville	330 00
Ebenezer	6 00
Individuals	0 50
	336 50

Pby. of E. Alabama.

Cha. not named	41 50

SYNOD OF MISS.

Pby of Mississippi.

Natchez	80 50
Zion	2 00
Salem	3 00
Pine Ridge	26 00
Bethel	20 00
	131 50

Pby. of Louisiana.

New Orleans 1st	50 00

Pby. of Clinton.

Vicksburg	16 07

Pby. of Tombeckbee.

Columbus	105 00

Pby. of Chickasaw.

Hudsonville	10 00
Monroe	6 75
Bethany	3 50
New Hope	6 00
Holly Springs	26 00
Spring Hill	17 00
Ripley	6 00
College	20 75
Willington	5 00
	101 00

Pby. of New Orleans.

New Orleans 2d	13 20

Synod of Ref. Presb.

Church	1014 00
Legacies	1871 90
Seminaries	143 05
Associations	100 00
Miscellaneous	3909 56

THE

DOMESTIC MISSIONARY CHRONCLE.

VOL. XIII. SEPTEMBER, 1845. No. 9.

Letters from Missionaries.

East Florida.

FROM A MISSIONARY.

Important field of labour.

Having been a Missionary of the Board for two or three years in East Florida, I venture, at the request of many friends there, to offer a few suggestions in regard to that region of country.

For almost all purposes, the eastern peninsula is distinct from the rest of the new state; West Florida has a Presbytery of its own; there is very little communication between the two districts. East Florida is very little settled, but already outnumbers the other part of the new state, and is rapidly acquiring a still greater preponderance. Almost the whole population, (which had never been great, the public lands having never been surveyed, or Indian title fully extinguished) was swept out of the country by the recent disastrous war. For some months past a rapid stream of emigration, mostly from Georgia and the Carolinas, has been entering on the vast tract between the rivers St. John's and Oscilla, as far south as Fort King; this movement is likely to be promoted by a very recent adjustment of some long litigated claims, involving a vast amount of the best lands in East Florida. Columbia county contains three thousand white inhabitants, and as many blacks. Alachua county, now that the litigation referred to is terminated, will soon contain as many more. There is also a reasonable expectation, that other counties adjoining these will receive a large accession of people. Surely it is the duty of our church to make some provision, present, and prospective, for the religious wants of this population, and especially, so far as may be, for the religious instruction of the coloured people. East Florida is under the ecclesiastical supervision of the Presbytery of Georgia, which faithfully does the little it can for a region so distant and inaccessible. It is to be hoped that vigorous efforts for the planting of churches, and introduction of ministers, may result in the speedy erection of a Presbytery in East Florida, under whose watchful care, the wilderness and solitary place shall be made glad: if this result is ever to take place it must be through the efforts of our Board of Missions. The South is poor. The newly settled part of Florida is exceedingly poor, and must so continue until the Planters have succeeded in clearing their lands, and getting them into a productive state; they are now struggling for a bare subsistence. The condition of Presbyterianism is this; we have a church of some twenty years standing at St. Augustine, which has struggled hard against overwhelming adverse influences; the popish interest predominates there, and semi-popish efforts are not wanting. The popish priests, as I understand, are supported wholly by a society in France. The Presbyterian church and congregation, although not numerous, is unusually intelligent, and respectable, and the members generally are ready to go to the extent of their means in supporting the Gospel. I find that not more than three or four of the churches aided by the Board, contribute so much for missionary purposes, as that little band. They have a good house of worship, which has recently been placed in excellent condition. They may be relied upon, I believe, for doing what they can to support the Gospel. There is here an effectual door of access to the coloured population, for a wise and prudent servant of God. The soldiers in garrison here, also offer a promising opportunity for usefulness to a wise and faithful minister. It is of the first importance that this church, until lately the only one of our order in East Florida, should be efficiently sustained, as a mother church for the country around, and as a key to the whole eastern section of this new State.

Next in importance, as a part of the basis for conducting missionary efforts in that region, is the little church recently formed at Jacksonville, on the St. John's river. They have a very neat, and convenient house of worship in excellent condition; their pulpit has been supplied for eight months, or more, by a most interesting young man, who has been comfortably

sustained by the liberality of friends there, and elsewhere; but it is feared he will soon be compelled, by a long seated pulmonary complaint, to relinquish his work. This church can raise something for the support of a pastor, and are disposed to do all they can. Two other denominations have small establishments here, and the papists, ever active, are about building a small chapel. The population of this village, which has considerable business, does not exceed four hundred, but the country around is quite well-settled, and living is comparatively cheap. This place is the more important, as having much communication with the interior of East Florida.

Mr. Alberti, a wealthy and benevolent gentleman, the owner of extensive mills on the St. Mary's river, has built a meeting house on his own land, which is on the northern boundary of the state, where one of the licentiates of the Georgia Presbytery, at Mr. Alberti's expense, is to preach, chiefly for the benefit of the coloured people; there is no church organized there. These are the only places, where our church has any establishment, except, that we have a meeting house at Mandarin, on the St. John's river, from which however the congregation is wholly dispersed, chiefly in consequence of the late war.

The Episcopalians have at present no footing but at St. Augustine, and Jacksonville. The Baptists have a few very small churches, the Methodists are more numerous, but a large proportion of the ground is unoccupied, and where there is preaching, much of it is from men of very inferior qualifications. The few ministers we have, are well received wherever they go; the people, rude and reckless as many of them are, prefer *instructive* preaching, especially if it is delivered with *interest* and *feeling*. Even the blacks manifest the same preference. It is quite certain, that this favourable opportunity cannot long remain open to us, unless we enter the field at once, and "take possession in the name of the Lord." Should not then, *prompt* and *vigorous* measures be adopted to secure to our truly republican, as well as scriptural church, a proper influence in this new state? Does not an enlightened Christian patriotism require us to do all that may be done, by the blessing of God, to render this new member of our political confederacy, a healthful part of the body corporate? It is a very serious question whether Florida, owing in any measure to our negligent or inefficient action, or no action at all, shall become an ulcer, eating into the side of the republic; or whether, through active effort, in spreading a Gospel influence, it shall contribute a due proportion to the life and vigour of the whole. This question was less momentous while Florida was under Territorial government, but now her Senators at Washington, may turn the scales for truth and order, or for error and evil; and certain it is, that these votes will accord with the state of public sentiment, and moral feeling in the State. The few Christian people of our own denomination in Florida are looking with deep interest to our Board of Missions, and waiting with intense anxietv their decision.

Missouri.

FROM A MISSIONARY AT JEFFERSON CITY.

Interesting Missionary Tour.

My apology for the lateness of my report, must be a brief narrative of a short mission up the Osage, from which you may learn something of the mode of labour in the country here. Having sent on three notices some weeks before, I left home on a borrowed horse at sun rising, and rode to the Osage school-room, ten miles, before 9 o'clock. There was some seriousness in the neighbourhood, and the people soon gathered for a prayer-meeting, not a Presbyterian among them, except some of my own church, who went with me. I made the addresses, and called on others to pray. At 11 o'clock I preached. We then took some refreshments from the baskets of the house-keepers. After dinner, I preached again, and again we held a prayer-meeting, and dismissed the people about 4 o'clock. At this meeting, as I afterwards learned, *five* persons professed to have found peace in believing, and many became distressed under a conviction of sin. We then rode some eight miles to the house of a planter on the Osage river. For two successive years, the produce of his splendid farm has been swept away by floods. While enjoying his hospitality, I preached the Gospel to him: he listened, and followed me to my appointments, and now rejoices in glorious hope. The next day, I rode to the appointment at a school-house in the Barrens. It was filled with attentive people; many seemed solemn, and some wept. The night was spent on the Osage, when we had singing and a prayer-meeting. The owner of the establishment invited all those travelling with me, some of whom were anxious about eternal things, and others were indulging a hope in Christ, to spend the night at his house. He evidently meant to be so hospitable, and so fluent in conversation, as to prevent me from having any personal conversation with him about religion; I was able, however, to arrest him for half an hour, and he expressed a determination to seek salvation; he has since professed to have met with a change of heart. A long ride in the morning brought us to the

third appointment at a camp ground, which is a large roof set upon ten or twelve posts, and open at the sides; around it is a row of log cabins, and around the whole a rail fence. Here the truth seemed to have power, but I have not heard from the place since. All the anxious who rode with me are now rejoicing in hope. Along the whole rout there is not a Presbyterian, except one lady living six miles from the last place. A week later, I visited again the first named place, and although a storm burst upon us during the first sermon, all the males rushed out to save their saddles from wet, and the rain poured through the roof, so that for half an hour we sat, or stood, with umbrellas in the house; yet two persons found peace during the services, and many were deeply impressed. At the close of the meeting we found the storm had driven off four of our horses, and mine among the rest; a stranger lent me another, and we *broke* for home in the rain. A few miles brought us to swimming water, and it was rushing so madly that we dared not venture in. As there was a canoe above us, we took off our saddles, intending to cross in it, and drive our horses through. We selected the least valuable, and pushed him into the foaming tide; it rolled him over and over, and at last he came back to the bank; twice he plunged under in trying to mount the shelving side. Our pity saved the rest from the trial, and we sought lodgings for the night. I slept in a cabin with one room; its owners, who had this day joined our church, occupying one corner, myself and a friend another corner, and a heap of children between us. Our curtains were blankets stuck up to the logs with forks from the table. The region south of Jefferson city for two hundred miles is destitute of Presbyterian preaching.

Indiana.

FROM A MISSIONARY IN VANDERBURG COUNTY.

Necessity and importance of Missionary aid—First impressions all important.

In looking back upon my labours, I cannot but feel deeply the wisdom, and indeed the necessity of the aid, which the Board has given, to sustain the institutions of our church in this place. It is true, we have not yet attained to that full maturity of strength which will enable us to stand alone. Nor are we permitted to record any very signal display of divine grace in the conversion of souls, but we feel, in view of the past, we can say there has been a most encouraging advance, and God's truth, and sound Presbyterianism, have gained greatly in the confidence and affections of the people. Once, and not long since, we were without a house of worship, and no means to build one; without favour or influence, and almost without a congregation. Through favour of God, we have now a house devoted to his worship, and a congregation respectable in size, and gradually increasing; our ministrations are acceptable to the people, our church is respected and influential, and what is still more encouraging, amidst the great spiritual dearth around us, there is some evidence here, of more than ordinary interest and concern in the great truths of the Gospel. The necessity of the aid already rendered, and which we trust may be continued still for a short season, arises from a multiplicity of causes, one or two of which I would specify. The growing importance of this place has brought to it already a population of more than *four thousand souls*, of every variety of belief; as was to be expected, the struggle for church pre-eminence commenced at an early period; so great was it some few years since, when I came here, as a new incumbent on the soil, I was formally waited upon by a minister, with a request, "preferred by others," that I should leave the place, that there was not room for me, that there was no probability a Presbyterian Church could be established. In fact I was looked upon as an intruder. The result, however, has been, a result, in which the hand of Providence is distinctly visible, that of all the ministers then on the ground, I am the only one still residing here, and the cause of Presbyterianism has been constantly advancing. In view of this result, we feel it becomes us to be both humble and thankful. Another cause why aid has been, and still is needed, I would mention, and it merits the attention of the friends of missions. It is this. From the amount, and the character of the influences, whether of good or evil, brought to bear, in the early history of many of our western communities, the habits of the people soon become formed, and their tastes moulded, beyond the power, to a great extent, of after circumstances to alter, hence the importance, and necessity of interposing with the right kind of influence in the infancy of such communities, of giving, as far as possible, under the divine blessing a right direction to thought and feeling, before the people become habituated to, and hardened in evil. Had not the Presbyterian Church here been established when it was, and sustained as it has been, it would have lost an advantage, which it is more than probable, no subsequent effort could have ever recovered. It is more than problematical, but for this early effort, whether for years to come it could have gained any firm foothold in this region of country. How important are first impressions? Let not the friends of this great cause lose sight of this. But while we have such abundant cause for gratitude, in view of past favours, this is

still missionary ground, and needs the fostering care of the Board.

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FROM A MISSIONARY IN KNOX COUNTY.

Want of Ministerial support.

Few, if any, in this country, who preach the Gospel, can live by it. The people who feel an interest in spiritual things, are unable to communicate of the things of this life, to an amount sufficient for even the *meagre* comfort of a family. Had it not been for the aid which I have hitherto received from the Board, I must long since have sought another field, and even now, should that source fail, I would be compelled to leave; that would indeed be heart-rending, for the fields here are white already to the harvest, and our church is exerting an extensive and salutary influence; Presbyterianism has taken root in this soil, and we are but little troubled with other peculiarities of doctrine; but should the field be left by us, it would instantly be invaded by every mass of corrupting influence. There are here now growing up, an interesting company of youth, who are now, mainly under our influence; we have them in our Sabbath schools, and in our congregational assemblies, and they are seldom under any other influence. A few years, since Presbyterianism was a novelty here, and Rankinism, and Universalism, and Campbellism, and Mormonism, would attract the whole crowd of uninstructed spectators, and one doctrine was to them, as good as another. Since then, an important change has passed over the greater portion of the community; many of the youth, who were then grown up, have either connected with the Presbyterian Church, or are strongly biassed in her favour, very many of the children have been devoted to God in baptism. by their parents, who themselves believed, and were first baptised. And at this time, there is more than ordinary interest in the church, our congregations are large, very large, considering the circumstances; and in very many there is evinced such deep interest, and perseverance to hear the Gospel, whatever may be the difficulties to be encountered. It is our purpose, in the course of two weeks, to hold a meeting of several days, when we trust the Lord will be with us to bless. Looking at all these circumstances, I say it would be heart-rending indeed to leave them, if not to perish, to suffer, I fear, almost irreparable injuries from false doctrines and unholy influences. But, painful as it would be, unless sustained by the Board, I must seek some other field, where I can have for my family the common *necessaries* of life. At the most, the people here do not promise on subscription more than *eighty dollars*, and even that is a large calculation; so large, that it is not fully met, and if it were, what is it for the support of a family? A little hay, a little corn, sometimes a little pork, and a little flour. Not one cent of money do they, or at least *have* they hitherto expected to give, not enough to pay the postage on a single letter, much less to pay for a single newspaper. But I have borne it all patiently, knowing how much they need the Gospel, and seeing their strong desire to have it. The church are exceedingly anxious to have the Gospel continued among them, but they know they cannot, unless aided by the Board, they have therefore again solicited aid. In all this region there is a strong desire to hear the Gospel.

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FROM A MISSIONARY IN CLARK COUNTY.

C****, which is one of my stations, and where I reside, numbers about twelve hundred inhabitants. It is located in the midst of a most beautiful region of country; it is also the seat of justice of Clark county, and is confessedly an exceedingly interesting, and important point.—When I came here the Church numbered *sixty-nine* members; we now have *one hundred and eight* members; we have two Sabbath schools, one having *one hundred* scholars, regular attendants, with *eighteen* teachers, and superintended by one of the Elders; the other is taught in a school house, out of the village, and numbers about *forty* scholars; this school promises much good. We have also two interesting catechetical classes, which I attend weekly, and a Bible class. We are strictly missionary ground as yet, but are doing all we can to sustain the Gospel among ourselves, and to aid in sending it to others. There is not a single legalized drinking establishment in the place: both of our hotels are temperance houses.

Ohio.

FROM A MISSIONARY IN WOOD COUNTY.

Great destitution within the limits of Maumee Presbytery.

During the last three months, I have been diligently and constantly engaged in preaching, and visiting families, in attending Bible classes, and classes for catechetical instruction; but I am not able to supply one half the places where the Gospel should, if possible, be preached, and the Macedonian cry still comes with increasing force, "Come over and help us." Now what shall we say to them? Shall we tell them there is no help for them?

I am the only Presbyterian preacher in the bounds of Wood, Lucas, Williams, Paulding, and Henry counties, and what is one feeble minister among such great multitudes? In

these counties we have several thriving villages, besides the county-seats. Toledo, on the Bay of Maumee, at the junction of steamboat and canal navigation, and the railroad comes in there from Michigan, which makes it a place of as much importance as any other in the West. Maumee city, ten miles above Toledo, is the county-seat of Lucas county, and it is also a flourishing place, but it has no Presbyterian preaching. Perrysburgh, on the south side of the river, just in sight of Maumee city, is the county-seat of Wood county; it is also destitute of Presbyterian preaching. Waterville, a considerable village, seven miles above Maumee city, in Lucas county, has a very interesting population. And besides these places, there are several other villages, and neighbourhoods in Lucas county, destitute of the Presbyterian means of grace. Go west into Williams county, and you will find many interesting villages and neighbourhoods filling up with inhabitants very fast, and with error as fast.

Brady township, Jackson township, Florence, St. Josephs, Farmer township, and Bryan, the county-seat, are all places where we ought to have missionaries. And then look south and you will see Brunersburg and Defiance, flourishing villages of importance, especially the latter; it is at the junction of the Angles and Maumee rivers, and quite a place of business, and it would be an excellent rallying point for a missionary. Then travel down the river on the north side, and you will see several villages on the canal, all of which might be advantageously occupied as missionary ground. Paulding county, it is true, has but few inhabitants, but they are all in a very destitute situation with regard to the means of grace. Henry county also is, a great part of it, not settled, but there are several places in it which should, if possible, have the Gospel preached to them; but especially Napoleon, the county-seat, is a place where the Gospel should by all means be preached in its purity.

Now where will we find the young man, whose heart is filled with the love of his Saviour, and is anxious to do something for the advancement of his kingdom, who would keep himself at a distance from such a field as this? Here you see five counties, not in the far West, but in the rich and flourishing state of Ohio, which have but one feeble missionary of the Presbyterian order. In all these five counties there are but two organized Presbyterian churches; but there might be several more.

Dear Christian brethren, how long will you hear the Lord inquiring, Who will go for us? Whom shall I send? and still his voice be unheeded? Is there not one who is ready to take up his cross, and say, Here am I, send me? People of every description are flocking into this region for worldly purposes. Preachers of every kind, but the right kind, are flocking in here; and shall it be said that Presbyterians are behind in the cause of their Redeemer? O my dear friends, this has already been cast up against us as a reproach. And there is too much truth in it, that other denominations, always take the lead in new settlements.

Cannot Presbyterians endure as much hardship and toil, as any of those who are professededly engaged in the cause of Christ? It is time for us to awake. I know of several places where Presbyterian churches might have been built up, if the means had been used in the proper time and way; but the few who would gladly have fallen in with us, seeing nothing done, or any hope of anything being done for them, have fallen in with other denominations, and now are lost to the Presbyterian church. This is the case with some of the places where I have visited during the last year, some of them falling in with the Lutherans, and some with others; and the longer we delay, the less prospect there is of doing good among them. Come over and help us! May the Lord direct the church in the right way.

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FROM A MISSIONARY IN COSHOCTON COUNTY.

Some evidence that God is blessing his word.

. . . . We cannot report any special outpouring of God's spirit, yet we have not been left without some evidence that God is blessing his word. From the constant increase in the attendance on the means of grace, and the great increase of interest manifested under the preaching of the word, we are encouraged to believe that God is blessing his own truth. The number that now attend public worship is double what it was a few months since, and where there was no prayer meeting, and no Sabbath school, they now have both, well attended. There is an interest manifested in the Sabbath school far surpassing our most sanguine expectations. They labour under difficulties, and disadvantage for the want of a library, as they have been unable to procure any books. This little handful of God's people live in a region densely populated, with but few, or no means of grace. There is no preaching of the Gospel, and no organized church for a number of miles. I could name some six or eight villages that are almost entirely destitute of any means of grace. The people in such places, are generally regardless of the Sabbath, and given to immorality. Could a missionary be sustained his whole time in the region of which I speak, I am persuaded an incalculable amount of good might be accomplished, but he would have to be sustained principally by the Board. Unless more is done to sustain the Gospel here, I see no other prospect, but the people in all this region must be

left without the means of grace, to live, and die in their sins—sad prospect indeed!

Kentucky.

FROM A MISSIONARY IN DAVIES COUNTY.

Call for Presbyterian preachers.

Since I have been located here, I have traveled to some considerable extent in the country around, and from all I can learn, this whole section of Kentucky, embraced within Green and Salt rivers, has been most lamentably neglected by Presbyterians. We have a church *thirty miles* below this place, and one *twenty-four* miles above, but in the direction back from the river, I have yet to learn how far it is, to the spot where there has been a sermon preached by a Presbyterian, certainly not within the bounds of two counties.

I occupy two Sabbaths in the month in the village of O——, and the remaining Sabbath, and as often in the week as I can, in the country around. I have been making K——, a small village on Green river, *twenty* miles south of this, and T——, a small village *twelve* miles north of this, my points of preaching once a month each; in each of these places there is a small house for worship, built by the citizens, and free to be occupied by any one who chooses to call himself a preacher, but in neither of them, so far as I can learn, has ever a Presbyterian preached before myself. On Sabbath evenings I usually ride a few miles from where I have been occupied in the morning, and preach, sometimes in school houses, sometimes in private houses, and on some occasions I have had so large an audience, that our houses would not contain them, and we occupied the woods. Now the reason why I say Presbyterians have neglected this region of country is this; I find scattered throughout every section of country I have visited, persons who were formerly either themselves members of our church, or who are the children of Presbyterian parents, and who, had this ground been occupied by us, would now have been ornaments in our communion, but many of these, when they came here, finding no Presbyterian church organized, and having no hope that there would be one soon, have gone to other denominations. I could mention a large family connexion, which several years since removed to this county from North Carolina, and who were members of our church there, and who, when they came here, finding no church of their own order, within reaching distance, have gone elsewhere. The father of the family, now eighty-five years of age, came to me one day when I was done preaching, and said to me, I was the only Presbyterian preacher he had heard for sixteen years; that despairing of ever having an opportunity of uniting with his own church, he had some years since joined the Cumberlands, but that he rejoiced in having lived to see the day when he could again unite with the church he loved, in which he was born and educated. I could name many others who have told me they have not heard a Presbyterian preacher, some for *five*, others for *ten*, and some for *fifteen* years, and the majority of the population never at all. There is but one organization within the bounds of my missionary labours, that is in O——. When I came here I found it consisting of eight members. A few weeks since we held a three days meeting. It was an interesting season; seven were added to the church. We have organized three Sabbath schools, all of which are prospering, and promise to be permanent: with God's blessing, I hope for much from them. The population of this village and county is fast increasing. The character of the people is hardly formed. They are willing to hear anybody and every body preach, and are consequently much exposed to every passing error. What we most distressingly want here, is an intelligent, sound, well-educated ministry. This field is ripe, and ready for the harvest. May the Lord grant the effusion of his Spirit, and gather many into his church, of such as shall be saved.

Maryland.

FROM A MISSIONARY IN ANNE ARUNDEL COUNTY.

Encouraging Appearances.

. . . . My heart has been greatly rejoiced within a few days to find reason to believe, that the seed which has been sown in hope, within the last nine months, is about to produce fruit in the salvation of souls. On last Sabbath I conversed with a young female, who gives, as I trust, hopeful evidence of having been made a subject of the renewing influences of the Holy Spirit; she dates her decided impressions from last January, under a discourse which I preached from John xii., 21: "We would see Jesus." I found two other females, sisters to the first, under conviction of sin. A gentleman also, a member of the same congregation, I have found in an anxious state of mind. There is, I have reason to believe, a gentle influence pervading the congregation, from which I hope to see fruit to the glory of God, and the salvation of souls. The little congregation of which I now especially speak, presents also an encouraging aspect in the regularity of the attendance, and the increase in the assembly. Let not the case of the little flock, which is here scattered in the wilderness, nor of him, who is endeavouring, to

hold up the standard of the cross among them, be forgotten at a throne of grace. Pray for us.

Pennsylvania.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

Great importance of Sabbath schools.

.... Our Sabbath-schools, which, with the exception of one, we were compelled to close during the winter, commenced again in May, and are at present very flourishing; the number of scholars is much increased since last summer. There is nothing affords one more encouragement to hope for the future prosperity of our little church, than the disposition I find among the children, almost universally, to attend the Sabbath-school. There is perhaps no one item of instruction in the Commission with which the Board furnish their missionaries, more important, than that which directs them to make very special, and persevering exertion for the establishment of Sabbath-schools. For whatever may be said of their influence in old, established churches, it is very certain on missionary ground, they are our most successful schools for Christ; they are in fact the hope of the Church. By means of these, the light of truth, as it beams from the Bible, and is reflected from the page of the unpretending Sabbath-school volume, is made to bear on the hearts of many, who have never permitted themselves to hear the Gospel, and who know nothing of the way of salvation. The happy influence of these schools on careless parents, I am persuaded, is too much lost sight of; and their happy influence on the children of such parents, I am as fully persuaded, cannot easily be over estimated. If it be true, as Cicero remarks, when speaking against Catiline, that the most certain, and effectual method of subverting the liberties of a nation, is by corrupting the minds of the youth, it is equally true, that if we wish to effect a speedy, and permanent moral reformation, we will most certainly effect the object, by directing our efforts towards the reformation of the young. Where the children are brought up to keep the Sabbath, to respect the ordinances of God's house, and to study their Bibles, we have good reason to hope that the Gospel will take root, and bring forth fruit, to the honour and glory of God, and the salvation of souls.

FROM A MISSIONARY IN FAYETTE COUNTY, AND VICINITY.

An important, but too much neglected field.

.... The field where I have been labouring, is one of no small importance. I am operating at three different points, from *five* to *twenty* miles distant from each other. The surrounding country is mountainous; the people generally poor; but, as a general thing, they are anxious to hear the Gospel. There are obstacles in the way in this region which greatly retard the progress of the Gospel. Nearly through the centre of this field runs the great western turnpike, which is a road of great travel. Along its side are thickly planted large hotels, which are the resort of many immoral characters, the influence from these is pernicious, it bears directly on the interests of religion. But notwithstanding this, and other impediments, I think the means of grace are doing good. The moral wants of this people are very great. They greatly need instruction; there are many souls perishing here for lack of knowledge. There are but few, very few, sincere followers of the Lord Jesus. Other societies have done but little to improve their condition. All denominations have, in a measure passed them by, and left them wounded, and dead in their sins. I have so recently come to this field, that as yet I have done little more than explore, lay plans, and commence operations. I have preached every week, at least three times, have visited the people, started two Bible-classes, and two Sabbath-schools, and by every means in my power, I am endeavouring to bring this people to feel their real wants.

FROM A MISSIONARY IN NORTHUMBERLAND AND ADJACENT COUNTIES.

There remaineth yet very much land to be possessed.

There is much ground in this region to be occupied, which is full of promise, but the Board would have to give the missionary nearly his whole support, for at least the first year. The northern part of Columbia, and the western parts of Luzerne counties, are fast filling up, and many descendants of Presbyterians are there, but in large districts, the sound of a Presbyterian minister's voice has never been heard. That was a fact in regard to a part of the field I now occupy. The first Presbyterian sermon that was ever preached in a district where I now preach every two weeks, to a congregation of from one to upwards of two hundred and fifty persons, was preached by myself the last year. This ground should be occupied, and that immediately. The Universalists and Papists are there, doing the work of death. When will the time come, when to the poor everywhere the Gospel shall be preached, and thus the truth of our holy religion be established beyond all cavil.

FROM A MISSIONARY IN VENANGO COUNTY.

Encouragement to Labour.

. . . On the last Sabbath of June I administered the Lord's Supper at one of my churches. This church was organized four years since. At the recent communion *eleven* persons were received on examination. A number more were serious, and a larger accession may be expected. The state of this church is truly very encouraging. The work of the Lord should be prosecuted here with vigour. Materials for building Zion abound, and many people are turning their faces Zionward. As the congregation is poor, and are engaged in building a house of worship, they will need still some missionary aid.

New-Jersey.

FROM A MISSIONARY IN HUNTERDON COUNTY.

A neglected spot.

. . . . No one except those acquainted with similar fields at the West, can understand the moral features of this region. It seems to have been left a place in the world by itself: many of the inhabitants are poor, and show the sad effects of a want of religious influence; yet the lime manuring business is going on, the lands are rapidly improving, and the population rising in intelligence. Now if the Board can assist us as they have done, and be a little patient, with the blessing of Providence, I am persuaded the people will soon be able to sustain the means of grace alone. Our friends are encouraged, unanimity reigns in their councils, and although we meet with opposition, I cannot but believe the Lord designs to build up, and strengthen his cause here.

Delaware.

FROM A MISSIONARY IN KENT COUNTY:

Pray for our Missionaries.

. . . Our congregations have been larger this spring and summer than they were during the corresponding seasons of the past year. They are attentive, and serious, and I am led to think that some are concerned about their own salvation, who have hitherto manifested but little concern for personal religion. If the friends of Zion, who are interested, especially in this part of God's vineyard, *would pray for us*, who knows if God would not open the windows of heaven, and pour us out a blessing so great that there should not be room to receive it.

Another of our wants here is—the books of the Board of Publication. These books are the very kind which are greatly needed in this place, and I am persuaded they would be a great blessing to this people. Will not some benevolent person, or persons, whom God has made the stewards of large possessions, contribute for so desirable, and important an object?

Mission Rooms: Philadelphia, September, 1845.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JULY, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Cambridge ch, N. Y. Rev Alexander Bullions 1 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath ch, N. Y. 25 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Scotchtown ch, N. Y. Samuel Millspaugh's don. for the Pines, N. J. 5 00

Pby. of Bedford.

Collection in Poundridge ch, N. Y. in part, 15; ann. sub. of Mrs Betsey Hunt of same ch, 10; Rye ch, N. Y. Ebenezer Clark's don. 50 75 00

Pby. of New-York.

Rutgers-street ch, N. Y. youths miss. assoc. 55; Rev Jared Dewing, to con. his wife, Mrs Julia Ann Dewing, an h. m. 50 105 00

SYNOD OF NEW-JERSEY. *Pby. of West Jersey.*

Greenwich cong, Cumberland co. N. J. 10; Burlington cong, N. J. in part, 33 58 45 58

Pby. of Newton.

Danville cong, N. J. 2 40

Pby. of Susquehanna.

Orwell ch, Pa. 8 00

SYNOD OF PHILA. *Pby. of Phila.*

Sixth ch, Phila. Mrs Laws, 1; 'a friend,' per Rev Dr Boardman, 25 26 00

2d *Pby. of Philadelphia.*

Abington ch, Pa. additional, 20 00

Pby. of New Castle.

White Clay Creek cong, Del. 25 00

Pby. of Baltimore.

First ch, Alexandria, D.C. 60; Mount Paran cong, Md. 2; Springfield cong, Md. 5 25 — 67 25

Pby. of Huntingdon.

Through the Rev James S. Woods, Mahor Hill cong, Pa. 51; Bellefonte ch, Pa. 31; Shirleysburgh cong, Pa. 33; Lewistown cong, 48 50 — 162 50

SYNOD OF WHEELING. *Pby. of Steubenville.*

Second ch. Steubenville, Ohio, 40; Cross Creek cong, Ohio, 6. — 46 00

Pby. of St. Clairsville.

Fairview cong, Ohio, — 5 00

SYNOD OF INDIANA. *Pby. of Vincennes.*

Hopewell ch, Indiana, — 8 00

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Rock Creek cong, Indiana, — 5 00

SYNOD OF VIRGINIA *Pby. of Greenbrier.*

Point Pleasant ch, Virginia, — 8 00

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Wilmington ch, N.C. — 20 00

SYNOD OF S. C. AND GA. *Pby. of Georgia.*

First ch, Savannah, Geo. in part, 21 44; do. addl. 8 96; St. Augustine ch, E. Florida, 2 17 — 32 57

MISCELLANEOUS.

Messrs James Thompson and William Lee, exrs. of Jesse H. Dungan, ded. of Washington co. Pa. 330; 'a friend,' 15; 'a lady,' for the Pines, New Jersey, 2; check returned by a missionary in Md. 50 — 397 00

Total — $1108 90

FOR THE CHURCH EXTENSION FUND.

Oxford ch, Phy. of Newton, per E. Green, Esq. — 10 00

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN JUYL, 1845.

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Miller's Run ch, 15 25; 2d ch, Pittsburgh, Sligo sab. sch. 77cts — 16 02

Pby. of Allegheny.

Harriaville ch, — 4 50

MISCELLANEOUS.

A lady, per Dr Elliott, 2; John Cameron, 2; bequest of Isabella Gilmore, ded. per J. Hickman, exr. 48 75 — 52 75

Total — $73 27

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN JULY, 1845.

SYNOD OF INDIANA. *Pby. of Indianapolis.*

Indianapolis, 141 dos. Spellers, at 75cts, 105 94; do. including balance of last year, 75 52 — 181 46

Franklin, 61 32; Bethany, 1 50 — 62 82

Pby. of Salem.

New Albany, 18; Bloomington, 11 78 — 29 78

SYNOD OF KENTUCKY. *Pby. of Transylvania.*

Danville, per S. T. Brennon, in full, 35; Springfield female miss. soc. 5; Estill. 9; Greensburg, 15 85 — 64 85

Pby. of Ebenezer.

Sharon, 9; Augusta, 7 90 — 16 90

Pby. of Louisville.

Shiloh and Olivet, per Mrs Hall, 5; New Castle, 34; Six Miles, 2 25 — 41 25

MISCELLANEOUS.

Avails at missionary depot, New Albany, — 85 90

D. A. Sayre, Esq. 10; Rev J. B. Crowe, refunded, 1; J. Covert, 5; J. Vannuys, 2; Sand Creek, Ky. 15 62 — 33 62

Total, — $516 58

Clothing, &c.

From Franklin, Ia. 1 box, valued at — $12 00

WILLIAM GARVIN, Treas.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. OCTOBER, 1845. No. 10.

Board of Foreign Missions.

India Missions.

Extracts from several Letters.

FUTTEHPORE AS A MISSION STATION.

THE question of occupying Futtehpore as a station of the Allahabad Mission has been for some time under consideration. The extract below shows the importance of this measure. In the mean time circumstances have occurred which have strongly directed attention to Agra, as a still more important place. The greater part of the communication from which this extract is taken is devoted to the Agra question, but at present we must withhold its statements from the public. It seems extremely desirable that our Church should have stations at both these cities, and also at Bareilly and other places farther north.

You ask for information with regard to "Futtehpore," with a view to its being occupied as a Mission Station. I will give the best information we possess by a large extract from a letter recently received by a member of the mission from ———, Esq., magistrate and collector at F. This gentleman is a very diligent, and capable magistrate, and has ascertained the state of his district with much care. He says:—

"The district of Futtehpore contains about 1600 square miles, and its government revenue is above 1,400,000 Rs. By a census taken at the late settlement, the population was given at 450,000. But this is considerably below the mark, partly from the inaccuracy of the census, which is difficult to perfect, especially in the villages, where the natives are jealous of their families being numbered, and partly because the census was taken very shortly after the fearful famine of 1838, which swept off so large a portion of the agricultural population. There are several large towns; towards Cawnpore there are Kara, and Jahanabad, twenty-four miles from Cawnpore, and thirty from Futtehpore. It contains, at a guess, some 7 or 8,000 houses. The population of Kara, which is a very ancient town, is *Hindu*. Jahanabad was founded, I believe, by Shah Jahan, and numbers both Hindus and Mohammedans in its population. Twelve or fourteen miles on this side of Kara, are two towns Rajina and Bindhi, about two miles apart. The former is a flourishing town, at which brass pots, &c., are manufactured; the latter is a very extensive grain market; these are principally Hindu towns. Towards the Ganges, midway between Cawnpore and Futtehpore, is a famous bathing place called *Sheo-raj-poor*, inhabited by hundreds of "Ganga pooters," (i. e., brahmins who are supported by the taxes levied on pilgrims who come to bathe.) There is an immense fair held here every year, which rivals that at *Bithur*, and there are besides almost monthly assemblages of people from distant parts, on the fixed bathing days.

"*Futtehpore* itself is a large town. I do not know the exact number of houses, but it probably exceeds that of Kara and Jahanabad. Its importance is chiefly derived from the presence of the courts and other public officers. The usual European inhabitants are, a Judge, a Magistrate, a Joint Magistrate, an Assistant Magistrate, an Opium agent, and a Surgeon, besides six or eight writers or other half caste families. The population is partly Hindu, partly Mussalman. There are some very old and noble families of the latter in the town, and in some parts of the district. Towards Allahabad there are several considerable towns, as Hatgaur, Hanswa, Dhata, and Kishanpore, and in the Allahabad district, quite close to the confines of Futtehpore, Karra, Nara, &c.

"We have a school at Futtehpore which numbered once from sixty to eighty boys; but at present we have lost our school master, whose place is very inadequately supplied, and the number has fallen down to about forty. I consider that this would be a very advantageous post for a mission, 1st, because the nearest Christians

to it are Cawnpore and Allahabad, the former about fifty, the latter about seventy-five miles distant from it. The mission would then have a circle with a radius of thirty miles, under its *sole* charge, embracing a country thickly studded with villages. The 'Doab' is about 30 miles broad here, but the missionary might extend his efforts ad libitum in the north into Oudh, and in the south into Banda and Bandelkhand. 2d, The people are, humanly speaking, less unfavourably situated for conversion than where they have the mournful examples of European soldiers to harden them against our religion. Besides, the people are more unsophisticated and less plunged in worldly wickedness than in a place like Cawnpore, where there is a continual whirl of business. The European inhabitants, though few, are likely to aid the mission in every way in their power. The station is said not to be healthy, on account of the proximity of a marsh, which does not dry up till after the close of the rains. Means are however being taken to drain it, by excavating large tanks throughout the marsh; besides, healthy localities might be found not far from the civil station. 3d, The trunk road, and proximity to Allahabad would give constant means of access and intercommunication, and the journey on the wheeled carts can now be completed in 10 or 12 hours."

These are the opinions of a very capable and careful observer, who has resided for some time at Futtehpore, and has traversed all parts of the district. There can be no doubts that it would afford an ample and interesting field for *two* missionaries, and *one* educated native assistant, as soon as the men and the means can be procured. As to the *healthiness* of the place, there have been different opinions expressed by those who have resided there, and there would very probably be different opinions among missionaries who should be stationed there. The standard of health there is not likely to differ much from surrounding stations. The *school* there would never be very large, but it would be free from all rivalry, and might be made very efficient and comparatively satisfactory. The population of Futtehpore itself is probably between 15 and 25,000, and no government school to be a rival. Thus you have the substance of all the information which we are able to give with regard to it. Futtehpore is a sort of natural ally, and a very convenient out-station for Allahabad.

Rev. J. Wilson, April 18, 1845.

A SHORT ACCOUNT OF A MISSIONARY JOURNEY.

Course of proceeding—The stumbling-block of the Mussalmans.

I will endeavour to give you in this letter, a brief account of a missionary trip which I took not long since, in company, partly with brother McAuley, and partly with brother Rankin. You are aware, that, owing to my being alone, it was with difficulty I could leave my post. Still I was not willing that the cold season should pass away without my performing any labour at all, of this kind.

I met brother McAuley, on Wednesday, 13th Feb. and was out with him, in all seven days. We preached on the roads between Futtehgurh and Mynpoory, and were in many villages, never before visited by a missionary. The people we of course found very ignorant; and from the novelty of the thing very well disposed to listen to us. We met with but few readers;—in some villages none at all. Our general course was to ask for the best place in the village to collect the people. When we had gone there, and some people had assembled, we would begin, perhaps by making some remarks about their worldly employment, or asking them a few questions. We then endeavoured to open out to them the plan of salvation through Jesus Christ,—showing the necessity of it on account of sin, and the holiness of life which it secured through the influences of the Holy Spirit. This with all the modifications and illustrations we could introduce, constituted the burden of our message. In a word, we endeavoured to "preach *Christ crucified*," at the same time not neglecting to endeavour to convince them of the absurdity, and insufficiency of those hopes on which they are now relying. We cannot but hope that our efforts have not been in vain in the Lord, though we are not permitted to gather the fruit now. This is pre-eminently a work of faith, and he who cannot look forward, in anticipation to better days, when God shall fulfil his promises, and cause the seed which is now being sown to spring up to a glorious harvest has indeed but few encouragements. So far as we can see, the people seem to care very little for our message. They listen to us, say "very good," and when we have done, go their way, "one to his merchandize, another to his farm." Still they are not beyond the reach of divine grace, and it is our duty, while we labour, to pray that God would exert his divine power upon their hearts.

Two or three days after brother McAuley and I returned to Futtehgurh, I went out again in company with brother Rankin. We were away nearly two weeks, and visited a great many villages. In this trip we found more Mussalmans,—more intelligent people, and consequently distributed more books. We had a good deal of religious discussion, but it was generally conducted in a mild and courteous manner. The great stumbling block with the Mussalmans is the divinity of our Saviour; and their principal argument is that it is contrary to

reason. They are as a people proud and self-righteous, and if they had the reins of government in their own hands, they would soon resort to different arguments from those which they now use. Rev. J. L. Scott, March 18, 1845.

ANOTHER NOTICE OF A MISSIONARY JOURNEY.

Mohammedans and Hindus—Missionaries wanted for Bareilly.

Brother Scott and myself continued our labours among the villages twelve or thirteen days and returned to this place, when brothers Scott and Rankin went out in a different direction and laboured among the villages about the same length of time. We found the people almost entirely Hindus, only a few of whom were able to read, but they heard the word with serious attention and sometimes with deep interest, never opposing the truth, and frequently assenting to what was said with much apparent sincerity. As I had just passed through the Bareilly district with brother Porter, where a large number of our hearers were Mussalmans, I was much struck with the contrast between the character of the people of these two districts. There we had met with much more opposition, the people were ready to contend for the faith of their fathers, and their independence of character prompted them to speak out the feelings of their hearts.—But the Hindu, accustomed for years to submit to his superiors, rarely ventures to oppose and will often assent to our statements with apparent sincerity, when the secret feelings of his heart are as strong by prejudice in favour of his own creed as the Mussalman's possibly can be. Being less intelligent and less accustomed to think for himself; it is no easy matter to undermine those secret prejudices. While the Mussalman, though more warlike in his disposition, is more accustomed to think, and holding more truth in common with us, is much more capable of comprehending the arguments by which the truth of the Christian religion is established,—each field of labour has its own difficulties and its peculiar points of interest—but both of them are beyond the power of mere human measures, nothing but the arm of Omnipotence can lead them in the way of life. Among both of these people we met with cases that cheered our hearts and strengthened our faith to believe the Lord has a people, even among these benighted nations, whom he will gather with his own elect. The Bareilly district, will be the most *difficult* field of labour, but I think, if we had the *right kind of men* to send there, it is the most promising which is unoccupied in this part of India.—But how painful to think, that, in all that populous and wealthy district, there is not one to tell of the Saviour of sinners, nor point out to them the way of eternal life. Cannot the Church send six men to the cities of Bareilly, Shajahanpoor, and Badayun with their surrounding villages, and if not six, will she not send four? or if four cannot be found, will she not send at least two to these perishing thousands?

Rev. W. H. McAuley, March 18, 1845.

NOTICES OF THE SCHOOL AT SAHARUNPUR.

In December last one of our orphan boys who had been baptized and admitted to the privileges of the church, was found guilty of misconduct which would have subjected him to censure, to avoid which he absconded, leaving behind him all the privileges of the church and of the institution.

After remaining nearly three months among the heathen, he returned on the 1st inst., and professing much sorrow for what he had done, desired to be admitted to his former privileges. He was received again into the orphan institution, but having by his conduct brought disgrace on his Christian profession, and cast a stumbling-block before others, he was suspended from the fellowship of the church, until by his future behaviour he shall evince the sincerity of his repentance.

Thus it is that the missionary, having had long patience, waiting to see some fruit of his labours, at length begins to reap, and finds that his severest trials are then only beginning.

All the other Christian boys remain steadfast, and appear to be progressing in Christian knowledge. They are also diligent in prosecuting their studies both in English and Hindustani. In English they are reading history, astronomy with the use of the globes, English reader with translations, and Scripture in the Old Testament. They are also studying arithmetic, and have lately commenced algebra and geometry.

Your letter of the 12th December advising some additions to our estimates, has been received. It is encouraging to know that the contributions have so far increased as to remove the necessity of restricting our labours, but it would rejoice us much more if they would enable you to send out a few more men to occupy one or two important stations in our vicinity, which, if not occupied by us, must either remain without the Gospel, or be occupied by other societies whose labourers might not scruple to interfere with our operations.

Mr. J. Craig, March 16, 1845.

Lodiana Mission.

JOURNAL OF THE REV. JOSEPH PORTER.

The inquiries of a Hindu answered—Five Sermons preached in one day—Missionary labours at Kurja, Bulandshahy, and several villages.

Mr. Porter spent four months of last winter, including the time occupied with the annual meeting of the Mission, in a missionary journey, which extended as far south as Futtehgurh and Agra, whence he returned to Lodiana. The former part of his journal of this tour has failed to reach us. We commence our extracts at Somna, a town between Koel and Merat, under date of February 6.

Before leaving Koel, preached to the people; and gave away a few books. Just as I was about starting one of the principal men of the city called to see me, and inquired respecting the distribution of books, wishing to know whether the *Company* (East India) did it; or whether I did it at my own expense. In answering the question, I took occasion to inform him that there were thousands of people who never saw him; yet who loved him; and, conceiving him to be in error, (he was a Hindu) contributed the means of printing and distributing the book, which taught us the only true way of salvation. This led into a discussion about the "kalu yog," which ended in a hearty wish, on both sides, that it might soon terminate. Stopped on the way, and preached three times; and once at the camping ground, making five times altogether. In each case, all, or nearly all, of my hearers were Hindus. I often find it more trying to my lungs, to preach twenty minutes, to a large crowd in the street, than to go through the whole of a regular service in a house.

Feb. 7. Pitched at Kurja, fourteen miles distant. Preached four times to-day; three times on the road, and once at Kurja. But little of interest occurred; though once or twice I was listened to, with good attention. Kurja is a city as large as Aligarh, aside from its cantonments; but is vastly inferior to it, both as it respects the buildings of the city and the learning and politeness of the people.

8. Before leaving Kurja I went into the city, and preached to a large and attentive audience, for something more than half an hour. After giving books to those who could read, proceeded to Bulandshahy, eleven miles. Preached once on the way to Mussalmans, who listened with more than ordinary attention for that class of people. At the close the only objection made was, "that no one would give his son to die;" implying that God did not give his son to die for the sins of men, as it was unreasonable; a very common Mussalman objection. From this took occasion to show the difference between God's love to us and our love to each other. In the evening went into the city and preached, making three times during the day. The crowd was large, and on commencing a Mussalman showed himself ready for battle. His object was to prove that the Koran had abrogated the Scriptures that had been given previous to it. I quoted the Koran to confute him, which states that the "Pentateuch, Psalms, and Testament, (that is, the Bible,) are the true word of God, and of them there is no change." Since they are the word of God, and no one can change them, it follows that they are still in vogue, and binding upon us. Having taken him up at a point he did not expect, he soon gave up the contest and disappeared. I was then left to go on with my remarks; but as the crowd was great and noisy I was obliged to speak with great exertion to make myself heard.

9. Sabbath. Rained the whole day, so that I could neither go out to preach, nor could any come to my tent.

11. Yesterday, as it still appeared like raining, I went into the city in the forenoon to preach and give away books. After an early dinner, as the clouds began to clear away, gave directions to march. In the first place I stopped at to preach my hearers were Mussalmans. A traveller, who happened to be present, was disposed to cavil, but as he soon left I proceeded without much opposition. At the next village I addressed Mussalmans and Hindus together. The name of their village was Bhul, (mistake, error.) I tried to show them, that, as is their name, so is their practice. They listened with attention, while I made known to them the way of life. The third audience were Mussalmans. I endeavoured to show them that Jesus Christ *is the son of God*, and that on this account he is worthy to be the sinner's sacrifice. I was enabled to speak with a good deal of freedom; and a poor blind man, who stood near, seemed to drink in the truths uttered. Including the time in the city before leaving, preached in all four times. Travelled on to Galanti, fourteen miles, as no other village appeared on the road, after the third one, which was only about three miles from my starting place. The cause of this was, that I was on the new made gravelled road, which, passing through the country in a straight line did not happen to touch on any village. My baggage did not reach the stopping place till 11 o'clock at night. I arrived about 8 o'clock, and in the meantime laid my two motherless children down to sleep, on a native bedstead, in a shop, in which were earthen pots, wood, and fodder, for sale. My baggage having arrived, I got a little tea for myself and children; and at half-past twelve laid down to rest for the remainder of the night in the same shop.

Preaching to Mussalmans, and their saying Amen—Merat, Daurali, and other places.

This morning, after breakfast, went out into the bazar, and preached; but the people did not listen with much interest. The most of my hearers were Mussalmans. Distributed a number of books. Proceeded on to Haupar, nine miles; stopped at but one village on the way. Here I spoke for a long time, with a degree of earnestness and freedom that is not often my privilege, when preaching to Mussalmans. Although I pressed home upon them the doctrine of the divinity of Christ and the atonement through him, yet they assented to all I said, and seemed to *feel* the force of the truths they heard.

After reaching Haupar, went into the city to preach; soon found myself surrounded by a crowd of Mussalmans, who engaged me in a long discussion about the comparative claims of their religion and ours, at the close of which I gave a number of books, and returned to my tent; which had, in the meantime, come up. Was soon surrounded by a vast crowd to whom I continued to give books till evening. After the close of the distribution I preached to them, on the necessity of striving to enter in at the strait gate. In showing them that Christ was the gate; as he had himself said, "*I* am the way," and that "no man can come to the father except through me;" and in speaking of the narrowness of the way, inasmuch as it required a new birth; I had occasion to present some of these precious truths, which are very offensive to Mussalmans; and yet they listened attentively; and a leading man, who had been present most of the day, sung out to the rest, when I quit, to say "*Amin*" (amen.) To this the whole crowd echoed "AMIN." This was new to me, for in all my preaching to Mussalmans I had not heard the like before. Not certain but that he might have intended it as a sneer, I asked him what he meant. He asked me if I did not know what amin meant. I told him I did; but was not sure that I knew what *he* meant by it. He said that it meant that what was said was true; and that as what I had said was true, it was proper that my audience should respond, by saying amin; especially he thought that I would consider it correct, as he had seen it used at the end of Matthew's Gospel. With this explanation I assented to the propriety of their responding *amen* to what I had said. May God bless his own word to the salvation of these poor souls.

12. As the probability of rain was great, I concluded to march all the way to Merat, eighteen miles. Preached four times on the way, and gave books at three of the places. My first audience listened attentively, which were principally Hindus. At the second place they were all Hindus, and seemed delighted with what they heard; but they were, I fear, only stony ground hearers. At the third place I made several unsuccessful efforts to obtain a hearing from a large crowd of Hindus. The fourth audience, composed of Hindus, gave an attentive ear. After I was done they asked several questions relative to becoming Christians, as to what temporal advantages they would gain by changing their religion. Preached at Merat late in the evening.

18. Left Merat this afternoon, and reached Daurali, seven miles, at sun-set. Preached but once on the way. The audience were Mussalmans, who listened with good attention, and spoke highly of what they heard. They were, perhaps too ignorant to oppose the doctrine of the Saviour's divinity, which I had urged upon them.

19. Before leaving Daurali went into the village, and preached. Then marched to Katauli, ten miles, where I arrived about 3 o'clock, P. M. Preached four times on the way to Hindus. At the second place preached to a weddiug party, on the parable of the King, who made a marriage for his son. While they were getting ready my tent, went into Katauli and preached, making the sixth time to-day. Had some little discussion with a Hindu astrologer, to whom I gave a New Testament. At three of the places where I preached to-day, found no readers.—The wedding party listened with much apparent pleasure.

20. Marched twelve miles to-day, to Muzafanagar; stopped at but one village, it being the only one on the road. On reaching the ground for encamping, went into the city and preached, but failed in securing a good hearing. In the evening gave away a large number of books.

21. Having given away a few books this morning, before leaving, proceeded on to Deoban, fifteen miles. As the march was long and there was not a single village on the road, I did not take time to visit any at a distance from the road. During the afternoon, gave away a number of books, and preached twice to the people of Deoban. Several listened with good attention. The number of respectable persons, who called for books, I consider below the average of cities of its size.

22. A large number came to my tent this morning, before leaving, to whom I preached, after having supplied them with books. Some fellow, in the meantime, managed to steal a Roman letter Urdu copy of the Koran, from the buggy. Marched to Saharanpur, twenty miles; stopped four times on the way and preached, making five times in all; at each of which I gave a few books. My hearers, in each instance, were Hindus. Preached at Saharanpur just before sunset.

25. Having sent on my baggage the day before, I made a double march to-day, and reached

Jagadri, 19 miles, just after sunset. As I was late starting, and had several streams to cross, I stopped at only two places to preach. At both places, found a number willing to hear, though one or two, in both cases, were disposed to cavil, a thing not very common among Hindus.

Missionary services at Mustafabad and Ambala.

26. After preaching to the people of Jagadri, and distributing books till half past eleven o'clock, A. M., proceeded on to Mustafabad, ten miles. As there were no villages on the way, I stopped at the half-way well, and talked to a few Hindus, and gave tracts to two persons. Reached Mustafabad about two o'clock, P. M. While my dinner was preparing, went into the city and preached. Spent the remainder of the day in giving away books.

27. Went into the city, and preached to a company of Hindus, before marching, who listened attentively, after which proceeded to Malauri, 7 miles. Preached three times on the way, and once after reaching the camp-ground, making five times in all. My hearers at the latter place were Hindus, but at the three places on the road they were Mussalmans. While preaching to the first audience, they listened to my remarks on our lost and fallen condition, but at the mention of Christ as the Son of God, my hearers, with one consent, walked off, except one man, thus showing their contempt for the doctrine which is the foundation of a sinner's hope. At the other two places they listened attentively, and although they objected to the divinity of Christ, yet they did it in a much milder way than Mussalmans are accustomed to do; they saw no great objection to his being *called* the Son of God, as he was created by the direct agency of God, in a miraculous way. After preaching here in the afternoon, gave notice that books could be obtained, by calling at my tent; yet not a single person called, though there must be many who can read.

28. Went again into the village, and preached to a company of Hindus, but, as before, gave away no books. Marched to Ambala cantonments, twelve miles. Stopped on the way four times, and preached, making five times in all. At the first place preached to Hindus, who listened with much apparent interest. At the second place had a mixed audience of Hindus, Sikhs, and Mussalmans, who gave good attention to what was said, and at the close insisted on my stopping with them for the day. At the other two places, nothing of interest occurred.

March 1. In the afternoon, marched into the city of Ambala, five miles, having spent the fore part of the day with a friend in cantonments. Preached none to-day, but gave away a few books this evening.

2. Sabbath. Went into the city in the forenoon to preach. Met with a man who made several inquiries relative to the Christian religion, which gave me a good opportunity of explaining to him and the assembled crowd, the way of life. Gave away a few books, and returned to my tent. After returning distributed books to those who called, but the number of applicants was not very numerous.

At candle-lighting, preached in English to the men of H. M.'s 21st regiment, in the regimental school-room, about four miles distant from Ambala. Present, at the service, not less than sixty. Text, Jeremiah xxxi. 18—21. As I was leaving, some of the men put into my hands Rs.14, being a collection from the men of the regiment on account of the loss sustained by the burning of the printing office. This offering was most gratifying, as coming from the poor. On yesterday, also, I received Rs6. from two friends of the cause, for the same purpose.

3. Remained in the city till ten o'clock, A. M., and after giving away a large number of books, addressed the most attentive audience I ever obtained in Ambala, from the words "Escape for thy life," &c. Proceeded thence, ten miles, to Rajpura. Preached but once on the road, where I gave books to two persons. In the evening, preached the third time, to the people of Rajpura. Never before found so attentive an audience in this place, and consequently felt much freedom and ease in explaining to them the plan of salvation through a mediator.

4. Marched to Sirhind, fifteen miles. Stopped twice on the way, but preached only once, as I found no hearers at the second place; shortly after arriving at the camp-ground, went into the city, and spent two hours in talking to the people and distributing books; many called at the tent for books, after my return. I have been here so frequently before, that many of the people know me, and often inquire after my health.

Discussion with Fakirs—Reach Lodiana—Reflections on the labours of these four months.

5. On the way preached twice. At the first place talked to a company of Mussulmans, on the necessity of having a permanent foundation for our hopes of heaven, and presented Jesus as the sure foundation, laid in Zion, upon which, if we build, our hopes shall remain. At the second place, (the people were principally Sikhs,) I met with a company of religious fakirs, whom I began to lecture on the impropriety of eating "the bread of idleness." I gained the ready assent of the poor farmers to what I said, but my remarks were not so pleasing to those who got their bread by begging, (accompanied often with threats,) from these same villagers. In the course of my remarks, I stated that whoever, being a healthy man, lived on the charities of others, was a *nimak-haram*,—literally, forbidden salt, but it is applied to one who does not earn his salt; and since all religions of this

lead consist in "meat and drink," the charge of nimak-haram is a grave one, for it stigmatizes the person with unfaithfulness towards his fellow-men, and impiety towards God in eating what he has forbidden. One of their number took up the subject with much warmth, which caused quite a discussion between them and the villagers. After considerable discussion, I interposed to pacify the parties, and stated to the fakirs that if they were diligent in teaching the people *the way of God*, (this being their professed work,) they were doing God's will just as much as if they put their hands to the plough; but if they sit in idleness, they were worthy of the charge; with this concession they left, and after preaching to the other party I proceeded to Kana, ten miles. Arrived about half past eleven o'clock, A. M., and went into the city, where I remained, talking and giving away books, till nearly two, P. M. Had a long discussion with a Mussalman, on the sonship of Christ. The Koran says that the Bible is the true word of God; the Bible says that Christ is the son of God. Here he found himself in a sad dilemma. He must own that Christ is the Son of God, or deny that to be true which the Koran acknowledges. Had he had the tact some of his religion have, he might have got out of the difficulty by asserting that Christians had corrupted the Bible. In the evening went again into the city and gave away a few books, but did not attempt to preach.

6. Rode home to-day, twenty-five miles. Stopped three times: gave away books, at each place, but did not succeed in my efforts to preach at either, as the attention of the people seemed to be too busily engaged about other things, to give me a listening ear.

Thus terminated a tour of four months. In reviewing the labours of this tour, while I can see no fruit, I am ready to say "Lord, who hath believed our report? And to whom has the arm of the Lord been revealed?" *Who?* Who among the many thousands that have listened to the words of eternal life, have embraced the truth as it is in Jesus! Alas! to multitudes I fear that what they have heard, will only prove a "savour of death unto death." But although but little visible good results, yet we have the sweet pleasure of calling to mind many, *many* places, where men listened with profound attention, and where, we do hope, fruit will spring up. In no part of my missionary course, can I look back on four months spent in more incessant labours to preach the Gospel, and never before could I speak to the understanding so well. May God bless his own precious truth.

China: Ningpo Mission.

LETTER FROM DR. D. B. M'CARTEE.

Yew Shing Kwan Monastery,
Ningpo, Feb. 16, 1845.

My Dear Sir,—Your kind letter, dated June, 1844, reached me a month ago, and having heard of an opportunity for Hong Kong to-morrow, I hasten to employ a few leisure moments in answering it. I have, for nearly three months past, been living in a Taouist temple within the city walls, about a mile, or rather less, from brother Way, who is living with the other foreigners, on the opposite side of the river. I came here because I found I could do little either in the way of practice, or of acquiring the language, whilst living among Europeans and Americans; and, although it required some little resolution to break away from society, as it were, and live entirely in the midst of the natives, yet I have been amply repaid for it, in the success I have met with, both in increasing my knowledge of the language and in medical practice. I have also been enabled to form a pretty copious vocabulary of the vulgar dialect of Ningpo, which I hope will assist those who may hereafter come to this part of China. As I was discouraged, not only as to the good to be done to the souls, but also to the bodies of the Chinese, by a dispensary, for reasons which I have given in previous letters, I determined to devote a good portion of my time to visiting patients in their houses, hoping in this way to gain a more intimate acquaintance, and exercise a more lasting influence, than by merely prescribing, at certain intervals for those who came to the dispensary. I succeeded in my purpose fully as well as I anticipated, and gained quite a number of friends and acquaintances among the more respectable class of inhabitants. As it is always expected that I shall sit a while, and smoke a pipe and drink a cup of tea with the master of the house, I hope in this way to find opportunities of proclaiming, from house to house, the glad tidings that there is "a balm in Gilead," and a physician there who can heal the worst maladies, and minister comfort and healing to the wounded spirit. I have been always received with kindness; and the fact of my living in the midst of them, apart from the other foreigners, speaking the dialect of the place, and treating the people as friends, and not as enemies, seems to have inspired them with confidence; for, notwithstanding the well-known and strict seclusion in which the families of the upper classes are kept from strangers, I am treated by them with as much freedom and confidence as if I were at home. The rapidly increasing numbers of my dispensary patients, amounting sometimes to nearly 200 in the

course of the day, prevents me from giving as much time to out-door practice as I formerly was able to do. I hope, however, when Dr. McGowan comes, to be able so to divide the labour with him as to resume my out-door practice.

I have now been just one year in China, and, on taking a retrospect of the time I have spent in the work, I desire to feel humbled in the dust and lament my unworthiness and inefficiency, while I bless God for his great mercy and condescension in honouring me so much as to put me in this service. I thought in my self-sufficiency, when I started in the work, that my faith was strong enough to overcome all difficulties; but, alas, I have often since been cast down, and sometimes *almost* in despair. But I thank God that I never once have regretted that I had undertaken the work, nor once entertained the thought of withdrawing from it. So long as God shall grant me grace to be faithful to his cause, I desire to spend and be spent in his service, and I wish and pray for no better place to die in than China.

We are now just at the close of the new year festivities. New year's day in China took place this year on the 7th of February. The public offices have been closed, and the seals of office laid up, ever since the 15th of the 12th month, and will continue so until the 15th of the present month. Business is, in a great degree, suspended, and every one dressed in his best clothes, paying or receiving visits. On the 27th of the 12th moon, (Feb. 4th,) the principal officers of Ningpo proceeded in great state to a temple in the vicinity of the city, where divine honours were paid to a buffalo made of clay, and to an idol representing a boy, whose business it is to drive the buffalo in the plough. The Chefoo, or highest officer, of the foo or district of Ningpo, then went through the ceremony of ploughing a small space of ground, in honour of the ushering in of spring. On the morning of the 28th, soon after the break of day, the mandarins repaired in state to the temple in which I live, to worship the old and new year, or rather two images representing them. Ensconced behind a huge idol, I had a fair view of the whole ceremony. The mandarins came forward, and whilst a master of ceremonies read, or rather sang, in a whining tone, the customary prayers, they kneeled repeatedly and bowed their heads to the ground. I thought I could detect an expression of contempt in the dignified features of the Cheheen, (or Mayor of the city proper,) but my heart felt sad as I looked upon his superior officer, the Chefoo, for whom I entertain a great respect, and whose whole manner, particularly as he lifted up the oblations which were handed to him by an attendant, indicated the deepest reverence. The worship done, next came the mock sacrifice. The clay ox, which, the day before, had been worshipped, was now brought out, and the mandarins, in the order of their ranks, paraded around it, preceded by the master of ceremonies, each armed with a bunch of small sticks, with which, at certain intervals, at a signal given by the master of ceremonies, they repeatedly struck the ox upon the back, until, at the conclusion of the prayer, the highest officer struck the ox upon the head. This was the signal impatiently waited for by the rabble, who immediately rushed in and tore the effigy to pieces, each one anxious to obtain a piece, as they firmly believe that a small portion of this sacred effigy put among their grain or seed to be sown, will insure an abundant crop. Thus began and ended the official celebration of the *Le Chun*, or Spring Festival. During the whole day, however, crowds of men and women came to worship in the temple the deities of the departing and the coming year.

On the 9th of the present month, (I mean of the Chinese month,) the birth-day of *Shangte*, or the Supreme God!! as they impiously call one of their idols, was celebrated. I had previously received a card inviting me to be present. Had it not been horribly impious it would have been irresistibly ridiculous. I send you one of the cards with a translation. The crowd that attended to worship and *congratulate* the *god* upon his *birth-day*, was almost beyond computation. Rich and poor, high and low, the modest maiden and public prostitute, might be seen presenting their prayers and offerings at the same altar. In the outer court of the temple were men selling candles and incense sticks to be offered, others vending printed prayers, and others engaged in filling up the blanks as might be desired—venders of eatables were there and men with water pipes or hookahs to hire to those who had come from home without them. I had not gone purposely to see these things, for I was disgusted and sickened in the morning, but coming in from visiting some patients, I was obliged to pass through the midst of them and on getting *into* my own part of the temple could not help asking my teacher what the scene in the outer court reminded him of, when he immediately replied, "of those whom the Lord Jesus drove out of the temple,"—(i. e. those that sold oxen and doves, &c.) Each warshipper brought at least two wax candles and a bundle of incense sticks. The candles were placed upon the altar with the incense sticks and lighted by the worshipper before commencing his devotions, but as soon as his back was turned after he had accomplished his nine prostrations, one of the attendants stepped forward and blowing them out laid them aside, to be again sold and again offered. The number of candles brought would appear almost incredible to one unused to these things, and forms a part of the revenue of the

monastery. In a very short time it was noised among the worshippers that a Hongmanying, (or red headed man, as they call all Europeans or Americans) was living in the temple and soon the inner court in which I live was thronged with people eager to see the stranger. Indeed the crowd was so great that they once broke in the door. My teacher then took his station outside and distributed tracts, which I handed him through the window. At last he called to me that I had better come out and let the people see me and then go out, as the press was getting too great for him, which I accordingly did. It seems to me greatly to be regretted that the authors of most of our tracts and of the later translation of the New Testament into Chinese, have adopted as the designation of the only true God, a term which is applied to a miserable pagan idol; but since it is so, it is perhaps as well that I have been led by the providence of God into the very head quarters of idolatry, to correct as much as possible the erroneous impressions which might otherwise remain uncontradicted and undisturbed in their minds. I have taken great pains to show them both by pointing them to books and by word of mouth, that the God I worshipped has no beginning or ending, and is altogether different from the idol they worship. They assent to my remarks with polite deference, but notwithstanding all, sent me a card to invite me to unite in celebrating the birth-day of their god. The card runs as follows:—"A festival,—in the first month,—the 9th.—day—To offer congratulations—on the occurrence—of the Supreme God's!!!—Holy birth—day.—Devoutly—arrange and—offer—rites—repentance,—congratulations—and prayers—On—the day—and—hour aforesaid.—You are entreated—to go personally—to the temple—and pay your respects—without haste or waste of time. [Truly to do so] is—blessed—Incense—or gold—it is not material—[which you may bring] [At the] Yew—Shing Kwan [or Holy assistance temple] stay—your progress—and open [your heart.]—"

We had the heartfelt pleasure of welcoming into the visible church of Christ, Apoo, a native of Tie-chew, who was with brother Buell in Siam, and came with brother Way to China. His walk and conversation has been without reproach, and has called forth the admiration of his heathen fellow-countrymen. He was baptized upon profession of his faith in Christ, and received into the church on the 3d of this month. My faithful friend and teacher, in whose heart I trust the Holy Spirit has begun a good work, and who, by his upright walk and conversation, shows that he is *almost*, if *not altogether* a Christian, commended Apoo very highly for being baptized, and declared to him his intention of applying for the administration of the same ordinance as soon as he becomes sufficiently well acquainted with the doctrines of Christianity. One of the three boys whom I have at present under instruction, a fine little fellow of fifteen years of age, has repeatedly declared to me his intention to follow the doctrines of Jesus, and his determination never more to worship any other than the one living and only true God. He went with his relations to the temples on the new year's-day, but all their revilings could not induce him to join in their worship. When he came back to me, he seemed to feel very much the treatment he had met with, but declared his determination to persevere in the way of duty. If it should please God to spare me to see these two brought into the glorious light and liberty of the Gospel, I shall be tempted to pray the prayer of Simeon, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation." But it is now quite late, and I must stop and have our evening family worship. Brother Way is in good health and spirits. Mrs. Way's general health is very good. We all get on very harmoniously and happily together. Miss Aldersey [an English missionary] has succeeded in establishing a flourishing boarding-school for girls, and has the prospect of doing much good.

Miscellaneous.

CALCUTTA: SCOTCH FREE CHURCH MISSION.

Remarkable Conversion and Baptism of a Hindu young man and his wife.

The following Narrative is taken from the Free Church Record, of August last. It is contained in a Letter of the Rev. Dr. Duff, and cannot fail to be read with the deepest interest. It will be found to throw much light on the difficulties which hinder the conversion of respectable Hindus, while it in a wonderful manner illustrates the methods of divine providence, and the power of the grace of God. Its perusal will also benefit our readers by leading them to reflect on their own estimate of the value of religion,—would it enable them to pass firmly through such scenes, and to make such sacrifices as these?

My dear Dr. Gordon,—For the last week our house has been virtually in a state of siege. The leading particulars I shall now endeavour briefly to record.

In one of our higher or college classes, there was a student of the name of Umesh Chandra Sirkar. He was always of quiet and studious habits—though in point of talent not equal to some others of his class-fellows. Still his talents were respectable, and his own diligence commendable. His whole appearance and demeanour indicated docility, sincerity, and thoughtfulness.

It would now seem that for the last two years, wholly unknown to us, his own mind was under deep religious impressions, leading to many serious exercises and internal struggles. That the fact should not have been disclosed to us need not be wondered at. The fearfulness of the ordeal to be encountered in the resistance, the reproaches, and the persecutions of friends and relatives, when the first suspicion is entertained of a tendency or inclination to renounce ancestral faith, constrains young men to conceal their growing convictions, until concealment is no longer practicable.

About a month ago, his father, who, for thirty years has been dewan, or treasurer, or money manager to a leading branch of the Mullick family (the wealthiest and most powerful, perhaps, in this metropolis,) under some apprehension of leanings towards Christianity, removed him from our institution. Subjected to great restraint, and kept under partial confinement, he was only able once or twice in the week to pay us a sort of stealthy visit. On the first occasion of his coming in this private way to my house, he plainly, for the first time, revealed the entire state of his mind and circumstances. Two years previously he was fully satisfied of the "falsities and lies" of Hinduism; and began to appreciate and feel the beauty and the power of Christian truth. Some of his friends having noticed these tendencies of his mind, in order to counteract them, placed the writings of Tom Paine and other infidel authors into his hands. The pretext was that of rigid impartiality in examining both sides of the question; but the real design was, to poison his mind against the claims, the transcendent claims of Christianity. It so happened, however, that, in his case, the contrary effect was produced. His own previous acquaintance with the language and contents of the Bible, led him at once to detect many of Paine's wretched sophisms and fallacies; and he strongly felt that a book which, in order to be put down, must first be misrepresented and caricatured, must, after all, have something substantial to plead in its support. Accordingly, he was eventually induced, or rather impelled, to throw away the cheerless and the senseless irrationalities of the "Age of Reason," and betake himself with revivified delight to the pages of revelation.

On the occasion alluded to also, he, for the first time, made known the fact, that about two years ago, he had begun to teach his wife, a young creature, then little more than ten years of age, the Bengali language—he himself being at the time about sixteen. This he had to manage with considerable caution and secrecy. Living in the house of his father, a zealous and bigoted stickler for the hereditary forms, manners, and customs of Hinduism, he found the utmost difficulty in subduing, mitigating, or eluding the inveterate prejudice against female education, however conducted or acquired. His wife would be kept constantly among the other females, who had a thoroughly orthodox hatred and contempt for instruction; or the books would be secreted or removed; or the whole proceeding would be laughed out of countenance, amid volleys of jeers, scoffs, and reproaches. Still, his wife being strongly attached to him, and not herself unwilling to learn, he resolved to persevere, as well as he could, in his attempt; and when the rest had retired to sleep, he was often wont to sit up with his young partner, till one or two o'clock in the morning. In this way, by his indomitable resolution and patience, he wonderfully succeeded. His wife at last was able to read any ordinary Bengali work with the greatest facility, intelligence, and delight. But his anxieties and troubles of mind, together with the late or rather early hours which he was compelled to observe, threatened seriously to impair his health. It looked, at one time, as if he had all the incipient symptoms of consumption. These, however, have happily disappeard; and he now seems to be in the enjoyment of ordinary health, though not naturally of a robust constitution.

As to himself, he gave statements which indicated that his own mind was made up. He abhorred and wished publicly to abjure Hinduism. He felt and acknowledged, and therefore wished to make a public profession of, the truth of Christianity. But his great difficulty was connected with the case of his wife, now between twelve and thirteen years of age. He was evidently deeply attached to her, as she appeared to be to him. He had bestowed, amid numberless drawbacks and discouragements, the greatest pains in teaching her to read Bengali; and particularly the *Gospels* and some *religious tracts*. She was a willing, docile, and successful pupil; and seemed earnestly desirous of still further improvement. She told him plainly that she already understood enough to be dissatisfied with the ablutions of Ganges water, as effectual means of washing away the stains of sin; and with the worship of images and idols, and all the "trumpery" of an endless ceremonial, as effectual means of atonement for

its guilt. In a general way, she appeared to understand the simple truths of the Gospel. She viewed them without disrelish or distaste; and seemed to be anxious to be enabled positively to receive them as undoubted verities, and to feel them in their subduing power. Moreover, she declared to him that if she only once had a lively impression of the Gospel scheme of salvation, she would at once be happy to leave all, and accompany him wherever he went. "But," she added, "what would be the use of my leaving all, if I did not feel myself ready to become a Christian?" Consequently she plead for *some delay*, declaring her extreme anxiety to learn, and, if possible, to be *practically* convinced of the truth of Christianity.

In these very peculiar circumstances the young man asked for counsel. What ought he to do? What was the path of duty? By delay, he felt that his own soul was in considerable risk and hazard, but by delay he felt that the only opportunity of conveying *the truth* to the soul of his wife, which might ever present itself would be gained; even as by non-delay it would be lost, and, humanly speaking, an immortal soul lost along with it. It was a dilemma which rendered the giving of any positive advice a matter of very solemn responsibility. What was said, therefore, partook much more of the nature of earnest caution and warning, than of direct and peremptory counsel. If the wife had been unwilling to learn, or had obstinately resisted the truth, or if there had been no possible opportunity of instructing her, the case would have been wholly different in its character; or, considering the seclusion in which she had been kept all her days, never having even seen the face of a European, and saturated with anti-European prejudices, had she manifested an unconquerable aversion to forsake all, and cast in her lot with *strangers* of such opposite habits and ways of thinking, there would have been less room for hesitation or doubt; but the converse of all this was the reality; and hence the need of a wisdom from on high to guide and direct, lest any unnecessary delay in professing the name of the Lord Jesus, though with the avowed object of gaining another soul, might, under the frown of Jehovah's displeasure, issue in the loss of both.

The points, consequently, pressed on the young man's attention were, the necessity of great searchings of heart and weighing of motives, lest natural affection, or a lurking fear of worldly consequences, should assume the mask of earnestness for the salvation of a soul, and so lead to ruinous self-deception; and the necessity, moreover, of narrowly watching the disposition and temperament of the other party, together with the signs and symptoms of progress and improvement, lest the spirit of procrastination, with a view to ends wholly opposed to a hearty reception of divine truth, might assume the form of a desire to gain time for that reasonable and deliberate investigation which would shun all rashness, precipitancy, or undue haste. These, with similar or kindred topics, were expatiated upon at large; portions of Sacred Writ were pointed out; the examples of holy men were referred to; the urgency of prayer for illumining as well as converting grace, was insisted on; some suitable tracts, also, both in the Bengali and English languages, were given; and, after being commended to the care and protection of a gracious and merciful God, the young man returned to his home, firm in resolution and full of hope.

Soon after this Mahendra [another convert] took ill. The young inquirer continued to pay him several visits. His words, and, above all, the exhibition of his strong faith in the Lord Jesus Christ, deepened pre-existing impressions. Having formerly derived benefit himself from a perusal of the "Pilgrim's Progress," he was anxious to get a copy of the Bengali translation of it for his wife. This want Mahendra was privileged to supply, though he lived not in this world to learn the happy result. It was when earnestly perusing that portion of the work in which Christian finally resolved to arise, forsake wife, family, friends, and all, and flee from a city which was doomed to destruction, that Umesh's wife, as if by the sudden communication of a resistless impulse, stopped, and spoke aloud to her husband, saying: "Is not this exactly our condition? Are not we now lingering in the city of destruction? Is it not our duty to act like Christian—to arise, forsake all, and flee for our lives?" To the spirit of this spontaneous utterance the husband joyfully responded; and, from that moment, both only watched for a favourable opportunity.

Here, however, a partial reaction took place, not as regarded Umesh's convictions of truth and duty, but as regarded the vividness of his impressions, and the strength of his own desire to be at once separated from heathenism and its connections. He came to us, saying, that up to the moment of his wife's resolve, he was intensely anxious to come out and make an open profession of Christianity—his great concern and torment of spirit being the unpreparedness and reluctance of his wife; but the moment she expressed her readiness, and even desire, his feelings seemed to undergo a collapse, and the vehement earnestness of desire appeared to give way to a sort of torpid, passive indifference. His belief, he said, was unaltered; but he now wanted an exciting force to stir him up, and nerve him for the last desperate resolution. The conviction remained in the understanding; but the sensible experience of vivid emotion was gone. The dangerousness of giving way to such superinduced coldness of feeling

strongly pointed out to him. As he professed to place all his confidence in the Lord Jesus Christ for salvation, the necessity of acting according to his faith, and not according to the vividness of his sensibilities, was urgently dwelt upon. The great, but too frequently neglected truth, that it is in *the actual doing of God's will* that God is to be met with in a *lively and sensible* manner, was warmly and affectionately urged. Cautions were also offered against the manifold devices of Satan, whose grand design and policy must ever be, by all possible means, to prevent souls from coming to the Saviour, and openly embracing him as the Lord their righteousness.

Some days afterwards, he came to report that he felt greatly fortified, and that, too, chiefly through the firmness and increasing ardour of his wife; but how to get away was the difficulty. For himself he could easily manage; but from the structure of native houses, and the seclusion of the females in the innermost apartments, their constant consociation together, and the many servants always lurking about, it seemed impossible, in regard to his partner, to contrive any lawful expedient that could hold out a reasonable prospect of success. On Saturday, the 19th instant, he was with us. The rest of the Christian converts sat up till a late hour, meditating different plans—but all in vain; and we all parted, under a deep conviction that, unless the Lord himself opened some unexpected door for the deliverance of his servants, human devisings would prove of no avail. From that hour we looked for some gracious interposition of Providence; but how, or in what way, or from what quarter, we could not even hazard a conjecture. Thus it is that the Lord often shuts up his servants into the necessity of simple, absolute, filial dependence on himself; and his children are made delightfully to feel, that in his hands their best interests are far more safely deposited than in their own.

On Sabbath afternoon, the 20th instant, about four o'clock, while meditating in my own closet on the ways of God, and wondering whether, and in what way, he might graciously interpose to deliver us from our distresses, suddenly the outer door of the house was opened, and in a moment Umesh, his wife, and Jagadishar, one of the converts, appeared before me! It looked like the realization of a vision or a dream. "The Lord be praised," said I—what could I say less?—"his mercy endureth for ever. He hath visited and holpen his servants. To him be all the praise and the glory."

And truly the whole procedure seemed of a providential character. On Sabbath afternoon, the converts, for some time past, have been wont to spend an hour or two in religious exercises with one of our elders, Mr. J. C. Stewart, the eminently generous, pious, and devoted son, of a pre-eminently godly and honoured father—the late Rev. Dr. Stewart, of Moulin, Dingwall, and the Canongate of Edinburgh. As they were on their way to Mr. Stewart's house, Jagadishar said: "Let us turn aside a little, and pass by Umesh's house, to see whether we can learn anything of his intentions or circumstances." They did so; and falling in with himself, they learned that his father and eldest brother were then out at a great feast in the garden house of a wealthy babu; and that his own wife, and brother's wife, &c., had been sent to spend the day with a friend and relative. Instantly, they all felt that now might be the time for effecting an escape, if only they could give notice to Umesh's wife. Jagadishar went in quest of a caranchie or native carriage, in case Providence might smile on their attempt, while the rest went toward the house of the friend already mentioned. On the way, to their surprise and delight, they met the wives of Umesh and his brother returning in palankins, with a younger brother. Umesh simply stopped the palankin in which his own wife was carried, opened it, and asked her to accompany him, which she did at once, and cheerfully, without asking any questions. Having conducted her to the carriage which was in readiness, they drove off direct to our house. On the way, Umesh's wife asked him whither he was going. He replied by reminding her of the resolution of Christian, in the "Pilgrim's Progress"—a resolution which had already deeply affected her own mind. In allusion to it, he simply said: "We are now acting the part of Christian, and are literally flying from the city of destruction." To this sentiment she cheerfully responded, and was greatly overjoyed.

In the evening, his father and eldest brother came to our house in the greatest trepidation and distress. They remained upwards of two hours, and would have remained all night, had I deemed it proper to allow them. They implored, they expostulated, they besought—accompanying their entreaties with tears, and looks indicative of mental agony. All the tenderest and most endearing associations were pathetically appealed to. Bribes, allurements, and proffers of every kind, were freely held out. All these were alternated with various attempts to white-wash Hinduism, and bespatter Christianity; but all in vain. They then dealt out the most formidable threats—declaring moreover that he was not of legal age—that they would apply forthwith for a writ of *habeas corpus* against me—that he and I would both be severly punished—and that have them rescued they would, by fair means or foul, though it should cost them *lacs*, or hundreds of thousands of rupees. The young man, who is certainly of age—which for males in this country

is *sixteen*—being now at least *eighteen*, remained perfectly cool, collected, and calm. To their questions he meekly replied—to their arguments he intelligently responded—to their abuse and revilings he answered not a word, but maintained an unbroken silence. At length I begged of them to ask him plainly whether he wished to stay in my house, or go away with them; that if he wished to stay he was welcome to do so; and that if he wished to go, he was free to go. They did so again and again; and again and again he told them, in the clearest and most emphatic manner, that of his own free-will and accord he came to our house; that it was his own free desire to remain; and that he did not wish to return, and would not return with them. "I am a believer in Christ Jesus," he said; "I trust in him alone for salvation; and, by the grace of God, nothing will prevent me from publicly embracing him by baptism." At last, when all efforts failed, the father, who had hitherto kept within reasonable bounds, lost all temper, patience, and sense of propriety. He stood up, and with uplifted arm and vehemence of gesture, he advanced towards his son, looking like a person fairly infuriated. For a few moments it seemed as if the swelling tumult of passion could find no vent, and it then impetuously burst forth into something like a volcanic eruption. With a rapid, fearful, and overpowering energy, he poured upon his son "the curses of a father, and the curses of his father's fathers for a thousand generations; and the curses of all the gods, whether in heaven, or in earth, or in hell." "And you'll be smitten," said he, "with every disease, and overtaken by every calamity. You'll be deaf, and you'll be dumb, and you'll be blind, and you'll be a leper, and you'll pass through innumerable births of loathsome monsters and reptiles. Every pain and every misery will be yours. You will be an eternal disgrace and reproach to your kindred and your country; all that hear of your name will load it with execrations; and the very depths of hell will everlastingly receive you." These and other similar curses, uttered in the Bengali language, and in a tone of unearthly vehemence, made all present instinctively quail and shudder. At length, as if exhausted by the effort, his voice stopped; and, seizing his son by the hand, he meltingly implored him to come away. His son could only reply: "Father, forgive me, as I forgive you; but my mind is made up, and I cannot go with you." Shortly afterwards, all went away; and peace and quietness being restored, we commended ourselves, in the reading of the Word, and prayer, and praise, to the mercy and protection of a covenant-keeping God.

From an early hour on Monday, the friends kept going backwards and forwards. At four o'clock P. M., a carriage with splendid equipage, and a retinue of attendants, drove up to the gate. Conjecturing what the object might be, I gave express orders to let none in except the friends, with one or two servants, and no more. His father and brother, accompanied with the wealthy Babu K——— M———, and the young *rajah*, K———, marched in with great pomp. The rajah, in particular, strutted about with a most lordly, aristocratic bearing. Meeting them with the utmost civility, I requested them to enter the room and be seated. They did so. Umesh appeared. They all said they had a single word to say to him outside. Not outside, said I, but inside as much as you please. Every artifice, however was employed, by smooth words, coaxing, cajoling, and flattery, to get him at least to the outer door. The manifest intention was to seize upon him at once, and by main force carry him away. If they did so, they could get as many witnesses as they pleased to swear that he went away of his own accord. Stationing our own servants at the outer door, I gave peremptory orders to open it to no one without my express permission. Having failed in getting him outside, the Babu K——— said he wanted to speak a private word with him. On this we all rose, and went out to the verandah, leaving the babu and young man together with him. The young rajah, under various pretexts, was exceedingly restless—sitting, standing, walking, going to the outer-door, calling a servant to bring this thing and that from his carriage, thereby keeping the outer gate constantly half open. At last I was obliged, in plain English, and a decided tone, to say to his highness, that this was my house—that no one had a right to disturb its peace—that so long as he behaved respectfully and quietly, like a gentleman, he was freely welcome to abide in it; but that if he conducted himself in such a disrespectful and indecorous manner, I must vindicate my own right as a British subject, and order him away, or send at once for the police. After a few blustering and obstreperous movements, during which I spoke to him in still plainer terms, and was on the eve of carrying my threat into execution, he suddenly softened down, and made a sort of apology, stating that he was naturally under excitement, in consequence of what had occurred. He then sat down. and spoke with the greatest incoherency and levity—now abusing Christianity and extolling Hinduism—then declaring that Hinduism, Christianity, and Mohammedanism were all one in substance, and equally good or rather, in that case, equally contemptible; —now upbraiding Umesh for wishing to renounce his ancestral faith—then professing for himself to view the matter with indifference, the scandal and reproach in the estimation of others being the only thing that gave him any concern —now rating Umesh as an ignorant boy, whose

ignorance of Hinduism led him to forsake it—then praising him as one whose good sense, if he had only time to reflect, would at least prevent him from formally embracing the religion of foreigners; with many other sayings to the same effect.

Speaking so freely as he did of the claims of Christianity and Hinduism—this, I remarked, pre-supposed that his highness must be tolerably conversant with the principles and doctrines of *both*; for how could a man make comparisons and pronounce judgments, if ignorant of one of the subjects compared and judged upon? Had he, then, read the Bible? Was he acquainted with its contents? "Perhaps," said he, with a grinning sneer, "as well as you are with the contents of our Vedas." Very good, said I, this is a fair challenge, drawing my chair opposite to his, and gladly do I accept of it. Let these, your own countrymen, stand around us as hearers, and let them judge between us. Let us fairly and honestly put question about. So you begin and put the first question to me on the Vedas, the Puranas, the Institutes of Manu, or any other accredited standard of Hinduism; and I shall put the second to you on the Bible. By this alternate process of interrogation it will soon appear whether I know most of Hinduism, or you know most of Christianity. The unexpectedness and undeniable fairness of the proposal took him somewhat aback; he felt puzzled and nonplussed, and at a loss what to say. Umesh's brother then whispered into his ears not to think of putting any questions, as he would only expose his own ignorance. Looking somewhat foolish, he at last begged to be excused, saying that these were subjects which I no doubt had studied, but that as for him he had no time for such occupations. The management of his estates, and zemindary accounts, and government revenues, being more than enough to absorb all his time and attention. After this, however, he became as remarkably civil and complacent as he was before rude and unmannerly.

All this while the Babu K——— and Umesh were in earnest conversation within the room. A hundred things were of course said; but the grand proposal made to Umesh was, that he should then accompany them to his father's house, merely from his own lips to satisfy his friends that he was under no compulsion, and that he was fairly convinced of the truth of Christianity. If he agreed to this, the babu and the rajah would both give him, then, a written bond, signed with their own hands, to the effect that at the end of a few days, or a week, if he still wished it, they would bring him back in safety to my house.

The proposal was a deeply ensnaring one—apparently very fair and very plausible; but if it had been entered into, Umesh would inevitably have been carried away into the interior, drugged, and stupified, and confined—so that, humanly speaking, never more would he be heard of. For a moment, in the flurry and confusion, the young man seemed staggered a little, as if not well knowing what to do. It looked to him all but incredible, that men of such respectability, who had all along been his best friends, could mean him any harm, or fail in fulfilling their written engagements. First, however, he said he must go and consult his wife. He did so; and, as he afterwards told us, when he asked her whether she wished to go, under the proffered written engagement, "No, never," was the prompt reply. "They pledge not only their honour, but their word in writing, that they will bring us back within a week." "But what," said she, "if before the end of the week, we die?" adding, what great emphasis, "Do not trust them—do not believe them; even your father and brother, in a case like this, can deceive you." Thus braced and fortified by one who, on this occasion, proved not the "weaker" but the "stronger vessel," Umesh returned. The rajah then went in to learn the result; and when he refused to accede to the proposal, his highness got angry, and in his anger, so far forgot himself, as to employ this threatening language: "You know I have hundreds of people; and the first time you leave this house, I shall waylay and kill you: and you know that I can do so without its being possible to get any witnesses to give evidence against me, or prove the fact." The vociferous tones in which these and other similar threats were uttered, having convinced me that matters began to assume a serious aspect, I also went into the room, saying: Gentlemen, I think you have had enough of it to-day; you have said all that can well be said at present; if Umesh does not wish to go, and you are not satisfied, you can return again to-morrow. "Very well," they replied; and rising up abruptly, they said: "There is no use of speaking; come, Umesh, come at once along with us." So saying the rajah, seizing him by one shoulder, and the babu by the other, while the brother held him by the hand, they began partly to push, and partly to drag him along the floor. I then rushed in between, so as to separate them, saying: No, no—this I cannot allow; in my presence I cannot permit any one to be thus dragged and driven by main force out of my house. Separate, and let him stand freely by himself; then ask him whether he freely wishes to go or stay; and if, when free from physical restraint, he declares it to be his wish to go, the door is open, and he is at full liberty to go—his staying or his going must thus be his own voluntary and unconstrained act. For a moment they loosened their grasp; but again were about to seize upon him with

the evident intention of carrying him violently away, when suddenly the outer door opened, and two missionary friends entered. Conscious of being engaged in doing what they knew to be unlawful, and apparently under the apprehension that those who entered at the critical moment, might be some of the heads of the police, they instantly bounded out of the house, betook themselves to their carriage, and, with the utmost precipitation, vanished out of view. Thus, again, in the peculiarly opportune arrival of these friends, was the interposition of a gracious Providence signally manifested.

From an early hour the following day (Tuesday,) friends, and others in the service of the family, were seen prowling about the street, and lurking in the neighbouring shops, with the obvious design of watching all our movements; but none of them sought admittance into the house. We felt very confident that they must be hatching some new plot or contrivance; but our trust was in the Lord. As one of those minute yet frequent coincidences, suggestive of a superintending Providence, it may be stated, that the evening before (Monday,) we came, in the course of singing through the Psalms at family-worship, to the 10th verse of the 33d:—

> "God doth the counsel bring to nought
> Which Heathen folk do take;
> And what the people do devise
> Of none effect doth make."

All of us, at the time were deeply impressed with the singular appropriateness of these and the following words; and felt the singing of them to be like a voice of encouragement sounding direct in our ears, from Jehovah's holy oracle. And what added to the singularity of the coincidence was, that next day, when stating the circumstance to Mr. Ewart, he said: "That is truly remarkable; for last evening, in our regular course, we happened to come to these words; and I sung them with all my heart."

Dr. Duff then mentions an attempt made by the father of Umesh to obtain a writ of *habeas corpus*, swearing falsely that his son was a minor, and that he was forcibly detained. The Judges declined granting the writ, as the averments of the father were self-contradictory, and were challenged by the counsel of the missionaries.

Thus baffled and foiled in their coercive measures, they changed their tactics, and next betook themselves to allurements, and entreaties, and promises. Throughout the whole week, they kept going backwards and forwards—while many of their retainers were kept night and day watching in our neighbourhood. One morning, an affectionate letter came from the eldest brother, accompanied with some of Umesh's silken dress clothes; and proffering also to send him his wife's jewels. To this letter Umesh shortly replied; and having kept a copy of it in his own hand, I herewith enclose it for your perusal. (See Umesh's letter.)

In the meanwhile I endeavoured to get directly at the mind of his wife. At first, from the long and inveterate habit of seclusion, she felt the greatest awkwardness in approaching me at all, or unveiling her face, or opening her lips before me. On Tuesday evening, however, she at last mustered courage, saying, that as she must henceforth look on me as her father, having already forsaken her own, she would freely converse with me. The only medium was, of course, the Bengali language. She read various passages of Scripture, both in the Old and New Testaments, and answered all my questions with a clearness, calmness, and intelligence which quite surprised me, in one so young, and brought up in such a peculiarly ungenial atmosphere. With the account of man's creation in holiness and true righteousness—his fall through disobedience—his contracted sinfulness, and the sinfulness of all his posterity—the evil and the dangerous nature of sin—the necessity of salvation from sin's guilt and stains—the utter inadequacy of all the expedients of Hinduism—and the fulness, and suitableness, and sufficiency of the great redemption through Christ—she evinced an intelligent acquaintance which could not fail to fill me with satisfaction and delight. It was evident that her husband had bestowed the greatest pains in instructing her; and that, in his hands, she had proved an apt, and diligent, and successful pupil. Her perception of the utter incongruity and worthlessness of Hindu observances for the removal of sin particularly struck me. Talking, for example of the ablutions in the waters of the Ganges, she at once said. "It is absurd. I could understand the Dhoba [washerman] taking his dirty clothes to the river and scouring the filth out of them by the application of its waters; but how the soul, which is a spirit, invisible and intangible, can have its filth, which is sin, washed out by the same waters, is what I never could comprehend. To me, it always seemed foolish and fruitless; though, from fear, I was silent." And who can tell how many reclamations of reason and common sense and conscience, in the earlier and less sophisticated years of youth, may thus be habitually smothered and silenced, under the influence of fear and terror, inspired by the opposition of friends, and the oppressiveness of a system of domestic and social despotism consolidated by the dominance of an all-powerful superstition? But, letting that pass, my several readings and conversations with Umesh's wife, on the successive evenings of the week, made me feel that if she was a fair average specimen of the better class of native females, there was enough to raise one's hopes for the future, and

to fill one with larger regret on account of the utter barrenness of the past—a soil so rich and so promising, which, under proper husbandry, might have been a garden of delight, prolific, through neglect, only of noxious weeds, thorns, and briers!

Towards the end of the week, no difficulty was felt as to the propriety of both being baptised; and it was now their own earnest wish that they should be baptized together. It was, however deemed, on the whole, most expedient that the rite should be administered in the house rather than in the church; not merely on account of the sensitive feelings of Umesh's wife, not yet familiarized to publicity, but also because there was every reason to apprehend that, in proceeding to or from church, an attempt would be made by the friends to effect a violent rescue. Hence, one spoke of probably having it at my house on Monday evening,

On Sabbath morning, however, the friends evidently anticipating the possibility of their being baptized on that day, came to the house with more than ordinary earnestness. They and their retainers were also seen gathering in groups about the street. To me they addressed the most threatening language; and not satisfied with speaking, they wrote letters of warning and denunciation. Every imaginable expedient was tried to deter all parties from having the baptism celebrated on Sabbath. Anticipating increasing trouble, and having been kept so long in a perfect fever of anxiety, it really seemed as if the sooner it was over the better. To this effect I wrote to Mr. M'Donald; and he at once, at the close of his forenoon services in the Free Church, publicly announced to the congregation that the ordinance would be administered at my house, at half-past five in the evening. At that hour, a numerous and highly respectable audience, of members of the Free Church and of other Christian communions, assembled. And it was my privilege to admit both husband and wife, on a creditable profession of their faith in Jesus, into his visible Church by baptism; the general parts of the service being in English, while all the specific questions were put to Umesh's wife in the Bengali language. Thus were our troubles for the time happily terminated. Pleasing in all respects as this event was, it was peculiarly distinguished as being the *first of its kind*—the first instance, in this part of India, of a respectable Hindu and his wife being both admitted at the same time, on a profession of their own faith, into the Church of Christ by baptism! The Lord be praised! His holy name be magnified! The baptism soon operated as a quietus. Shortly before the hour fixed on, the father, the young rajah &c., &c., came to the outer gate in great force. They were severally invited to come in and witness the baptism. This they declined, and went away breathing desperate revenge. If the baptism had not then taken place, we would in all probability have had scenes of violence; but its celebration gave us an evening of quiet and undisturbed repose. Our house was filled with the melody of praise.

April 29.—Yesterday (Monday) and to-day (Tuesday) all manner of rumours have been flying about. Some very angry and ill-tempered letters and discussions have appeared in the newspapers. The entire circle of native aristocratic society has been convulsed to its centre: and the whole of the native city is in a state of excitement and fermentation. We can only look to that God who has only to say, "Peace, be still," and, behold, all is a calm. So far, however, I am now relieved. A letter has just reached me from Mr Wylie (two o'clock P.M.) to state that the new process, under false pretexts and hired perjuries, which the friends have been instituting in the Supreme Court, has, under the advice of their counsel, been finally abandoned. Again we say, Unto the Lord be all the praise and the glory! The young people themselves continue placid and happy, and rejoicing in the Lord. . . . .

May 2.—To-day the overland leaves. I have deferred to the last saying anything about the effect of all that has occurred on the institution. At one time it threatened to be formidable enough. From the respectability of the parties, and the publicity which their own proceedings rendered inevitable, a general sensation was produced. Doubts, suspicions, and alarms of every sort, were widely and studiously propagated. Native society was considerably convulsed; and something like a panic seemed to seize all minds. Nor was the effect limited to Calcutta alone. From different, and even distant parts of the country, urgent letters have been received, or messengers have arrived, to press the removal of pupils from an institution in which it was rumoured "all were to be forthwith converted to Christianity." Discussions and controversies were thus raised in the native and English journals, as well as in most native families and social circles. What the result might prove no one could for certain anticipate. Now, however, after so many days, I think I may venture to say, that the event has passed over our institution *rather as a gale than as an earthquake*. The gale, no doubt, violently shakes all the trees of the forest, and uproots some of the stateliest, but leaves the greater part without any material damage; the earthquake would not only shake, but swallow up all outright. All our pupils have to a greater or less extent, been shaken; a few of the very best have, to our extreme regret, been removed; but by far the greater part hold on, and cleave to us as before. This is a sure evidence of the general progress of things amongst us. It also most clearly proves

how deeply and widely our institution has struck its roots into the surrounding soil. Our earnest prayer is, that the Lord may pour out yet more abundantly the subduing influences of his Holy Spirit, that Satan's kingdom may be utterly destroyed, and the kingdom of grace established on its ruins. Oh, pray for us! We need much wisdom and much grace.

Letter of Umesh Chandra Sirkar to his Brother.

April 25, 1845.

My Dear Brother,—I have received your kind note of yesterday morning, and perused it with attention. I do not wonder, my dear brother, that you charge me with "folly," "inconsiderateness,' "rashness," &c., in following the dictates of my conscience; for I know the blind world neither can nor will fully comprehend why a man sacrifices all his worldly prospects, and willingly subjects himself to all manner of troubles, reproaches, persecutions, and even to death itself, for the conviction of his mind. The objections you have brought forth against Christianity have, I honestly confess, no weight to my mind. They are so weak and futile that they are not worthy to be answered; for I am sure you will easily see the weakness of those objections, if you weigh them in your sober moments.

My present resolution to embrace Christianity is not a mere momentary impulse; it is the result of the calm, deliberate, and serious investigation of two years. I have examined the *evidences* of Christianity, and am now fully persuaded in my mind, that it is the only and true revelation from God: and the scheme of salvation it unfolds is suited to my present condition and state as a sinner. I am not ignorant of the Hindu *Shastras*—I know enough of them to justify me in despising and rejecting them.

No man, I believe, my dear brother, can by his arguments shake me from my present faith; and, therefore, all further inquiry as to the true way of salvation, is unnecessary, because I have discovered it. By the grace of God, I have been enabled to find out the way of duty, and it is my desire and prayer to walk in it.

My dear brother, let this be clearly known to you, that I left home of my own free will, and am now living at Dr. Duff's of my own free choice. I am under no restraint—no terror whatever of any one. I am free to think and free to act.

And, in conclusion, I beg to assure you that my natural affection towards you all is by no means diminished on account of my becoming a Christian—it is only sanctified; and, if you allow me, I will endeavour to show it you in future.

My prayer for you all is, that your eyes may be opened to see the true light, and that your immortal souls may yet be saved. Jesus Christ is an almighty Saviour, and he is able to save to the uttermost, all who come to him in simplicity and in truth,—Yours, &c.

The same number of the Record contains letters mentioning the conversion and baptism of three more young men, pupils of the missionary institution, and the application for baptism of a fourth. The efforts to prevent the baptism of Bykanta Nath, one of these young men, were not less violent and exciting than those made in the case of Umesh Chandra Sirkar. We regret that our limited space precludes the insertion of these accounts. We must make room, however, for Dr. Duff's remarks on the feeling that has been aroused among the natives in Calcutta by these events, and its influence on the labours of the missionaries.

Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the raising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated fragments to the four winds of heaven. The cry of "Down with Christianity! Down with the Missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resound through every street, and re-echo from every bazar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It prevaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public buisness. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippics—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of a verisimilitude—lies, whose very excess of effrontery would render them at once incredible in

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cribed. A committee has been formed, with ll the adjuncts of president, secretaries, and reasurers. The parents and guardians of al-ost all our pupils have been fairly warned and hreatened. The constancy and faithfulness of ur teachers have been tampered with, and put o the severest test.

The pupils themselves are for the most part strongly ttached to the school and the missionaries. Many of hem have manifested the greatest reluctance to leave t—of which some striking notices are given. Dr. Duff hen proceeds as follows:

As to the ultimate success of the new rival nstitution, arguing from past analogy, I should ay, that every probability is against it. This, owever, will not prevent its projectors from do-ng much immediate evil. Already have they one a great deal; and they may still do a great eal more, in the way of driving boys from an nstitution where they were taught the way of alvation, and of preventing others from enter-ng its walls. But that they will be able per-nanently to consummate their grand design, is n the highest degree improbable. Wealth they have in abundance, if they had only the heart o part with it for good or useful ends. Under he impulse of a spasmodic convulsion like the present, they may give forth a few liberal dona-tions; but having no real moral, or philanthro-pic, or patriotic principle at bottom, they are likely soon to tire of giving. A period of re-action will come—a dead repose will follow—and the subscription receipts will be returned unanswered, or with the request that they be no more sent. Again, they have no real ce-menting bond of union among themselves. A more motley group of natural incoherences could not well be found. They are not an assemblage of natural harmonies, but of natural discords, unnaturally brought together under the force of some extraneous compulsion, and made to strike out a certain wild and original music of their own. They resemble not the goodly assort-ment of living stones, chosen out, under the de-signing skill of a master-architect, as the mate-rials of a well-proportioned edifice; but rather the huge conglomeration of hetorogeneous sub-stances suddenly and fortuitously thrown up by the cross currents of an impetuous deluge.—They are held together, not by the fusing power of vital heat, but by the freezing principle of con-gelation—not by the assimilating power of love to truth, but by the repulsive principle of bitter hatred and antipathy towards both. Such a combination cannot, in the nature of things, prove lasting. Whatever mischief it may be temporarily permitted, by a mysterious Provi-dence, to work, the day of its dissolution and re-tribution must come. All such unhallowed con-federacies are inevitably doomed to perish. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." "Arise, then, O God; plead thine own cause; remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth con-tinually." "Let God arise; let his enemies be scattered; let them also that hate him flee be-fore him."

But while we pray that all the counsels, devi-vices, and machinations of the wicked may be brought to nought, we pray unceasingly that the Lord may in mercy be pleased to save their souls. Saul of Tarsus was once a "persecutor, and injurious"—raging like the very heathen against the Lord and his Anointed; but Saul the persecutor became Paul, the very chiefest of apostles; and who can tell but among those who are now raging, plotting, and combining against the Lord and his Anointed, there may be some that shall yet look upon Him whom they have pierced, and mourn—some that may yet unite in chanting their hallelujahs unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever? Oh! let the Church pray more fervently than ever for the conversion of their souls to God, that they may become living monuments of that grace which they now so daringly despise, and trample so profanely under foot.

Before any of the cases of baptism took place, the *actual daily attendance* considerably ex-ceeded a *thousand;* there being upwards of twelve hundred, or rather about thirteen hun-dred *bona fide* pupils, a fourth, or thereabouts, being always absent, from various unaccounta-ble causes. The baptism of Guru Das and Umesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed.—The decrease in three weeks, you will perceive to be about three hundred. The smallest at-tendance was on the 27th, when a strange panic from another cause prevailed. The report was universal, that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped on the streets; with many other such like incredible tales. On the 7th of May, the attendance was nine hundred and sixteen; on the 31st, six hundred and eight-een. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta.—This, indeed, is passing strange! It is the do-ing of the Lord. May we praise him!

How long it may continue so, time alone can show. Certainly the sky is as lowering as ever; yea, more so; and, if universally credited reports be credible, matters may get worse ere they begin to mend. The fact that, even hitherto, the institution has survived, in some considerable degree, the earthquake shock to which it has been subjected, only proves how amazingly deep a hold it had caught of the native mind, and what a deep seated lodgment it had secured for itself in the very strongholds of native society! Oh! how can we praise the Lord sufficiently! Help us to sing his praise! Out of all this, glory will redound to him; and that ought to be enough for us.—I am, &c.

Mission-House: New-York, October, 1845.

RECENT INTELLIGENCE.

CREEK MISSION.—At the communion season in August, five persons were added to the mission church. This good news is communicated in a letter of the Rev. J. Limber, dated August 11.

CHINA MISSION.—From letters dated at Chusan to the 2d of April, and at Macao to the 15th, we learn the continued good health of the missionaries. Messrs. Loomis and Culbertson, with their wives, and Mr. Lowrie, had safely arrived at Chusan, where Mr. Loomis would remain for some time, while the other brethren would shortly proceed to Ningpo. The Rev. A. P. Happer mentions that he had twenty-five boys in his school at Macao, all most promising; and that many more offer to attend than he can receive. Our readers will observe with gratitude that Dr. McCartee's letter, on a preceding page, mentions the baptism of a hopeful convert at Ningpo.

INDIA MISSIONS.—Letters have been received from India to the 7th of June. They mention a painful case of discipline at Mynpury, of which the particulars will be given hereafter. At Sabathu, Mr. Jamieson had succeeded in getting a Poor-House erected, which accommodates from thirty-five to forty poor people—the expense being generously defrayed by local subscriptions. A Church of stone, twenty-four feet by thirty, was in progress, and would soon be completed, towards the erection of which nearly 1000 rupees had been contributed by friends in India. The whole expense would amount to about 1500 rupees, or $750, all of which Mr. J. expected to obtain in that country.

EDICT OF THE EMPEROR OF CHINA.

We subjoin an interesting document, of which a translation, made by the Rev. Dr. Medhurst, has been sent to us by the Rev. W. M. Lowrie. It is the Edict of the Emperor of China, tolerating the Christian religion. Though granted at the instance of the French Ambassador on behalf of Roman Catholics, its provisions will be equally favourable to Protestants. We regret that the Minister of some Protestant nation, and particularly of our own, had not sought the honour of obtaining the right which is now conceded—an honour to the minister and a right to the people worth infinitely more than any merely political or commercial advantages; but we should recognize God's good providence in promoting the interests of his kingdom by untoward instruments, and we should be stimulated by the zeal of the Romanists to manifest a greater zeal for our purer and better faith.

This Edict does not confer all the liberty that could be desired, but its provisions will be of great value in the prosecution of missionary labours.

Keying, Imperial Commissioner, and Viceroy of Canton and Kwang se provinces, respectfully memorializes [the Emperor] as follows:

It appears that the religion of the Lord of Heaven is honoured and observed by the various nations of Europe, mainly with the view of

exhorting to the practice of virtue, and repressing vice. Ever since the Ming dynasty it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of the Emperor Keaking it was first determined to distinguish these and punish them for their offences, the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions against the religion of foreign and European nations. Now, according to the request of the envoy of the French nation, Lagrené, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbances, nor act improperly, it be humbly entreated of the Imperial benevolence to grant that they be exonerated from blame. But if such persons resume their former ways, and, independently of their professions, commit other crimes and misdemeanours, then they will be dealt with according to existing laws. With regard to the French, and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations, and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be punished; but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, so that the wheat and the chaff is not confusedly mixed together, and that reason and law may be equitably administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment: it is reasonable therefore that a respectful memorial be presented, intreating that by the Imperial favour the above suggestions may be carried into effect.

On the 24th year of Tsan Kwang, 11th month, 19th day, (Dec. 28, 1844,) was received the imperial reply, saying

"LET IT BE AS IS REQUESTED. RESPECT THIS."

On the 12th month and the 25th day, (Feb. 1, 1845,) the order arrived at Saochow, (capital of Keangnan.)

PRINTING PRESS FOR CHINA.

Our readers have been informed that a printing press, with matrices for casting Chinese type, has already been sent to China, and that for more than a year the press there has been in active operation, printing the holy Scriptures and religious publications. For printing Chinese with metallic type, it was necessary to have a type foundry as a part of the printing establishment. Since the press was sent out, a most important improvement in casting type has been brought into use in this city. This improvement is so perfect, that by merely turning a handle the type is cast. The expense of labour, by this new process, is reduced more than three-fourths.

We have gratefully to acknowledge that Mr. Wm. Hagar, of this city, the patentee of this new improvement, has presented for the China Mission one of these machines complete, which is now on the way to China. Its value in the market, including the patent right, is $500.

We have only to add that this liberal donation comes from a member of the Baptist church, and is on that account more highly esteemed.

LETTER FROM REV. ALEX. DUFF, D.D.

A considerable part of our present number is occupied with the deeply interesting accounts from Calcutta. Our readers will not regret their length—and will regard them with the greater interest because written by our missionary brethren of the Free Church of Scotland, in whose work we cannot but feel nearly the same sympathy as in that of our own missionary brethren. As indicating the cordial spirit which we trust will always exist between the missionaries and the members of the two churches, we insert a letter lately received from the Rev. Dr. Duff, which was addressed to the Corresponding Secretary of the Board:

Calcutta, 8th Feb. 1845.

My dear sir,—I avail myself of the opportunity of Mrs. Wilson's departure for America,

to renew my thanks for the very kind interest taken by yourself and the Presbyterian Church of America in the prosperity of the Free Church of Scotland and its missions.

Such sympathy has deeply affected us all, and, under God, has acted as an additional stimulus to us to persevere in the cause in which we have embarked. It is a blessed and a joyous spectacle to find true believers in the most distant lands recognizing the great bonds of Christian fellowship; and by reciprocal interchange of kindly offices and expressions of good-will, paving the way for the glorious era, when all mankind shall be knit together in the embrace of one universal brotherhood.

The handsome donation of works sent out to us, for the replenishment of the mission library, which had to be formed anew, has been found exceedingly valuable. The works themselves are possessed of intrinsic excellence. And coming to us as remembrancers of the brotherly love which has lighted up towards us in the breasts of Christian friends in 'the far west,' they seem as if endowed with a superadded and peculiar charm. May the Lord abundantly recompense the kind and liberal donors.

We regret that distance prevents us from enjoying that brotherly intercourse with your missionaries in this land, which our hearts would prompt us to cherish. But any that pass through this great city we are always delighted to see; for we find in them so much of what is generous and worthy. Amongst our countrymen in Upper India, they deservedly stand in high repute. . . . .

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1845.

SYNOD OF ALBANY. *Pby. of Albany.*

Schenectady ch, Mrs Runyan, 2; Johnstown ch, 43 — 45 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch, mo. con. 10 13; do. 21 58 — 31 71

Pby. of Bedford.

Mount Pleasant ch, Sing Sing — 13 53

Pby. of Long Island.

Setauket ch, — 11 58

Pby. of New-York.

Brooklyn 1st ch, mo. con. 19; Madison Avenue ch, mo. con. 4; Jersey City ch, mo. con. 24 87; Brick ch, mo. con. 3 50 — 51 37

2d *Pby. of New-York.*

West Farms ch, — 15 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Woodbridge 2d ch, mo. con. — 10 50

Pby. of New Brunswick.

Round Brook ch, mo. con. 16 00; Pennington ch. for church at Grand Traverse, 25 00; Kingston ch, Miss Jane Comfort, avails of a lemon-tree, 2; Princeton ch, from 'a dying member,' 10 — 53 00

Pby. of Newton.

Hackettstown ch, — 50 00

Pby. of Susquehanna.

Towanda ch, — 6 67

SYNOD OF PHILA. *Pby. of Phila.*

Philadelphia 9th ch, bal. con. Rev ARCH. TUDHOPE l. d. — 50 00

Pby. of Donegal.

Marietta, Mrs Ann Patterson, — 5 00

Pby. of New Castle.

New London ch, benev. fund, — 50 00

Pby. of Carlisle.

Great Conewago ch, fem. mis. soc. 57; Hanover ch, Rev James Snodgrass, 20 — 77 00

Pby. of Northumberland.

Great Island ch. 18; do. Lockhaven Presb. sew. soc. 10; Danville ch, M. C. Grier, don. 10; Milton ch, David Hall and family, 10 — 48 00

SYNOD OF PITTSBURG. *Pby. of Ohio.*

Raccoon ch, fem. mis. soc. 12; Centre ch, 16 62; Sharpsburg ch, 15 — 43 62

SYNOD OF WHEELING. *Pby. of Washington.*

W. Union ch. — 15 00

SYNOD OF CINN. *Pby. of Chillicothe.*

Bloomingburg ch, in part, 9; Washington ch, 3 27 — 12 27

Pby. of Miami.

Xenia ch, coll. at Union meeting for Press at Lodiana, 23; Honey Creek ch, in part, for do. 12 41; Dayton ch, in part, 87; Jersey ch, 33 15; Lebanon ch, Mrs Mary Gilchrist, con. her pastor, Rev S. NEWELL, l. m. in addition to 20 paid last winter, 10 — 165 56

Pby. of Cincinnati.

Ebenezer ch, 3; Mount Carmel ch, 1 77; Pleasant Ridge ch, 3 06; Reading ch, 17 90; Somerset ch, 18 70; Cincinnati 1st ch, Mrs E. Moore, 2 50, Mrs A. Brown, 2; sab. sch. miss. soc. 26 92, (of which special coll. for Press at Lodiana, 8 50) — 75 85

Pby. of Oxford.

Mount Carmel ch, 20 60; Easton ch, 2 87; Oxford ch, for Press at Lodiana, 38; Venice ch, 4 05, N. WADE, con. him l. m.; Saml. Dick, sen. for Press at Lodiana, 10; Hamilton ch, for Press at Lodiana, 21 — 106 92

Pby. of Sidney.

W. Liberty ch, 19 40; Stoney Creek ch, 8 60; Urbana ch, for miss. Press at Lodiana, 17 63, of which 5 cog. J. W. ADAMS l. m.; Sidney ch, Mrs Fulton, for Press at Lodiana, 1; Salem ch. 8 71 — 55 34

SYNOD OF INDIANA. *Pby. of Madison.*

Hanover ch, mo. con. 16; do. for Press at Lodiana, 5 — 15 00

SYNOD OF N. INDIANA. *Pby. of Michigan.*

Lyon ch, 4 00

Pby. of Lake.

Rolling Prairie ch, miss. assoc. sup. Rev H. A. Brown, 10; Sumption's Prairie ch, 12 82 — 22 82

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

North Sangamon ch, 18 92

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Shiloh and Olivet ch, Miss Mary L. Hall, 5; Louisville 1st ch, mo. con. July, August, 23 60; Big Spring ch, 8 00; Louisville juv. miss. assoc. children's fair, 7 — 43 60

Pby. of W. Lexington.

Woodford and Harmony chs. colls. 50 00

Pby. of Ebenezer.

Burlington ch, quarterly coll. 9 85; Covington, Hon. James M. Preston, 10 — 19 85

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Charlestown ch, 40; Warrenton ch, 60 — 100 00

SYNOD OF W. TENN. *Pby. of Holston.*

Knoxville ch, coloured people, mo. con. 6 50; New Providence ch, 3 23 — 9 73

Pby. of N. Alabama.

Somerville ch, 5 00

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Tuscaloosa ch, John Graham 50 00

LEGACIES.

Northampton co. Pa. Widow Britton, ded. per John Connelly, Esq. 94 48; Fayette Township, Allegheny co. Pa. Isabella Gillmore, ded. 50, less 1 25 — 143 23

MISCELLANEOUS.

N. York, Mr Ackerman, for Af. miss.	3 00	
'A. P.' for Bibles for do.	10 00	
Do. do. Am. Indians	5 00	
E. Hampton, Mass. Rev. A. Lyman	1 00	
Flatbush, N. Y. Rev J. T. M. Davie	1 00	
'Several friends,' for France	1000 00	
'A lady,' do.	100 00	
'A friend,' sup. evangelist in France	250 00	
'Two ladies,' for Af. miss.	19 45	
'Children,' O. two copies New Testament, and a catechism, also	0 07	— 1389 52
Total		$2856 39

Donations in clothing, &c.

Danville ch, Pa. 1 box clothing for African mission.

New-York, Dr John Moffatt, 12 bottles Phœnix Bitters for the African mission.

Georgetown and *Fairfield* chs. Pa. 1 box clothing from the female societies, valued at 46 12

DONATIONS FROM FRIENDS IN INDIA.

Continued from the Chronicle for March, 1845.

Received at Lodiana.

Nov. 1, 1842, Donations and subscriptions in behalf of the High School, and the beneficiaries, Major A. W. Speas, rs. 20, Lieut. J. Chilcott 22, Capt. Hyslop 14, Mr R. Hodges 10, Dr J. Naismith 11, Major Andrews 8, Capt. Leacock 6, P. Melville; A. A. G. G. 10, Mrs O. Lennox 8, Khan Chund, cash refunded 2, Lady Nichols 50, Dr Naismith 23—total for High School,	Rs. 111 0 0
Donations for Church, Capt. Trilton, for seating church	19 5 0
Miscellaneous, Donation from the Nawab of Kotla 5, avails of work by girls in Boarding school 36	41 0 0

Received at Saharunpur.

Rev J. R. Campbell, sup. Theodore Wylie 82, Mr J. Powell, for half the salary of Francis, teacher of Persian eleven months 55, the missionaries and their friends, to aid in repairing and seating church 70	207 0 0

Received at Subathu.

Donations from individuals	14 0 0

Received at Allahabad.

Donations for schools, Mr Mercer 60, E. G. Frazer, Esq. 36, Mrs Hunter 3, R. M. Bird, Esq 25, Mrs Wright, towards sup. of two girls 72, Dr Steele, of Subathu 100, Mrs Lane, sup. of one girl 65, Gen. Watson 25, Rev Mr Proby 50, C. Mausell, Esq. 50, A. Lang, Esq. 100, G. P. Thompson, Esq. 25, M. Lowther, Esq. 32, M. Smith, Esq. 50, F. Currie, Esq. 50, B. Taylor, Esq. 32, J. Thomason, Esq. 50, J. T. Turner, Esq. 80, R. Montgomery, Esq. 50—total for schools	955 0 0
Total in 1842, at all the stations	Rs. 1347 5 0
Or	$673 66

India acknowledgments to be continued.

FORM OF A BEQUEST.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONCLE.

VOL. XIII. OCTOBER, 1845. No. 10.

Board of Domestic Missions.

4 For the Domestic Chronicle.

THE DUTY AND PRIVILEGE OF GIVING TO THE LORD.

How can the churches be brought up to the performance of their reasonable duty in sending the Gospel to the multitudes in our own country who are destitute of its regular dispensation? Appeals to conscience seem to have little effect, when opposed to the strong cravings of avarice. As long as the love of this world, and the desire of riches, are so prevalent in the Church, this duty, and every similar one which calls for money, will be neglected, or performed in a very tardy and imperfect manner. But let the hearts of the people become duly affected with zeal for the glory of God, and compassion for perishing souls, and there will no longer be any complaint of a deficiency of funds for an object which ought to be dear to every Christian heart, and is dear, we know, to the heart of the Saviour. If all would unite in this work, there would be no need of large donations from individuals. It is a *privilege* to aid in such a cause, which no Christian should be willing to forego. He may have his money put out at a high interest, but if he should be induced to lend to the Lord, by contributing to supply the poor and destitute with the precious Gospel, the Lord will repay him with such riches as this world cannot afford. And, even here, it is the liberal soul which is most prospered. An hundred fold in value is promised for every sacrifice the Christian makes; and in the world to come, he shall have everlasting life. Surely, then, "it is more blessed to give than to receive." The wise man tells us, what every man's observation confirms, "there is that withholdeth more than is meet, but it tendeth to poverty." Our God is the God of Providence, and He requires his people *still* to honour him with the first fruits of all their increase; and if they refuse, He can easily blast their prospects by drought, by mildew, by the caterpillar, or by fire from heaven. Can any Christian believe that he is not under obligation to give as much to the treasury of the Lord, as was the pious Israelite? To him, indeed, the precise proportion each should give was fixed by law,—one-tenth of all his increase, and the first fruits of all; and every three years another tithe for the Levite and the poor. Some commentators think a full *fifth* was required. O, professor, what proportion of your increase have you laid on the altar of the Lord Some, alas have not even given the first fruits; much less the double tithe, and free-will offerings. These professors may be just in their dealings with man, but they fall far short of their duty toward their Maker. In the time of Malachi, the last of the Old Testament prophets, the people became very negligent in obeying the law, and some said, "It is vain to serve God," and others neglected to bring what the law required: and what does God say by the mouth of the prophet? "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." A pious Jew would not taste of his harvest, or his vintage, until he made his acknowledgment unto God for his goodness, by bringing his sheaf, or basket, as an offering to the Lord. Be ashamed, O Christian! the very heathen will rise up in judgment against you; for they contribute far more to sustain a false religion than you do the true religion. "Your silver and gold," says the Apostle James, "is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Consider these words, O ye that are hasting to be rich. They were addressed to professing Christians. Remember who it is that hath said, "Whatsoever a man soweth, that shall he also reap. He that soweth sparingly, shall reap also sparingly." Alms, as well as prayers, go up for a memorial before God. Be prompt, be liberal, be constant, in your offerings to the Lord; and if you have but little to bring, give

it with a willing mind, without grudging, and it will be accepted according to what you have, and not according to what you have not. "The Lord loveth a cheerful giver." There is reason to fear that some fall under condemnation here, for though they do give something under the constraint of conscience, or public opinion, yet it comes from them so reluctantly, that they have no right to expect any reward, or that such an unwilling offering should be accepted.

This is not a matter of mere option; it is a Christian duty; and I know not what evidence he can have that he is a Christian, who entirely neglects it. It will not be considered a fulfilment of this duty for a man or woman, whom God has prospered, to drop a shilling or two into the bag as it passes. No; you must, at stated times, lay by in store what you can spare, so that you may be always ready. And if you impose some self-denial on yourself and family, to increase the offering, it will be the more acceptable, for we ought not to serve the Lord with that which costs us nothing.

A. A.

Letters from Missionaries.

Missouri.

FROM A MISSIONARY IN RALLS COUNTY.

Missouri must be saved.

. . . . We have reason to bless God for what he has done for us; we are thankful to our Christian friends for enabling our Board to render us the assistance they have; it was help in a time of need. Could you but know, as I know, the urgent wants of Missouri, you could not rest, until every effort was made, that could be made, to give Missouri more efficient Presbyterian ministers. *Missouri must be saved.* Romanism is here doing her utmost, and accomplishing much. For nearly eighteen years I have been watching their movements in this State, and have noted their advance. It is no vain cry of "Wolf." The wolf is here and has long been here. And will nothing adequate be done to meet him, and foil him in his efforts? I wish some of our Eastern brethren could visit this State and survey its wants. It is a country worth saving. They are a people who, if moulded under a Gospel influence will bear a noble part in the conversion of the world to God. . . .

Illinois.

FROM A MISSIONARY IN MERCER COUNTY.

Highly encouraging, revival of religion.

During the time, which this report covers, I have endeavoured to discharge the duties of a missionary in this wide and needy field. I have preached the Gospel, visited the sick, endeavoured to instruct the ignorant, in private, as well as from the pulpit, promote Sabbath schools and Bible classes, and by all scriptural means, win souls to Christ. The great head of the Church has been pleased to bless the preaching of the word. When I commenced labouring here in October last, there were very many discouraging things. During a necessary absence of about fourteen weeks they were without preaching; there was a languor, coldness, worldliness, and indifference, both alarming and distressing. I was welcomed back, and felt that I came to this people in the fulness of the Gospel of Christ. The remark was often made by my Christian people, "That the presence of a missionary was of great value, and that whether he could see the benefit of his labours or not, others could;" I continued to labour as faithfully as I could. About the middle of January, special indications of the divine presence were observable. These were more especially at Millersburgh, the county seat of Mercer county. A *precious revival ensued.* Spiritual vigour was substituted for deadness, and sinners were converted unto God. It was a feast of fat things. At a communion season succeeding a protracted meeting held in March, *eighteen* were added to the Church. I baptized a physician, a lawyer, the wife of another lawyer, and the wife of the county sheriff. Thus this church has been greatly refreshed and strengthened.

Six have been added to the Edwards' church since April last. There is good attendance and encouraging attention given to the word in that church. There are some interesting cases of serious impressions, and although we have had no general outpouring of the spirit on that congregation, we have strong hopes, and much encouragement to labour.

Library from the Board of Publication.

I am happy to add, that the Library of the Presbyterian Board of Publication, is read with great care and deep interest by the members of the Edwards' congregation. I am persuaded their intelligence, and religious information, and spiritual improvement, are thus greatly advanced.

I wish every frontier church had a library of this kind, it would be valuable to them beyond all price.

A Missionary wanted.

Mercer County needs another missionary. Its territorial extent is considerable, and its population increasing. It invites the missionary, not to its large towns and villages, promising future opulence, but to its retired cabins and hamlets, where are to be found undying souls, bound to eternity, perishing for lack of knowledge. He would there find the apostate professor, who had fled with a cold heart from the abodes of civilization, living in fear, perhaps, lest some monitor might overtake him in his seclusion; or perhaps sighing for some kindlier hand, and warmer heart to point him to that blessedness he knew when first he believed. There he would find the more intelligent errorist, watching, lest a spark of light approach to break the darkness he has caused the people of his own neighbourhood to brood in. There he would find the ignorant mother, father, brother, sister, all having embraced some *ism*, "still in the gall of bitterness, and in the bond of iniquity." And there too, he would find the truly pious, waiting to meet some kindred feelings with which to commune upon past privileges, and future hopes. In fine, Mercer County needs a missionary, with a heart full of true piety, a head full of divine truth, a tongue able to communicate it readily, a heroism, not appalled by inconveniences, and hardships, hunger, heat or cold, and a hand full of bibles, tracts, and good books, going from house to house, from settlement to settlement, visiting, preaching, praying. Who will come to Mercer County? Is not the Board able to support a missionary here? The people cannot do it.

FROM A MISSIONARY IN NORTHERN INDIANA.

Another call for a good Missionary from Illinois.

The special object of this communication is to invite your attention to a field of labour which I have just visited in McHenry County, Illinois. Our Presbytery has a small church there.—McHenry is the second county from Lake Michigan in the northern tier of counties. It has a population of from six to seven thousand. I am the nearest minister of our connexion, and I am one hundred and twenty miles distant.—From what I could learn, a large portion of the county is unoccupied by any evangelical denomination of Christians. A worthy brother, entirely laid aside from the ministry through bodily infirmity, resides there; he organized the church, and when his bodily strength will permit, he preaches to them. At his earnest solicitation I made them a visit, and administered the Lord's Supper. If our young men could only have seen the affectionate greeting I received, and the tears of joy with which they bade me a hearty welcome, they surely would be inclined, like Abraham, to trust the promise, and come to this field, leaning upon God for support. True, the church is small; but did Dr. McMillan find a church large and influential, when he first blew the Gospel trumpet through the mountains and brakes of western Pennsylvania? No more may we expect this on our wide spread prairies. To our young men we can only say—Here is work to be done, a great and a glorious work; Satan is active, his emissaries are active. Infidelity, universalism, and Romanism, are occupying the ground; they are moulding society, while the church slumbers. Have you no young man of prudence and piety, and holy zeal to send at once to that field? I told the aged father as I bade him farewell, that I would plead their cause with the Board. It is true they can do but little, perhaps however more than we suppose. But have you no church in your city, or in New York, who will say to some noble hearted, godly brother, Go, and we will see that your bread, and your water shall be sure. What object more noble, or that promises more extensive good? A man of the right stamp there would be a nucleus, a centre of influence around which a Presbytery might soon be formed.

Remarks.

Where are our young men, anxious only to proclaim salvation, and win souls to Christ? Our young McMillans, who, like Paul, are not willing to build on other men's foundation, but burn with desire to preach the Gospel where Christ is not known? The call for such is loud and pressing; and what a noble field is open to them in our own "great West." And if their only object is to honour Christ, and save souls, we feel assured they will not be left to want. We venture to say, there are churches, many churches, in Philadelphia and New-York, and elsewhere, any one of which would esteem it a privilege to sustain a missionary, or missionaries, of such a stamp.—Ed.

Indiana.

FROM A MISSIONARY IN ST. JOSEPH'S COUNTY.

Some of the difficulties which Missionaries in the West have to meet.

Events, unforeseen and unavoidable in the faithful discharge of duty, have delayed my report for a few days. There are not merely the ordinary labours of the ministry to be performed in this comparatively new country, and these are abundant, but there are enticing, and delu-

sive *errors*, wide spread and widely spreading, to be met; and strong prejudices to be skilfully treated, and, if practicable, lived down. On the one hand are the minions of a foreign power, industriously and perseveringly urging on their grand scheme of spiritual and political subjugation; while those nominally Protestant, many of them, look quietly on, and by their smile, if nothing more, seem to bid them "God speed." Last week, the Romish College near us offered to the world, by way of a treat, a theatrical exhibition, and with flattering words, and a soft voice, enticed many Protestant youth to witness their display. A band of musicians, chiefly, if not wholly Protestants, were invited, and served them on the occasion; while some of the company were members of Presbyterian or Methodist churches. On the other hand, we have numerous sects, holding erroneous doctrines, yet professedly pious, and, in many instances, *apparently so*, filling every nook and corner of the land. To cope with such is no easy matter; not because of any difficulty in demonstrating and exposing their errors, but for the evident reason that the multitude cannot be persuaded to *hold still* long enough to be convinced. Men in this Western country are not wanting, more than those at the East, in the power of perception, where they have light, nor in their ability to reason, where they have knowledge; but they love excitement, and are fond of variety. This feeling has brought many to this country, and it is bearing some, who have been here for a little season, upon the swelling wave as it rolls farther Westward. Let a noisy and erratic speaker come along, be he who he may, and all the country go out to hear him; and with multitudes it matters little what is said, provided the speaker have strong lungs, and declare his sentiments with great confidence. Almost constantly, by stump speeches, and special gatherings of some kind, all the leisure hours of Western people are taken up, and between these is not sufficient time, first, to "*cool off*," and then for calm reflection. Now, a lover of sober truth, soberly proclaimed, does not find himself at home amid such excitement, and especially one who, like myself, is averse to controversy. Yet if these false representatives, and revilers of the truth, are to be met, as I suppose none will deny, it is to be in the open field. They will not themselves, nor will their hearers, retire to the camp for free and calm discussion. The presence of the multitude, who can laugh at their "witty thrusts," is more congenial to *their taste*, and hence their chosen position is in the midst of an excited and excitable populace. I last evening listened to a professed exposition, but, in my view, a strange perversion of Ephes. i. 4-6, and under such circumstances as may make it necessary for me to give the true exposition. * * * *

Tennessee.

FROM A MISSIONARY IN MAURY COUNTY.

Interesting Revival of Religion.

It is my privilege to communicate to you that God has, in his great goodness, copiously showered mercies on one of the churches under my charge, and blessed it with a very interesting and extensive revival. The church is a very small and feeble one, in a neighbourhood not thickly settled, and mostly under the influence of other denominations. I appointed a sacramental meeting for the third Sabbath in July, commencing on the Friday previous. There were no tokens of God's special presence until Sabbath afternoon, when there were visible demonstrations of the workings of the Spirit's mighty power; for some of the stoutest hearts were made to bow, and to inquire with deep anxiety, "What must we do to be saved?" At night, there was an evident increase of interest and inquiry on the part of the impenitent. The meetings were continued until after the next Sabbath. Although the weather was intensely warm, and especially the nights in the church distressingly oppressive, the people seemed to forget every thing but the interests of their souls' salvation, and thronged the house of God, seeking their Saviour. The meeting closed on Monday night, having been protracted eleven days.

Forty-three persons professed the religion of the Lord Jesus Christ. *Thirty-six* white, and *seven* coloured people, were, we humbly hope, brought from death to life—from imminent danger of eternal wretchedness and woe, to be heirs of everlasting blessedness and glory; from being the willing captives of Satan, to be the joyful servants of the living God.

Nothing was more apparent than that the cry of sinners for life, and the prayers of Christians for the Spirit's presence, was the Lord's work,—the results of the truths of his word, accompanied to the mind and the heart by the reviving, convicting, and converting energies of the Holy Spirit. No artificial means were employed to "*get up a revival*"—no effort made for "*an excitement;*" and although the cup of joy sometimes overflowed, yet for the most part there was that solemn silence, that denoted a sense of the awful presence of God. Men seemed to feel the awe of God upon their souls. Much of the time, there was a solemn stillness, broken in upon only by cries and sobs of the soul-stricken sinner. With such suddenness and power did the Spirit's influences come down upon us, and so constant was the cry, "Men and brethren, what shall we do to be saved?" that we had but to point sinners to the Lamb of God, and "stand still and see the salvation of

the Lord." One remarkable feature of the work was, that so many of the most careless and hardened in sin, were either deeply convicted or hopefully converted, and that more males than females, almost two to one, professed themselves on the Lord's side, during the progress of the work. As a matter of course, knowing, as we do, the deceitfulness of the human heart, we cannot free ourselves altogether from the fear, that, in regard to some, our hopes may be disappointed. The work, however, so far as we can judge, was, in most cases, deep and pungent, and the evidence of a radical change has been clear and satisfactory.

FROM A MISSIONARY IN GIBSON COUNTY.

Another interesting revival of religion.

Since my last communication I have continued my labours, preaching statedly to three congregations, and occasionally to a fourth, and I have reason to rejoice, and I trust I feel humble and thankful that my labours have not been in vain in the Lord. At Shiloh, where our congregation has been increasing in size, and where also there has been increased attention to the word preached, the Lord has been pleased graciously to *pour out his Spirit*. I held a sacramental meeting there, which commenced on Saturday before the second Sabbath in July. The week previous had been spent in visiting from house to house, explaining the Scriptures, and praying and conversing with the people; especially was prayer offered, and I trust by many a pious heart, for God's blessing on our approaching meeting. A brother assisted me at the meeting; a deep seriousness pervaded the congregation, and the hearts of Christians seemed to be really engaged. Eight persons connected themselves with us. I have seldom witnessed a season of more interest, or deeper solemnity than during the administration of the ordinance of the Lord's supper. The house, which is quite a large one, was filled to overflowing, and there were as many as two hundred standing without unable to obtain admittance, yet even among these were no signs of disorder or impatience; deep seriousness seemed to pervade the whole. From day to day, for nine days in succession, we continued the meeting, and the feeling increased, and the interest was kept up even to the last. As the result already ascertained, *ten* who at the beginning of the meeting were careless and impenitent, are now rejoicing in the hope of the Gospel; many more are seriously impressed, and I hope and pray will soon find the Saviour precious.

At Concord, also, the Lord has visited his [illegible]. This is the name given to a house of worship, seven miles north-east of this, and is in fact a part of the church here. This is the place noticed in a former report, where I thought a separate church might be organized. But by advice of members of the Presbytery I concluded to take the elders of this church there, and hold a sacramental meeting. As at Shiloh, the week previous was spent in visiting and conversing with the people. It was evident a work of the Lord had commenced here. On Sabbath *sixteen* were added to the church; many are now serious, and anxiously inquiring the way to Zion. The people in this neighbourhood are generally in very moderate, or rather, perhaps I might say, in straitened circumstances, but they are very kind and hospitable.

In another of the churches under my charge we have also had a sacramental meeting which was solemn and deeply interesting. Gibson County is becoming daily, I think, more interesting as a missionary field. We greatly need the labours of another missionary in this county, and I may add, we also need the means to sustain him.

Michigan.

FROM A MISSIONARY.

Want of good ministers in the Presbytery of Michigan.

I wish in this communication to call the attention of the Board to the necessity of an increase of labourers within the bounds of our Presbytery. Our nominal boundaries embrace an extent of country, in the extremes, of about *one hundred and twenty* miles from east to west, and not far from *two hundred* miles north and south, the northern portion is, however, but little settled, although settlements are every year extending into the wilderness. But we cover the most populous and wealthy portion of the State, and have an inhabited country of at least *one hundred* miles square, including fifteen entire counties. Our Presbytery numbers *six* resident ministers, one without charge, and *twelve* churches, five vacant. Within our bounds also are many places where Presbyterian churches are needed, and where they are desired. In most instances a necessity exists for more or less missionary labour, previous to the organizing of churches, and when organized they should by no means be left alone; as you know, we are surrounded here by many opposing influences, and have great need of an accession to our ministerial strength. Several of our churches are entirely destitute of ministerial labour, and so small is our number, and so much are we scattered, that it is scarcely possible for the

ministers here to visit them, even once in the year; hence they are unprotected and famishing, and exposed to the attacks of every form of error and irreligion, and infidelity, with which our new country is overrun. And now cannot our Board devise some means of relief? And will not our church sustain them in sending us some aid? Could they be supported we could immediately and profitably employ double our present number. The ground already occupied would yield a better increase, because it would be better cultivated; new fields would be cultivated, and in time yield an abundant harvest, and I cannot doubt, that the result would be glorious, in the increased efficiency of this portion of our Zion, in the advancement of Gospel truth, and in the salvation of many ready to perish.

Mission Rooms: Philadelphia, October, 1845.

TO THE PRESBYTERIES:

Forget not the cause of Missions in your own country.

The time approaches when our Presbyteries will hold their semi-annual meetings. These meetings are seasons of sweet communion and counsel among brethren, and of great importance to the cause of Jesus Christ. In our own branch of the Church of Christ, the Presbytery occupies an important position, and gives direction and tone to the churches, and the progress of religion in the churches, and their efficiency in all good works, depend materially on the spirit and action of the Presbytery. At your approaching meetings, dear brethren, many important subjects will, doubtless, claim your attention: may we ask of you not to overlook a cause in which you, and we, and millions more, are very deeply interested. Forget not, at your approaching meetings,—*forget not the cause of Missions in your own country.* You will all admit this is an exceedingly important cause,—not less important than any other which can possibly claim your attention; and it may not be amiss to remind you, that the great work of Domestic Missions, or of supplying this country with Gospel privileges, is peculiarly *our work.* The destitute in this land, in all its extent, in the providence of God, are thrown on the kind sympathies and Christian charity of the *American Church.* If *we fail* to do *our duty*, and *neglect* to send the Gospel to them, they must remain without Gospel privileges, and live and die ignorant of Christ and his salvation. Think of this, dear brethren. The destitute thousands in our country are looking to *you* for a supply. If *you* neglect them, where else can they look with any hope for relief? And what a field for Christian effort is open to our churches, in this great and growing country! Where else, on the surface of the globe, will we find a missionary field, in point either of interest or promise, to be compared with this, *our field?* Look over our States, in the North and in the South, and especially in the "*mighty West*," soon to be the seat of empire, and to send forth an influence which will bless or curse the world: what a field for Christian effort! and need we remind you, dear brethren, how much depends on *prompt* and *vigorous* action in this work? that we have already lost much by delay, and that there is not a moment now to be lost, if we would do our part in saving our country? It will be admitted, we think, by our Presbyteries, and by all our ministers and well-informed churches, that the work of Domestic, or Home Missions, has never yet, in our church, commanded that interest, and patronage which its magnitude, and unspeakable importance demands. And it is difficult sometimes to account for what we see and hear in relation to Home Missions. Its great importance is *acknowledged by all;* no one, who professes to feel any interest in the cause of Christ, ventures to express a doubt in

regard to the importance of supplying our own country with the Gospel. *This cause*, they say, *should be sustained;* and yet, in regard to *this cause*, how many *say*, and *do not?* Many of our Presbyteries have strangely, most unaccountably, neglected the work of supplying the destitute, even within their own limits; and what created mind can estimate the loss which has been sustained by their own churches, by this neglect of a plain and obvious duty? Dear brethren, we say not these things in the way of complaint or reproach; we feel disposed to complain of none but ourselves. The Lord give *us* grace to do more and better for this cause. But we have ventured to say so much, to remind our brethren, that much time has been lost, and that, if we would redeem the time and do our whole duty, we must embark in this work *at once*, and with our *whole strength*. The times require *action—prompt and energetic action*. The population of our country is daily increasing, and with a rapidity unknown in the past history of the world. Errors the most dangerous and fatal, are every where spreading, and poisoning the minds of the people, and especially of the young. The "Man of Sin," encouraged and sustained by the wealth and power of Papal Europe, is grasping at dominion in this Western Paradise. Already we hear from the legions of popery the shout of anticipated triumph: shall they succeed? Are we willing that it should even be a question, whether popery is to succeed in its efforts in this country? And yet, dear brethren, will they not succeed, at least to a very alarming extent, if more is not done to spread a pure Gospel among the people? And can Protestants, can Presbyterians be unconcerned or inactive, when all that is valuable in civil and religious liberty is in jeopardy? Can Christians hold back when souls are in danger of perishing eternally?

Dear brethren, "come to the help of the Lord, to the help of the Lord against the mighty;" come to the rescue of our common country; come ALL. The work is great, and calls for *united, concentrated* effort. Let the subject of Domestic Missions occupy a prominent place in the deliberations of your approaching meetings. Let each Presbytery throughout our bounds adopt some well-digested, systematic plan for bringing this subject before *all their churches*. System is all important in this work; and we are persuaded the churches are prepared to act, and to act efficiently, if proper measures are adopted to secure their co-operation. Be not satisfied with passing resolutions, or adopting plans; but see that these plans are carried into full effect. And may God's presence be with you, and may he speedily revive his work in all our churches, and in the hearts of all his people.

In behalf of the Board of Missions,
WILLIAM A. McDOWELL,
Cor. Sec.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN AUGUST, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Waterford cong. N. Y. ann. coll. 73 73; John Haswell, per Rev Reuben Smith, 10 — 83 73

Pby. of Albany.

Northampton ch, N. Y. 10; Schenectady ch, N. Y. Mrs Runyan, 2 — 12 00

SYNOD OF BUFFALO. *Pby. of Steuben.*

Windsor ch, N. Y. — 8 20

SYNOD OF NEW-YORK. *Pby. of Redford.*

Somers' ch, N. Y. — 12 00

Pby. of New-York.

Wallabout ch, N. Y. 15 42; Madison Avenue ch, N. Y. 1 45 — 16 87

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Connecticut Farms ch, N. J. — 27 06

Pby. of New Brunswick.

Princeton, N.J. collected by Rev W.E. Schenck, 5; Rev George C. Bush, 2; South Trenton ch, N. J. 11 60 — 18 60

Pby. of Newton.

Mansfield ch, N. J. 51; Blairstown ch, N. J. in

part, 4 65; German Valley ch, N. J. in part, 21; Stroudsburgh ch. 20; Middle Smithfield ch, 6; Oxford ch, 12; Belvidere ch, 100; Pleasant Grove ch, 10; sundry chs, being the balance in the hands of E. Green, treas. of Pby. 27 61 — 258 46

Pby. of Raritan.

First ch, Amwell, N. J. — 21 00

Pby. of Susquehanna.

Friendsville ch, Pa. 1 66; Towanda ch, Pa. 6 67 — 8 33

SYNOD OF PHILA. *Pby. of Phila.*

Tenth ch, Phila. 'a widow's mite,' 5; Ninth ch, Phila. 22 20; Tenth ch, Phila. Mrs and Miss Tate, 10 — 37 20

2d Pby. of Philadelphia.

Bridesburgh cong, Pa. — 25 00

Pby. of Baltimore.

Taneytown and New Windsor chs, Md. — 7 00

Pby. of Carlisle.

St. Thomas ch, Pa. 23; Petersburgh ch, Pa. 7 50 — 30 50

Pby. of Northumberland.

Buffalo cong, Pa. — 18 00

SYNOD OF PITTSBURG. *Pby. of Alleghany.*

Clintonville and Ebenezer chs, Pa. — 3 00

Pby. of Erie.

Washington cong. 1 75; Gravel Run cong, 1 25; draft on John Reynolds, treas. of Pby. 22 05; do. 16 66 — 41 66

SYNOD OF CIN. *Pby. of Maumee.*

Findley ch, Ohio, 9; John C. Robinson of Fairfield ch, Ohio, 5 — 14 00

SYNOD OF N. INDIANA. *Pby. of Michigan.*

Lyon ch, Mich. — 2 0

Pby. of Lake.

Sumption's Prairie ch, Ind. — 4 00

SYNOD OF ILLINOIS. *Pby. of Sangamon.*

First ch, Springfield, Ill. 46; Irish Grove ch, Ill. 5; N. Sangamon ch, Ill. 6 66 — 57 66

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Sundry chs, per John N. Bell, treas. of Pby. — 61 30

Pby. of W. Hanover.

Cong. of Cobesville, Albemarle co. Va. — 5 00

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Louisburgh ch, N.C. to con. Mrs Susan Jane Dollan h. m. — 50 00

SYNOD OF S. C. AND GA. *Pby. of Georgia.*

St. Augustine ch, Florida — 1 14

MISCELLANEOUS.

Thomas P. Marsh, ch. of Lewes, Del. 5; 'a friend to the Negroes,' 1; Mr and Mrs Daniel Price, of 3d ch, Newark, N. J. in part, to con. them h. ms. 30; legacy of Henry Long, ded. in part, per S. S. Woods, Esq. 1 25; 'three ladies,' per Rev Anson Rood, Phila. 3; 'A. P.' to purchase copies of the Word of God for the Valley of the Mississippi, 10; sundry chs. in Virginia, per Rev Wm. S. Plumer, D. D. through the Farmers' Bank of Virginia at Richmond, 169 13; — 453 13

Total, — $1168 66

Clothing, &c.

Ladies of 6th ch, Phila. a box of clothing and other articles for a missionary in Indiana, valued at — 40 00

A few members of the Presb. ch, Goshen, Orange co. N. Y. per Rev Dr McCartee, a box of clothing, valued at 43; also a ten dollars' library of S. S. Books from Mrs Clarissa Jansen of Goshen, N. Y. — 53 00

Ladies' miss. soc. of Columbia, Pa. per S. E. Barber, a box of clothing, &c. valued at — 43 00

Ladies of McEwensville and vicinity, Pa. per Rev S. S. Sheddan, a box of clothing, &c. valued at — 30 00

Total — $166 00

FOR THE CHURCH EXTENSION FUND.

'J.' through the Mission House, N. Y. — 250 00

A member of the 2d ch, Phila. — 4 00

'H.' 250, and 'a lady' 50, through the Mission House, N. Y. — 300 00

Total — $554 00

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, PA.,

IN AUGUST, 1845.

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Carry's Run ch, per Mr N. Sharp, — 5 28

SYNOD OF WHEELING. *Pby. of New Lisbon.*

Champion ch, per Rev Wm. Annan, 1 50; Three Springs ch, per Rev J. W. Scott, 5 — 6 50

Total — $11 78

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY OF THE SYNOD OF OHIO,

FROM MAY 1, 1845, TO SEPTEMBER 1, 1855.

Pby. of Columbus.

Worthington ch, 14 93; Welsh ch, Columbus, 3 77; Blendon ch, 5 20 — 23 90

Pby. of Marion

Delaware ch, 10 40; Milford ch, 2 25; Marion ch, 9 50 — 22 15

Pby. of Zanesville.

Washington ch, 22 53; Newark ch, 7; Buffalo and Salt Creek, 21 — 66 53

Pby. of Richland.

Martinsburgh ch, 22 06; do 6 50; Perrysville ch, 3 — 31 56

Pby. of Wooster.

Mount Hope ch, — 4 50

Total — $149 64

THOMAS MOODIE, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN AUGUST, 1845.

SYNOD OF INDIANA. *Pby. of Crawfordsville.*

Rockville ch, 23; Waveland ch, 18 70; La Fayette ch, 11; Frankfort ch, 36 58; Madison ch, 39 56 — 120 78

Pby. of Vincennes.

Vincennes ch, 30; Upper Indiana ch, 15 70; Lower Indiana ch, 4 25; Terre Haute ch, 4 50 — 54 45

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Vandalia ch, — 4 78

SYNOD OF KENTUCKY. *Pby. of Transylvania.*

Lancaster ch, per Rev J. B. Crowe, — 5 10

MISCELLANEOUS.

J. M. Preston, 10; McF. Gamble, Esq. 25; J. Vismost, Esq. 5; refunded by Rev D. D. McKee, 23 65; sales at depot, 72 50 — 136 15

Total — $231 26

WILLIAM GARVIN, Treas.

Quarterly Report

OF RECEIPTS BY THE BOARD OF MISSIONS,

Total received by the Board of Missions during the quarter ending August 1st, 1845, $5953 30, from the following Presbyteries, and other sources.

Note.—For churches, &c., see monthly acknowledgments.

SYNOD OF ALBANY.	
Londonderry	
Troy	13 00
Albany	9 91
Columbia	21 75
	43 66
SYNOD OF BUFFALO.	
Steuben	25 00
Wyoming	12 50
Ogdensburg	
Buffalo City	
	37 50
SYNOD OF N. YORK.	
Hudson	20 00
North River	52 30
Bedford	257 52
Long Island	12 00
New-York	360 35
New-York 2d	10 00
	712 17
SYNOD OF N. JERSEY.	
Elizabethtown	6 00
New Brunswick	121 50
West Jersey	45 58
Newton	2 40
Raritan	38 00
Susquehanna	17 00
Luzerne	
	230 48
SYNOD OF PHILA.	
Philadelphia	26 00
Philadelphia 2d	20 00
New Castle	90 00
Donegal	62 31
Baltimore	100 80
Carlisle	24 00
Huntingdon	170 50
Northumberland	15 00
	508 61
SYNOD OF PITTSBURG.	
Blairsville	87 68
Redstone	15 00
Ohio	44 77
Allegheny	55 75
Beaver	31 00
Erie	
Clarion	13 50
	247 70
SYNOD OF WHEELING.	
Washington	200 27
Steubenville	46 00
St. Clairsville	13 50
New Lisbon	138 25
	398 02
SYNOD OF OHIO.	
Columbus	23 90
Marion	22 13
Zanesville	62 53
Richland	31 56
Wooster	4 50
Cochocton	
Hocking	
	144 64
SYNOD OF CIN.	
Chillicothe	19 10
Miami	31 00
Cincinnati	57 75
Oxford	
Sidney	34 00
Maumee	
	141 85
SYNOD OF INDIANA.	
Salem	39 68
Vincennes	39 27
Madison	
Crawfordsville	56 78
Indianapolis	252 84
	388 57
SYNOD OF N. INDIANA.	
Logansport	5 00
Michigan	20 00
Lake	
Fort Wayne	
	25 00
SYNOD OF ILLINOIS.	
Kaskaskia	
Sangamon	11 00
Schuyler	8 62
Palestine	2 37
Peoria	
Iowa	
	21 99
SYNOD OF MISSOURI.	
Missouri	8 50
St. Louis	8 72
Palmyra	
Potosi	
Upper Missouri	
	17 22
SYNOD OF KY.	
Louisville	210 46
Muhlenburgh	
Transylvania	216 35
West Lexington	48 00
Ebenezer	76 25
	551 06
SYNOD OF VIRGINIA.	
Greenbriar	8 00
Lexington	
Winchester	
West Hanover	
East Hanover	
Montgomery	
	8 00
SYNOD OF N. C.	
Orange	51 60
Fayetteville	51 60
Concord	12 00
	115 20
SYNOD OF W. TENN.	
Holston	3 00
West Tennessee	30 00
Nashville	
North Alabama	
Western District	4 10
	37 10
SYNOD OF S. C. & G. A.	
South Carolina	
Bethel	
Harmony	
Charleston	
Georgia	32 57
Hopewell	
Flint River	
Florida	
Cherokee	
	32 57
Presbyteries	$3661 64
Legacies	966 07
Individuals, &c.	1325 59
Total	$5953 30

RECAPITULATION.

SYNODS OF	
Albany	43 96
Buffalo	37 50
New-York	712 17
New-Jersey	230 48
Philadelphia	508 61
Pittsburg	247 70
Wheeling	398 02
Ohio	144 64
Cincinnati	141 85
Indiana	388 57
Northern Indiana	25 00
Illinois	21 99
Missouri	17 22
Kentucky	551 06
Virginia	8 00
North Carolina	115 20
West Tennessee	37 10
S. Car. and Geo.	32 57
Legacies	966 07
Individuals, &c.	1325 59
Total	$5953 30

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. NOVEMBER, 1845. No. 11.

Board of Foreign Missions.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

Leave Macao—Review of events—Changes—Voyage up the coast—Illustrations of the Christian's course.

January 21, 1845.—I bade farewell to Macao, and turned my face to the North. It was not without apprehensions that I contemplated another voyage, and that against the strong North-east monsoon, for nearly every voyage I have made since arriving in China has been attended with disaster, and not a few of my friends shook their heads ominously when I spoke of tempting the sea again. Yet the path of duty seemed clear. Nothing further of any consequence remained for me to do in Macao, and it was desirable on several accounts, that I should as speedily as possible proceed to Ningpo. Committing my way therefore to that God who had heretofore led me, even through the deep waters, and preserved me in the most imminent perils, and led me by paths that I knew not, I left Macao, a place that had become endeared to me by many associations and recollections.

It was far from my intention to have spent so long a time in Macao; but various intimations of Providence had kept me there nearly two years and a half. How many events have occurred in that time! When I arrived, there was war between England and China, and most men thought it would be of long continuance. Yet in a few months the war was ended —a treaty of peace was negotiated, and five ports in China were thrown open to foreigners. Extravagant hopes began to fill men's minds, and many expectations were indulged, which have not been realized. When the supplementary treaty was signed, (Oct. 8, 1843,) boasts long and loud were uttered, and hopes rose yet higher. But had men been wise, and studied God's law and providence, they must have seen there was reason to fear that treaty could not prosper. The *Christian* Plenipotentiary who negotiated it, agreed to the proposal of a Heathan Statesman, and signed it on the Lord's day! There was all the parade and circumstance of military pomp, and men in their joy forgot that there is a God who will not suffer his law to be violated with impunity. This treaty, far less than the treaty of Nanking, has satisfied the expectations at first formed. Rather it has bitterly disappointed them—for some of its clauses have nearly crushed the commercial importance of Hong Kong. *Now* men's minds are uneasy, and fears of commotions and disturbances are openly expressed. It will not be surprising if they come.

What changes and accessions in our own mission! I have seen McBryde go home, and have welcomed here, Hepburn and Cole, and McCartee and Way, and Loomis and Lloyd, and Culbertson and Happer. Several of them are already settled in their appointed stations, and now our Chinese mission, after various fluctuations, wears a more settled and promising aspect, than at any former time.

What changes in the other missions! Mrs. Boone and Mrs. Dean, Mr. Dyer, Mr. Morrison,* Mrs. Ball and Mrs. Shuck, have gone to their reward. Some have gone home on visits, one no more to return. Others have come in their places. More than half the missionaries now in China have arrived within the last three years, though of these several had been labouring in other parts for the Chinese. It has been a time of breaking up and settling down again; but like the sea whose waters heave, even when the storm has died away, there is a heaving and a motion yet. What shall the end of these things be? Little do we know, and still less can we foresee, but "the Lord reigneth, let the earth rejoice." Whatever changes may occur, all shall accomplish good. "I will overturn and

* Although Mr. Morrison was not a missionary himself, he was one of our warmest friends, and his death was as much a loss to the missionaries, as to any other class in China

overturn and overturn until he come, whose right it is: and I will give it him."—Ezek. xxi. 27.

Comparatively few vessels sail for the northern parts of China during the N. E. monsoon, and I was detained nearly a month in Hong Kong. Yet the delay, though tedious, was not unpleasant, for there were many friends there, and letters from home brought me cheering news. At length I succeeded in getting a berth on board the Rob Roy. She is a clipper bark, built in Calcutta, to trade between India and China. The captain and mates are English, and her crew a motley mixture of Bengalis, Malays, Manila men, with one or two Arabs, two Chinese, and a Portuguese from Goa, who is the blackest man on board. . . . .

We left Hong Kong on the 16th of February, with a fair wind, which carried us out of the harbour, but it soon fell calm, and then we had the N. E. monsoon directly in our teeth. Our vessel is a very fast sailer, and consequently in "beating passages," very wet, and her deck was seldom dry. We kept close along the Chinese coast for several days, beating against the wind, and making tolerably good progress. After reaching Breaker Point, we stretched across the Formosa Channel. The wind was strong and the sea high, and for two or three days we were uncomfortable enough. In eight days after leaving Formosa, we saw the high land on the southern extreme of Formosa. A whole day was spent in beating about there, and then, getting a favourable breeze, we sailed "in a smother of foam," into the wide Pacific Ocean. As we saw it, it did not correspond with its name, for the restless heaving and rolling and tossing of the waves, agitated as they were by a strong wind, was any thing but peaceful. The wind and current still favouring us, we were soon as far on our way as the northern extreme of Formosa. It is rather remarkable that while a strong current sets to the southward on the western side of Formosa, there is a current in the opposite direction on the east. The reason probably is, that the N. E. monsoon drives a large body of water from the Yellow and Eastern seas, down the Formosa Channel; and to supply the deficiency thus caused, a current sets up from the eastern side of the same island. We passed several islands on our route, but they were small and rocky, and most probably barren. Of Formosa itself we saw nothing after the first day. This large and populous island, which may be called the granary of some of the Eastern provinces of China, is as yet without the presence of any missionary, either Protestant or Roman Catholic. The western part is under the dominion of the Emperor of China, but the inhabitants of the mountains in the centre have not been subdued, and the eastern shore is almost unknown.

We were so much favoured in the first part of our voyage that we reached the latitude of the Chusan islands in sixteen days, which at this season of the year is a very quick run; but the remainder of our voyage was not so speedy. We had then less than two hundred miles further to go, but a succession of baffling head winds caused us to spend a whole week in going that short distance. It was not till Tuesday, March 11, that we cast anchor at Woosung, twenty three days after leaving Hong Kong. In the favourable monsoon the voyage is made with ease in less than ten days. It was a very rough voyage, and except in urgent cases should not be attempted, especially by females. The roughness of the passage renders it nearly impossible to spend one's time profitably, and three or four weeks, (or even five, for the voyage is often that long,) is too much time to be thrown away. There is also all the risk, which is not small, and the exposure, which, coming from the warm latitude of Canton, to the colder climate of the north, is not a little disagreeable. Yet men of the world submit to all this, and much more, for the sake of earthly riches, and the missionary should not hesitate to do the same when the great object of his life can be gained by the sacrifice of some personal ease or comfort.

Most persons dislike the sea, and it is common to speak of the monotony and tedium of long voyages. There is little to be seen that is new after the first few days, and without caution and watchfulness, one is apt to become impatient and fretful. Yet with due care, it need not be so. The best of all expedients to make the time pass pleasantly, is to have something to do, and to do it. It requires some resolution to keep one's self constantly employed, but the exertion is amply repaid. And there is much, even amidst the sameness of sea-life, that is deeply instructive. God has so ordered all things in nature, that they form a constant commentary and illustration of invisible and eternal things. That more of such analogies can be traced in the sailor's life than in any other I will not presume to say, but I have often been surprised, and oftener still instructed as well as gratified, with the illustrations of the Christian's course which the voyage of a ship affords. The various changes of the weather, now calm and sunshiny, now stormy and dark; now rapidly speeding on with prosperous breezes, and anon, painfully labouring against the wind; who has not felt such changes as these in his Christian course?—The unceasing diligence of all concerned, especially the captain and officers, their constant study of the charts and books of directions, and their anxiety to secure observations of the sun and stars, that they may know their daily progress and position; who does not recognize in this the duty of the Christian to study carefully the great chart and book

which God has given to direct us on our way, and by earnest *looking upward* to gain wisdom from on high to lead our steps!—The constant lookout for danger, and the anxiety to avoid hidden shoals, to mark the progress and direction of the currents, and to take advantage of every wind that blows; how often have they reproved me for being so careless of danger, and so negligent where Christ said, "Watch!" and so indifferent to the Spirit's influences, which, "like the wind," must waft the soul to heaven. When the ship has dropped her anchor in the port, universal joy possesses every heart. The dangers and watchings and fatigues of the voyage are over, the rewards of labour are now to be enjoyed, and the quietness and peace of home to repay the toils and perils that are past. "They are glad because they are quiet, and because they are brought to their desired haven," but how much more real and satisfying is the Christian's joy, when he enters the haven of rest, his home in the skies. *There*, "there is no more sea."

I reached Shanghai the same day on which we anchored at Woosung, and after a pleasant sojourn there of about two weeks, left that place for Chusan, where I arrived in safety on the first of April. After staying there about a week, I went to Ningpo, where I arrived on the eleventh of April. Some notices of Shang-hai, Chusan, and Ningpo, will be given in subsequent letters.

COMMUNICATION FROM THE REV. WALTER M. LOWRIE.

Notices of Shang-hai, one of the "Five Ports."

The entrance of the great river Yang-tsze Keang (*child of the ocean*) is rather difficult, especially to vessels drawing much water. So much earth is brought down by this immense stream, and deposited in the sea, that the water is quite shallow for many miles, and a vessel is in danger of running aground long before the land is seen. The coasts of China in this latitude are low, and perfectly level, and the land can scarcely be seen more than ten miles off. The strength of the tides is also very great, and several vessels have already been lost on the sands and rocks off the entrance of the river. Until lighthouses are erected, and buoys properly placed, more than ordinary caution will be required of the officers of vessels visiting Shanghai.

After entering the river, (only the southern bank of which is seen, on account of its great width,) the course is north west, to Woosung. Entering the Woosung river, the course is south west, about fourteen miles to Shanghai.

The whole country for many miles around the city is a perfect plain, having only sufficient elevation and depression to carry off the water. There is not a single hill within twenty miles of Shanghai, which, of course, renders the appearance of the country uninteresting. The soil, however, is rich and productive, and excepting the space occupied by the graves, is in a high state of cultivation. There are no stones, nor even small pebbles, for in a trip of some twenty miles along the Woosung river, not a stone was to be seen, except such as had been brought from a distance. Farm houses and small villages dot the country in every direction, and clumps of bamboos, with orchards of peaches and plum trees, and willows by the watercourses, relieve the sameness of the ground. Two crops, one of wheat, and the other of cotton, are raised every year, and in some parts a third crop of rice is also procured. Rice, however, is not so much cultivated here as in the more southern parts of China, and as there are few paddy fields near the city, the ground is not so marshy as to render it unhealthy.

The city of Shanghai is pleasantly situated at the junction of the Woosung and Hwang poo rivers. It is of a circular form, surrounded by walls, about fifteen feet high, and nearly four miles in circumference. The suburbs near the rivers are thickly inhabited, and the population is estimated at about two hundred thousand inhabitants.* By the Woosung river it is connected with the city of Soochow, the capital of the province, and one of the most luxurious and wealthy in the empire—and also with the Grand Canal which reaches to Peking. Hence its situation is one of great importance, and its trade is immense. Rows of junks are moored for nearly two miles along the bank of the Hwangpoo, on the east of the city, and vessels are constantly arriving and departing. Already it is attracting a large share of foreign commerce, and many suppose that it will soon rival, if not surpass Canton, as a place for foreign trade. Sixty-five foreign vessels have already entered the port, though it is but a year and a half since business commenced to be done there. The great tea and silk districts of China are nearer to Shanghai than to Canton, and if proper encouragement be held out, a large part of those articles which were formerly carried at great expense to the latter place, will find their way either to Shanghai or Ningpo.

Every foreigner who has visited this place, gives the inhabitants a much better character than those of Canton. They are rather taller

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* When the five ports were first opened, exaggerated accounts were circulated, of their size and population, and Shanghai was represented to contain a million of inhabitants. I mention this, because, having with others, adopted the common accounts, this latter number was published in a former letter of mine.

of a more ruddy complexion, and much more civil and well-disposed than their southern countrymen. In passing through the streets one is rarely insulted, and the opprobrious epithets so common in Canton and Macao, are scarcely ever heard here.

The change that has come over the intercourse of foreigners with China within the last few years, is indeed wonderful. Five years ago we were confined to the suburbs of a single city. Exposed to insult and scorn even there, and denied the privilege of using the sedan chair, which the poorest Chinese may have by paying a hundred cash.† While such a thing as the wives or daughters of the foreign barbarians being allowed to enter the precincts of the "Celestial Empire," was out of the question. In Shanghai, Dr. Lockhart and myself walked quietly to the English consulate in the heart of the city, where divine service was held, on the Sabbath, while his wife and sister went before us in the sedan chairs—and, excepting a few dogs which had not yet become reconciled to the presence of foreigners, none moved his tongue against us, and we felt as secure as though we had been in the cities of our native lands.

The appearance of the city of Shanghai is not very prepossessing. The houses are crowded close together, and there are few buildings that make much pretensions to even Chinese ideas of architectural beauty, while by the Chinese themselves it ranks rather pre-eminent among the "dirty cities" of the Empire. Of one house now occupied by a foreigner, I was assured that when rented to him, it had not been cleaned for twenty years, and was in consequence, "unspeakably dirty," and with my own eyes, I saw the dirt lying full four inches thick on the floor of a temple in the heart of the city.

The Roman Catholics once had a strong footing in Shanghai. Paul Siu, an officer of the highest rank, and his daughter Candida, who were the two most powerful and liberal friends the Jesuits ever possessed in China, were natives of this city, and several monuments to his memory are still found within the walls. In one place, the heathen descendants of Siu offer incense to his image. One of the idol temples in the city was formerly a chapel of the Roman Catholics, and is even now commonly called the "Teen-choo-tang," or "Hall of the Lord of Heaven," the name they give their places of worship in China. There are many Roman Catholic converts in the province of Keang-su, and several foreign priests, who dress in Chinese clothes, and live as the Chinese do. The R. C. Bishop of Keang-nan and Shantung, an Italian, (and a nephew of the Pope, by the way,) resides within five miles of Shanghai. The London Missionary Society have a station in Shanghai, where there are now two missionaries, the Rev. W. H. Medhurst, D. D., (long at Batavia,) and Dr. Wm. Lockhart. They have a printing press, and lithographic press, and besides several services every week in the city, attended by from fifty to two hundred persons, they make frequent excursions into the country around. They are expecting additions to their number shortly, and prosecute their work with much vigour. The English Church Missionary Society has also selected Shanghai as a field for missionary labour, and the Rev. Mr. McClatchie has gone there. He will soon be joined by the Rev. Mr. Smith, and probably by others from England.

† About nine cents.

EXTRACT FROM A LETTER OF THE REV. A. W. LOOMIS.

Notice of voyage from Hong Kong to Chusan.

Mr [Loomis' letter is dated at Chusan Harbour, March 29, 1845. The following extract shows the nature of the voyage up the coast, when made against the monsoon. We are grateful for the safety of our brethren amidst all their dangers.

. . We* embarked at Hong Kong, Feb. 20th, which you see makes us a trifle more than five weeks on the passage. We are glad enough to get here. The voyage was not the most comfortable, although we had a safe vessel, with tolerable accommodations, and a most polite and obliging captain. Owing to violent head winds we did not make the south point of Formosa till March 16th; (we came up east of Formosa.) March 20th, in a thick fog, came to anchor close in among the Kweshan Islands which are a few hours sail at the south of the Chusan Archipelago. We brought up within a mile and a half of the land, and so near were we before they could be seen, that when the fog cleared away we found ourselves completely land-locked. Had the horizon been clear, I doubt whether we should have come in so safely, as God in his own merciful providence directed us. Five days we lay at anchor, the fog preventing our making sail, during which time we had opportunities of visiting the islands, upon which we found a few ingenuous, simple-hearted people who subsist by fishing, and the cultivation of their hills. You may be sure we were rejoiced to see once more a clear sky, but the fog returned again and again before we had made the entrance to the channel we were seeking, and, of course, there was no safety in proceeding. On March 26th, we finally enter-

* [The Rev. Messrs. Loomis, Culbertson, and their wives.]

ed the passage through the labyrinth of islands, which in many places is narrow and dangerous, but by the great mercy of our God, we were permitted to drop anchor before Chusan this afternoon at three o'clock.

Although this has been a long, tedious, and perilous voyage, it has not, I trust, been barren of improvement to me. It is good sometimes to look death in the face, to contemplate as near at hand the appearance before our God. The Christian never loves his Heavenly Father so much, perhaps, as when he is brought into imminent danger, and FEELS that God alone can rescue him, and that from the beginning he has ordered *every thing*; I mean, of course, that in connection with this he feels himself to be one of God's peculiar people, and that he will keep in perfect peace those who put their trust in him.

ANOTHER LETTER FROM MR. LOOMIS: DATED CHUSAN, MAY 1, 1845.

Missionary duties—Chusan as a missionary station.

The brethren of the Northern or Ningpo Mission, deem it important to have one of their number at Chusan. They hope to be able to retain it as a missionary post. Of this there is some doubt, as that island, though now occupied by the British, was not opened permanently to foreigners by the treaty. But the missionaries hope to be permitted to remain, even if the English troops should be withdrawn; and Mr. and Mrs. Loomis, with the advice of their mission, are now at that place. After mentioning their arrival, Mr. Loomis proceeds:

By the assistance of Mr. Bates, an American merchant, who is of very great service to us all, and who is unceasing in his acts of kindness, we very soon succeeded in getting a comfortable house, where we have since been living, and in which we feel quite at home.

Though we were sorry to leave the friends we found at Macao, still we are not without society here. There are a few pious officers with their families, and some good, warm-hearted Christian soldiers, who are glad of the arrival of a clergyman. These do not suffer us to want for agreeable society, and you may imagine with what gladness they hear the word, having for a long time had a famine of the preached Gospel.

I found work ready to my hands when I came. Services had been attended at the house of Capt. ——, a most worthy, pious man, on Sabbath afternoon and Thursday evening; also the monthly concert (this captain and some pious soldiers are from Madras, where they have had intercourse with missionaries, and have seen the fruits of their labours, therefore they feel the importance of the monthly concert.) Upon my arrival, as I was to remain at Chusan, I was requested to conduct these services; of course I consented. After two Sabbaths a request was made to Brigadier Campbell, the officer in command of Her Majesty's forces in Chusan, for the use of the government chapel for religious services on Sabbath afternoon, which he readily granted. The Church of England service is read in the morning of the Sabbath to the troops, by one of the officers. They have no Chaplain here. When we have met in the chapel a goodly number have attended; mostly officers and soldiers, with their families. There are but few foreign residents in Chusan.

Occasional visits at the hospital of the regiment are not unprofitable or unpleasant to myself, and are thankfully received by some of the men. Last Sabbath upon the request of some of the patients, and the consent of the Brigadier, religious service was held in the hospital, which will be continued so long as circumstances permit.

To employ a part of my time thus, I feel to be not only a very great privilege, but a duty. None of us, indeed, were sent for the sole purpose of preaching to people of Christian lands; but I know you wish, and the Church wish that we should give some time to preaching the Gospel in our own language to such as we find willing to hear it; and we know that our Heavenly Father could not smile upon us should we suffer his people to remain as sheep without a shepherd, when it might be in our power to discharge, in a manner, the office of pastor towards them. Furthermore, we need help in our work, and Christian merchants, Christian soldiers, and Christian sailors may do, have done, and are doing much to aid the missionary in his labours; while wicked men, the representatives of Christian lands, do much to hinder our work; and you cannot tell how much the missionary feels encouraged and strengthened in the consciousness that there are some immediately around him whose daily and ardent prayer is, that God would be with the missionaries, and greatly bless their labours. Neither are we without encouragement in ministering to the spiritual necessities of these people, who have left their homes and religious privileges, for some of the pious soldiers with whom I have conversed, have been blessed through the instrumentality of the preaching of missionaries, whose place of labour has been at or near their military station.

As to preaching to the Chinese, you are not yet, of course, looking for any reports from me. I long, indeed, to have it so, and am labouring with all my might to get together words and phrases, that I may talk to these people of Christ and his salvation. I have a teacher whom I

like very much; he was with Mr. Gutzlaff when he was at the north, and has been Miss Aldersey's teacher at Ning-po. He is a Sew tsai, or has taken the first literary degree, and intends to try for the second this summer. He reads eagerly the Christian books, and understands much about our religion, and seems to like conversation on the subject; still he is an idolater.

The people of Chusan, within and about the city, are very civil to us. Many of our neighbours have called upon us, and Mrs. Loomis has been honoured with very many calls from the women: they are somewhat shy of the gentlemen at first, but this is soon overcome; and in our walks, whether in the city or country, we are always hospitably treated.

Chusan as a missionary field is certainly very desirable if we can retain it; not only as a health station is it desirable, but the twenty or thirty thousand inhabitants within the walls of this city all have need to hear the Gospel; and every valley in the island, and every hill-side teems with inhabitants.

Doubtless you have had descriptions of Chusan and its vicinity from those who have been here before me; however, I have a mind to send you a map of Tinghae and a part of the valley in which it lies. It was made for me by a Chinaman, and, as you will see, on Chinese principles. I should think it, however, an excellent specimen of Chinese drawing; it was quite an old man that made it.*

The city within the walls contains twenty or thirty thousand inhabitants. The house we occupy is nearly in the centre of the city, on the bank of one of the canals. The view was taken from the hill just out at the west gate, as you will discover. The best view we get of the island, and of the valley in which it lies, is from the island which you see opposite; but from any of the hills the view is grand. All the valley, except the parade ground, where you see the soldiers, is cultivated to the utmost extent. The crops now on the ground are barley, which is in full head—cabbage, which is raised in large quantities for the oil which is extracted from the seed—vegetables of all kinds, or of very many kinds—the paddy or rice is now just starting, or just being sowed. Indian corn is grown here in small quantities, I am told. Wheat is not so common here as about Shanghai and Ningpo.

There are some paddy fields within the city walls, and were it not for the constant winds from over the sea during the summer, we should fear the effects of the malaria from the low grounds around us. You see the Chinese fortification along the beach at the right of the hill, which is called pagoda-hill, where was the fort of the Chinese, and now of the English. The fortification along the beach consists of a heavy bank of earth, with small hillocks at close intervals; outside of this is a ditch, and beyond this again is another embankment. The house on the bund is now the property of the master of a vessel lying in the harbor; it was built by Capt. ——, and is the only house that any foreigner has built for himself. At the right, or west side of pagoda hill, is the soldiers' cantonment; the large, two story building is the hospital; the chapel is back of the hospital, I mean north of it towards the parade ground. The houses are, of course, many more than are represented in the picture. Whatever improvements have been made by the English must be given, as they stand, to the Chinese when the troops are withdrawn. Everything now is under English authority—English magistrates—English police. All troubles, of Chinese and Europeans, are settled by these. The hills near the city are covered with graves. You see the style of some of them on the hill near the west gate. They assume the conical appearance gradually; each year additional earth is placed upon the top; at first there is but a rough piece of masonry, but after a few years it has become a large grass-covered mound. In and about all the burying places have been planted cedar trees; this tree is chosen because of the great age to which it lives; the emblem, I suppose, of immortality. Now and then we find a single grave occupying a large piece of ground, in a romantic place, entirely shaded by these trees, and built with great expense. The many clusters of trees through the valleys give them a beautiful appearance. Out from the East gate a valley extends perhaps three miles, varying in width from a quarter to half a mile. Also out from the North gate is a plain, perhaps one and a half or two miles in diameter. This has roads, raised and paved, winding through the cultivated fields—which are indeed like one great garden and leading over the passes of the mountains—and into other valleys of equal extent, and of equal richness of prospect. Much has been written of the terrace cultivation, and of the beautiful and garden-like appearance of the hills, in the more northern part of China; but I am sure that no description can convey an idea of the reality, so favorable as the actual observation impresses one when first coming among these islands. Some of the mountains are too steep and rugged to admit of cultivation. A short ramble over the hills and through the cultivated grounds is very delightful exercise, and the people are pleased with the visits of strangers.

Tea is grown upon the island, though of an inferior quality.

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* [This map has been received, and is quite a curiosity: it cannot be engraved, but will find a place in the Museum at the Mission House.]

It would be a little curious to the stranger to see the large droves of ducks which are tended by their duck-herd; the eggs, both of ducks and hens, are hatched by artificial means.

Yesterday I returned with Mrs. Loomis from Ningpo, after an absence of three days. We were greatly pleased with the country, with the city, and with the prospect for missionary labour at that place. You will get all particulars from our people there. They are, apparently, very happy in their work and prospects. It was pleasant for us all to get together. The question of the expediency of forming a church was discussed, and a committee appointed to take the necessary steps for such a measure.

China: Amoy Mission.

JOURNAL OF DR. J. C. HEPBURN.

Evacuation of Ko-long-su by the British—Notice of Etam Apping—Desolate appearance of Ko-long-su—Missionaries now to be known as not connected with English authorities—Literary examinations—Boys gambling and fighting crickets.

March 22d, 1845.—To day the long-talked-of event has taken place. The island of Kolongsu was evacuated by the British trooops, and restored to the Chinese. Five of the principal mandarins of Amoy, accompanied by about 60 Chinese soldiers, and a host of followers and spectators were present. The ceremony consisted merely of hoisting the Chinese ensign on the flag-staff, and being saluted from the English troop ship by the guns, while the English ensign, out of compliment, was hoisted by a junk of war, and saluted in the same way. After this the troops embarked in a boat prepared for them, and with three loud cheers proceeded to the ship. The Chinese soldiers remained and took possession of the island. This is the first time I have ever seen a company of Chinese soldiers. They were armed with match locks, spears, swords, and gingalls, altogether very inferior in appearance and discipline to the Sepoys. The Chinese have been flocking over to Kolongsu, to look at their old homes, and to protect them from the depredations of thieves who are now very numerous and busy. How changed must every thing appear now when compared with their condition when they were compelled to fly from them. The houses of many have been levelled with the ground and no vestige of them left; many find nothing but dilapidated walls; scarcely a house is left in the same condition as it was found; all have been more or less mutilated or altered.

Our faithful Etam left us to day. He got a passage down to Hong Kong in the troops' ship free of charge. He did not like Amoy; he felt too much confined and was often ailing; we were very sorry to part with him. He says he wishes to go to Batavia and thence to the island of Banca in search of his mother, whom he has not seen for thirteen years. If he finds an opportunity he may go—but I would not be surprised if he goes to America, to which his heart still seems to cling. He is a good boy, and I think a sincere Christian. If you see him I doubt not you will do all you can for him.

24th. I commenced to have worship this morning in Chinese with my servants; since Etam has gone we have now to resort to them, and it may be in this way Providence intends to open another door of usefulness to me, to bring good out of what we were disposed to look upon as an evil.—Went over to Kolongsu in the evening to see what was the state of things now since the troops had left. It had a dreary and desolate appearance. Those whom we were formerly accustomed to meet had gone; amongst them we had many dear friends, kind and friendly, and some of whom were decided and humble Christians, who liked our society and took a deep interest in our labours. Few of the Chinese have, as yet, returned, and these of the poorer class. We met some moving their scanty lot of furniture over. All seemed to have a sadness about them, endeavouring to repair the desolations made by the soldiers. I asked some of them where their houses were? They replied, "torn down;" and I imagine many are in the same condition. The fine large building erected by the English for a hospital, has been completely stripped of its wood work by the thieves, and left a disfigured shell.

26th. It seems to be a very general notion amongst the people here, especially those who know the least of us, that we missionaries are in some way connected with the English government. In my walks about the city, I am often asked whether we are not supported by the English? whether we were not brought here by them? It is not to be wondered at that they should have this notion, for they have seen that we came here soon after they made the way—that we speak the same language—lived amongst them—for a time enjoyed their protection—and live on terms of friendly intercourse with them—all which might stagger more observant minds than they generally possess. The departure of the troops, however, and a longer acquaintance with us, will dispossess their minds of such notions. I am much inclined to think that they supposed we were secret emissaries of the English government, and in some way trying to promote her interests.

27th. This has been a day of considerable excitement amongst the literary portion of the community, from the fact that it is the day on

which the annual public examination is held in Amoy. It is not the regular examination at which degrees are conferred. These are conferred only at the county town, and at the capital of the province; but the stand or grade which the candidate takes here has some influence upon his getting a degree. There are small prethiums also granted to the forty highest on the list. The nine highest get about eight hundred cash, which amounts to about sixty-two cents of our money; the others receive from thirty-eight to sixteen cents, so that it must be the honour more than the money which attracts so many. It is said that there are upwards of a thousand candidates, from all parts of the county. I went up to the hall where the examination is held, as I am anxious to know as much as possible about the Chinese. The crowd, stir and excitement, put me in mind of an election-day at home. We were, however, too late, and missed the time of greatest interest. I might say further about the examination, that it is instituted, I believe, and under the control of some of the mandarins of this place; that the essays are examined either by themselves or by learned men whom they have invited to assist them. There were three theses or themes proposed, all taken from the four books. Each candidate writes an essay upon one of three themes. It is merely from the examination of this essay that his grade is determined.

As I was returning home, I saw several companies of little boys standing close together, and looking at something with much interest. Upon looking over them I found that they were gambling, some for money and some for sweetmeats. They are very seldom restrained by their parents, if, indeed, they are ever, from any thing like a virtuous feeling. How can parents, who are almost universally addicted to gambling themselves, and set their children such a bad example, restrain them. It is astonishing how deeply this vice has infected all grades of society. Other companies of these boys, I found, were fighting crickets. They had the poor insects confined in a small earthen pot, the bottom of which was covered with sand and gravel. Another boy I found with a number of these pots, each containing a cricket. He had them for sale, and, as an inducement for me to purchase, he showed me one which, he said, was very fierce. What must that nation be whose children are so brought up? I have seen men engaged in the same employment. Partridge or quail fighting is also very common, particularly amongst the upper classes of society. It is thought to be more respectable!

India: Furruckabad Mission.

LETTER OF THE REV. J. L. SCOTT: DATED AT MYNPOORY, JUNE 6, 1845.

Apostacy and Dismission of a Native Catechist.

The following painful narrative presents one of the chief discouragements which missionaries meet with in their work. Similar instances, however, may be found in every country where the Gospel is preached, not excepting our own; the faith of the church has been tried by apostacies like this in every age, from the times of the Apostles and of our Saviour himself until the present day. "They went out from us, but they were not of us;" and God designs to promote the good of his Church by making manifest, however long concealed, the hypocrisy of such persons.

I promised, a month or two ago, that I would tell you more about Mulsahi, the native catechist who was with me. He had then fallen under suspicion, but his case had not been examined, and I did not think it necessary to trouble you at that time. The accusations against him have now been thoroughly investigated, and the conclusion is, that we, as a mission, are fully convinced that he was guilty, and we have accordingly discharged him. The accusations were entirely against his Christian character. The most important I will mention. He said, in a conversation with Kalachand, "Who is Jesus Christ? Nothing but a man, who was successful in establishing his own religion. This also Mohammed did, and he has successfully shown that the Gospel is false." He also said that *we* went among the people, trying to entrap them, and that he was doing the same work, because it was necessary that he should be supported. He frequently spoke to Cornelius about becoming a Mussalman, not because he believes in the truth of that religion, but for the sake of a better support. His own belief is, that "all religions are equally false, and that it is an easy matter to set up a new religion. It is only necessary to go into the jungal, or wilderness, pretend to be a holy man, write a book, and teach the contents to others, claiming for it a divine origin. The ignorant people will soon believe that the book is from heaven, and that the teacher is sent of God."

These, and many other things, it was reported he had said, and the proof was so satisfactory, that I believe no doubt remained on the minds of any of the brethren of his guilt. To *us* he has always presented a fair exterior. Never zealous,—with no apparent spirituality of mind,—of an indolent habit, he was yet regular in his duties, and moral in his conduct. Sad, indeed, it is to think that he has been

practising a course of deception for a period of seven years! Sad that so much of the Lord's money has been wasted on so unworthy an object! Sad that he has done so much as he must have done to prejudice the cause:—sad that our native Christians so *very* frequently turn out to be deceivers. Well might we be discouraged, both on account of them and ourselves, were it not that "the Lord reigns." Oh! may he show to us what is wrong in ourselves, and bring good out of evil.

The Rev. J. M. Jamieson, in a letter dated at Sabathu, May 30th, expresses strongly the discouragement produced by the imperfections and open apostacies of some native converts—a discouragement which the Apostles doubtless often felt, and from which they were often delivered by faith in the fulfilment of all God's gracious purposes. Mr. J. also mentions an afflicting instance of apostacy in connection with one of the English Missionary Societies:

We have still a few inquirers after truth, but they appear slow to learn, and very unwilling to be persecuted for Christ's sake. I often feel much discouraged in my work—almost ready to throw it up; and I sometimes seriously doubt if ever there has been a Hindu, or Mussalman *truly* converted to God;—so much weakness, so much duplicity, so much over-reaching in money matters, and, I may add, so much *falsehood* manifests itself in *all* our native Christians. Only the other day, *Anund Masih*, an ordained Priest in the English Church, who has been a professed Christian *thirty* years, and whose praise *was* in *all* the churches in England and America, died a *drunkard* and an *infidel*, was burnt like a Hindu, and his ashes thrown into the *Ganges!!* This is only *one* fact from many; still I consider it our duty to persevere, putting our trust in the Lord. Pray for us, dear friend, that our faith fail not.

The Rev. J. C. Rankin, in a letter dated June 7th, 1845, after adverting to the case of Mulsahi, thus indicates some of the causes of apostacy among natives who profess to have embraced the Christian religion:

Among all our trials perhaps none are greater than that which results from the frequent cases of apostacy which occur in this country. The disappointment of our fond hopes in regard to the individuals themselves, and the public reproach which they bring on our blessed Saviour's name, may well cause weeping and bitterness of spirit. Several causes of these mournful cases might be assigned, but the principal one, in our opinion is, that most of the unhappy individuals who thus disgrace us, have been hastily baptized, without having shown the proper evidence of a change of heart. Hence, when their selfish ends are not accomplished, or when they find themselves called to bear the *heat* and burden of the day, instead of an indolent life of pleasure, they turn back to the world. You will perhaps say that the way to prevent, or at least to diminish, the frequency of such occurrences in future, is to be more strict in receiving applicants for baptism. This is true, and we sincerely hope that the many painful lessons we have received, may serve to make us more prudent. Such no doubt is the desire of all your missionaries in India: but however cautious we may be, in the midst of such deceitful people as the inhabitants of this country are, it is hardly to be expected that we should be able to form a correct judgment in all cases; especially when our anxious sympathies are always in favour of the candidate. Hence we are not only liable to err, but are, as it were, enticed to err on the worst side, and therefore always expect to meet with these trials. But feeling as we do about such cases, we cannot but mourn that all the missionaries [in this country] are not of the same mind with ourselves. There are some, whom in the spirit of charity we must believe to be good men, and yet they do not pretend to ask for or expect any decided evidence of a change of heart, in their candidates for baptism. If a man is willing to be baptized, they seem to consider that of itself as sufficient evidence of his Christian character. That such should be often disappointed in their professed converts, and that they should be the means of injuring our Saviour's cause, is what we must expect as a matter of course. May we not hope for the benefit of your prayers, and of those of the church also, in reference to this and all our other trials?

But though often tried, yet we do not despond. The Lord is evidently preparing the way for a great and glorious harvest in India. (May we be permitted to reap it in our day!) This is indicated not only by his blessed word, but also in many other ways. The progress of civilized education and the gradual advances of a Christian government, are doing much to assist the progress of our work. A law has been lately published in Calcutta, and will no doubt soon be brought into full force all over the country, "establishing universal liberty of conscience, by providing that one who forsakes the Hindu or Mohammedan creed, shall not be deprived of the property to which he would have been entitled, if he had continued to profess them." Against this most reasonable and just enactment, the bigoted Hindus have protested, but their protest will certainly have no effect on the course of government.

We have no hesitation in spreading these painful facts before our readers, and before all who choose to know them. If the apostacy of professed Christians could have destroyed the confidence of men in Christianity, then our religion would long since have been effaced from the earth. But these sad examples are only what we are taught in the Scriptures to expect, so that they rather confirm than weaken our faith. As to the imperfections of native converts, who on the whole appear to be sincere Christians, large allowance must be made for them. Their previous character and habits, their limited knowledge, their many temptations, must all be taken into the account. And we should remember the exhortations that were sometimes addressed by the Apostles to the members of the churches gathered under their ministry—exhortations which were called for by the existence of serious evils among the churches. Considerations like these will prevent our being "offended" by the discouraging details which our missionary brethren are sometimes constrained to send home. These details should lead us to sympathize more intelligently and deeply with them in their trials; they should chasten our own expectations; and they should cause us to look more earnestly to God, who is the searcher of the heart, and with whom is the residue of the Spirit, for that divine influence without which the great work of converting the heathen cannot be accomplished.

India: Allahabad Mission.

COMMUNICATION FROM THE REV. JOSEPH WARREN.

People going to the Mela.

When on my return journey, last cold season, I was in the midst of the stream of people who were going down to Allahabad to bathe. I was thus enabled to see them somewhat in detail,—to converse with them as we were marching, and by the roadside,—and I think a little account of them, as they thus appeared to me, may be interesting to your readers. They have heard of the great crowd that annually assembles at Allahabad; but no description of a crowd can convey a good idea of the classes of individuals composing it.

1. There were the pilgrims to Brijnàth. They were collected from all parts of North India, from Bengal and Orissa, Assam and Nepal, and from Rajputana.* They were both men and women. Some were fulfilling vows, and some were carrying water for sale from Hurdwar. The women were all dressed in male attire, and had, in every instance in which I addressed them, entirely laid aside the shamefacedness which is always felt or affected by the women of respectable classes amongst the people of Hindustan. Both men and women carried a pole about four feet long, with a basket suspended at either end, containing many phials of water from the Ganges at Hurdwar. One basket, that I was permitted to examine, contained, I should think, fifty phials, of every conceivable shape;—some round, some square, some crooked-necked, some shaped like a cock's comb, and the like. I asked many of them where they were from, and found them to be, as above stated, from many different provinces. They generally told me the same tale:—they had been to Hurdwar, and were now on their way to bathe at Pryz Ràj, (Allahabad); then they were to go to Benares and receive instructions at that Rome of Hinduism; then they were going to Gayà, to offer the funeral cake to their ancestors; then to Brijnàth, to accomplish their vow,—some had vowed to pour all the water they carried on the Mahadeo (Shiv); and some were only to offer a part, reserving the remainder for sale. When all this was accomplished they would go home. I often tried to preach to them, but they seemed to be the most unpromising of all the Hindus I have ever addressed. I suppose they had a notion that, since they were engaged in so very troublesome a pilgrimage, they must be very holy; and there is no shield to defend the heart from the arrows of conviction like spiritual pride, however it may be engendered, and whatever form it may assume,—whether it be the pride of asceticism, like that of the sanyasi, or of labour and enterprise, like that of the pilgrim, or of that equally melancholy form which appears in the deceived Christian. As soon as they could learn whither my remarks were tending, there was generally some one to interrupt me with the cry "Bum, Mahadeo!" when all would shoulder their poles, repeating the cry, and move off as if from pollution. Very, very few of them would take books. "Bum" is an exclamation which they connect with Mahadeo, the title of Shiv, and which I have heard from no one else. I do not know precisely the idea they attach to it, but have been told by them that it means honour, or glory. The poles and baskets of these people are variously ornamented. Some have bells which tinkle at every step; some have peacock's feathers rising up from the pole; some, little triangular red flags, about a foot and a half high, on the poles; some have an awning stretched on bent sticks, from end to end of the pole, going over the head; and some have nearly all these things together.

Great numbers of them were travelling. As

* [Our younger readers will better perceive the extent of country which thus sends pilgrims to the fair, if we substitute American for Hindu names. Thus, Mr. Warren might have said, "They were collected from regions as distant as all parts of New-England, from Kentucky and Tennessee, from Georgia and South Carolina, and from the States in the North West"—Rajputana corresponding with Indiana and Illinois. Ed. M. C.]

they travelled faster than we did, every day brought into view nearly a new set. As we approached Allahabad, their numbers greatly increased. The last night we were out, we were encamped in a mango orchard; and about dark they began to come in very fast, and before nine o'clock there were as many as five hundred: They were very noisy, and we, having no confidence in their honesty, were obliged to send to the village for two or three watchmen, and to tell the pilgrims that any one of them found within a certain distance of our tent would be presumed to be a thief, and would be roughly used. Our heathen servants showed their opinion of the pious pilgrims by being as much afraid of them as we were, and by suggesting to us this plan of defence. The pilgrims kept up a great noise;—once they nearly all joined in a song, and a furious chorus they made of it, varied occasionally by the shrill blasts of a conch shell, which some one of them amused himself with. About ten o'clock they sunk gradually to rest; and about two they began to stir again. From this time till three, parties of them were leaving the ground, crying "Bum, Mahadeo! bum, bum, Mahadeo!" We did not sleep after this; and when, about four, we arose, there was no sign of them left.

2. Another kind of people were the families that were on their way to the Mela. Many entire families seemed to be going,—old, and middle aged, and young. Some were all on foot; some had a little cart for the very old and very young; and some had a large cart containing a dozen people. Amongst these we often saw miserable, decrepid, bent, old people, who appeared little likely to survive the journey; and often our hearts were wrung with the thought that some miserable old creature, at whom we were looking, would quite likely be trodden down, crushed, and never more heard of, in the press and rush of the great bathing day.

3. Some were carrying the ashes of deceased friends, whose bodies had been burned, to throw into the Ganges. One morning, a decent looking, well-dressed woman was walking near me, with a light walking-stick on her shoulder, from the upper end of which depended a small red bag. I asked her what she had in it. She answered me, "My husband, Sahib." "What!" said I, "your husband?" "Yes," she replied, "my lord's ashes." Strange as this scene may seem to those who read this in America, it was not strange here. The woman herself, though grave, yet spoke calmly about it, and as if it were a matter of course; and of the many people who were near us no one made any remark. I was touched with a strange feeling of respect for, and of sympathy with, the poor woman, though what she was doing was quite idolatrous, and could not easily clear my throat to carry on the conversation.

4. Several companies of Sikhs passed us. They all carried steel, in some shape or other: some a long knife, some swords, but the greater number little hatchets. Steel is the *janeur*, or sign of the sect, of a Sikh, as cotton threads over the shoulder are of a high-caste Hindu. These Sikhs are certainly a fine race of men. Their carriage, and gait, and countenance, were decidedly superior to those of common Hindustanis.

5. Another class worth noticing was that of the faqirs, or religious beggars. They were of all kinds, though not so numerous as I should have found them had I come a few days earlier. These are generally sure to be at the Mela soon enough, so that they may gather a long and full harvest. One day, while we were in the tent, I heard an altercation outside: one of my servants trying to drive away some one. The servant said there was a lady in the tent, giving this as a reason why the other should go immediately. He answered, "Then tell them to give me something, or I will not go." I went out to see what was the matter, and there was a Hindu holy man, entirely naked. I would not have noticed him if he had worn the usual narrow strip of cloth; but this fellow had not even that. He was one of those who profess to have overcome all natural feelings, whether of the body or of the mind, and to have attained to a state of complete innocence and holiness, and of consequent insensibility to shame and pain. I could not forbear putting his boasted insensibility to the proof, by pelting him with small stones, of which a plenty were lying by the side of the tent—very ragged ones too. He soon gave in, cried for mercy, and ran off like a deer. Had his nakedness been the result of misfortune, it would have deserved, and should have received, different treatment. I have had these men tell me, when I asked them who they were, "I am a clergyman, (Padri,) the same as you are."

A Day at Firozabad.

This place is on the road from Agra to Mynpoory. The road runs directly through it—at the upper end of the town is the 26th mile-stone, counting from Agra, and at the lower end the 27th—so that the town is just a mile long; and, from what I saw of it, I suppose it to average about half that width. I was told by the people that there are nearly 7,000 inhabitants. It has all kinds of shops, and appears to be rich. On my return from Agra I had with me two of the Agents of the Agra Missionary Society,* and

* The Agra Missionary Society is composed of Christians of various denominations, associated for the

we spent a day at this place, preaching and distributing books. When marching in the morning we stopped at a town by the roadside, and each of us talked a while to about 30 people. We arrived at Firozabad about 9 A. M., and took up our abode in a garden, which was nicely laid out in walks, and planted with fruit and shade trees. At the entrance was what is called a Barah-durree—a native garden-house. In the centre is a large and high hall, of two rows of arches open towards the garden, with a deep verandah; and at either end of the hall were small rooms, which can be shut up. Rooms for cooking, &c. were in the basement story. We laid out our table, and the family spent the day here, instead of having the tent pitched. As soon as we had our morning worship and breakfast, I went out to the town, and joined the native brethren. We found a place under a tree in the principal street, and the younger of the two natives began to preach from a text. His sermon was good, and continued about half an hour. Then the older one took it up, and impressed the same subject strongly on the minds of the people; speaking more than half an hour. We had a great crowd around us; the street was completely blocked up. When he became weary, I took up a thought suggested by his discourse, and went on as long as I had strength. Then we answered questions, and gave away books, to readers only, trying each one to see that we were not imposed upon. The elder assistant then began again to talk, and I, being tired, and finding the sun hot, went to the garden and left them talking. I agreed to meet them again at three o'clock, after we should all have had dinner. On my way back I went to examine a peculiar kind of mosque, and found a long line of Mohammedans seated, listening to a part of the lamentation for Hassan and Hasain, as this was during the Maharram. The reader was partly singing and partly drawling Hindustani poetry, which seemed quite as idolatrous as anything the Hindus say about their gods. Praises were ascribed to the two grandsons of Mohammed, and to their mother, which bore no small resemblance to Romanist praises of Mary and the saints, as well as to some things in the Hindu ritual. How similar are all false religions!

At three o'clock we went into the town again. A merchant (a Hindu) asked us to preach from his verandah, which we did to secure ourselves from the sun. Much the same thing was done as in the morning, only the subjects were different on which we spoke. I remained till nearly dark, and then left the native brethren arguing and explaining. We distributed in this town more than 200 tracts and portions of the Scriptures, and more than 500 men must have heard us fairly set forth Christ and him crucified.

Shekoabad.—The next morning we marched to Shekoabad, preaching to about 25 people in a small village on the way. Shekoabad is probably about half as large as Firozabad. It being Saturday morning when we arrived here, we remained till Monday morning, preaching as much as we had strength to do, both on Saturday and Sunday. The native brethren came to the tent at 9 o'clock on Sunday morning, and we had (almost literally a tabernacle in the wilderness,) a Christian service. I preached to them and the servants. In this town we were followed by great crowds, preached a great deal in the course of the two days, and gave away as many as one hundred books. The native brethren took leave of me here to return.

When I was on the journey up I went out to preach here; but I had not got into the town, when I made the acquaintance of a Rajput, who, on learning that I was a missionary, said he had long wished to ask a Christian minister what he must do to be saved. I had a long and interesting conversation with him, and he appeared docile and candid. I hope he was one on whom the labour will not be lost. I would forsake the largest crowd I could gather around me, if I had the opportunity to converse with one serious and anxious as he appeared to be.

pose of supporting native unordained preachers; the main intention of the Society being to sow the seed, leaving Providence to direct the reaping. At Agra there is a close communion Baptist church, which supports a minister; a very small open communion Baptist church, the minister of which supports himself by teaching; a small number of Presbyterians, who went from Allahabad when the government offices were removed to Agra, and are members of our own church still; and great numbers of Episcopalians. Some from all these four classes formed the Missionary Society, which worked on pretty well for three or four years. When I was at Agra they had four pretty good native preachers, besides some candidates for employment. Since that I learn that the close communion Baptists have withdrawn. What will be the result cannot now be known. The circumstances are such as strongly to remind one of scenes witnessed sometimes in America; but "the less said the sooner mended."

France.

A VIEW OF THE LABOURS OF THE EVANGELICAL SOCIETY OF FRANCE IN THE MONTHS OF MAY, JUNE, AND JULY, 1845.

The work of the Evangelical Society of France, so important and so prosperous when the twelfth Annual Report was published, has, since that time, become still more widely extended; and the blessings which rest upon all parts of the work exceed, it may be said, even that signal manifestation.

The attention is no longer confined to efforts

to preach the Gospel, made here and there among a few persons more or less well-disposed, but is arrested by numerous and earnest appeals addressed to the evangelists by multitudes, who are convinced that the religion which will satisfy the wants of the soul does not consist in empty forms, nor in the belief of superstitions invented by man. In cannot be conceived how satisfactory is the state of mind in France generally, in this respect. Wherever Bibles and New Testaments have been circulated, evangelical worship may be established with the certain prospect of drawing a large assembly of hearers, the greater part of whom will permanently attend.

Number of Labourers needed—Number actually employed.

Never have there been so many openings and facilities for forming new congregations, and never has the Evangelical Society of France felt more deeply the need of seeing Christians come to her aid, who, being qualified from on high, are prepared to take an active part in her labours. A proper idea of this urgent necessity will be formed, when it is known that, to carry on operations which cannot be delayed without neglecting decisive indications of the will of the Lord, will require at least sixty ministers of the Gospel, forty colporteurs or evangelists, and sixty male and female teachers; and that, at this moment, the Society counts in its employ but twenty-six ministers of the Gospel, twenty colporteurs or evangelists, and twenty-four male and female teachers. This makes, on the whole, ninety missionaries that are wanted to perform services which are of indispensable necessity. The work of the Society in its present state is certainly important and promising, but how much more extensive and glorious would it not be, if we could see employed the number of evangelists really required!

This reflection, made at the commencement of this circular, will be taken into serious consideration, it is hoped, both by those whom it may directly concern, and by all the friends of the Society who shall pray the Lord to build up the old waste places.

Seventy evangelists, then, of different classes are actively engaged at the present moment. Adding to these the directors and directresses of the two normal schools, in all five persons, and the twenty-three male, and sixteen female pupils employed as teachers in these same schools, it will be found that the sum of all the forces of the Evangelical Society of France is, at this day, one hundred and twenty-four labourers already in the work, or preparing to apply themselves to it soon.

Among the evangelists recently admitted are two young ministers of the Gospel, who commenced and have finished their studies by the aid of the Society. One of them began as a colporteur in the work of evangelization, which he is about to pursue as a preacher. He is the second pupil of the Society whose circumstances present this interesting character.

Notice of a converted Romanist, now an Evangelist.

The previous history of one of the evangelists, also lately accepted, is still more remarkable. For many years he was employed in preaching the errors and superstitions which he is now sent to combat. Surrounded by the esteem and regard of the clergy to whom he belonged, possessing the confidence and respect of those whose spiritual guide he was, no earthly advantage, in a word, was able to retain him in a church which the reading of the Bible, his own serious and pious examinations, and, above all, his fervent prayers, had convinced him was not in the truth. He therefore enters upon the new and holy career which opens before him, enjoying the confidence, the esteem, and the affection of those who have welcomed him to join their evangelical labours. Everything leads to the belief that the Lord has prepared this new servant to become an instrument of blessing to many members of the clergy from whom he has separated.

Financial Statement—The work enlarging.

A year promising, from its outset, to be so fruitful, must of necessity bring with it, it will be seen, a much increased list of expenses. It is well to state here their amount, that Christians may employ themselves from the present time in making up the amount of receipts, so that there may be no deficiency at the end of the year.

The operations of the twelfth year closed with a deficiency of 10,684 francs.

The engagements made both for support of agents, and for sites for houses of worship and schools, amount for the year beginning at the 15th April, 1845, and closing with the 15th April, 1846, to	145,685 fr.
Total expenses anticipated,	156,370 fr.
From the 15th April, 1845, till the 15th July 1845, the receipts, which have gone to meet engagements that have fallen due, have been	38,541 fr.
It results that the engagements of the Society amount, on the 15th July, 1845, to	117,698 fr.
or about	$23,500

It has not been possible to include in this calculation the contingent expenses, which alone will form a large amount, inasmuch as the wants

of the work require that the tours of evangelization made by missionaries from their fixed stations, should be multiplied, and that all pastors who may be able to give their help for any length of time, whether longer or shorter, should be engaged in similar excursions.

This estimate is larger than that for the last year; but this will give no surprise to the friends of the work. They will bear in mind that an effort to preach the Gospel, if it is blessed, cannot remain stationary; that it must receive new accessions from year to year, and from month to month. The Evangelical Society has obeyed this law of its nature. During the three months which have elapsed from the 15th of April to the 15th of July, new stations have been occupied, new schools established, and the number of labourers increased. This enlargement has taken place as was naturally to be expected, in the fields where the Society has been most recently called to labour, and where the work of evangelization, still in its infancy, experiences a rapid growth. Such is the state of the operations in Upper Vienne, Lower Charente, and some other districts which have felt the influence of religious awakenings.

A pressing call for a Pastor at T.—Notices of different Stations—Report from a Teacher.

Two more stations have been added in Upper Vienne. "The inhabitants of T.," writes the evangelist at that place, "give me reason to rejoice in their love for the preaching of the Gospel, and the interest which many of them take in learning hymns. Last Sabbath-day was to me a day of fatigue and happiness. From ten o'clock in the morning till eleven o'clock at night, the house, in which I am staying, was crowded with people. In fine, yielding to their entreaties, I felt myself constrained to hold a meeting with them, for prayer and the reading of the Bible. Many women, who are extremely desirous of hearing the word of God, said to me, with tears in their eyes, When will our pastor arrive? We that have been so long, with our children, destitute of moral and religious teaching, must we still remain longer in this condition?" The Committee are not less desirous of sending them a pastor, than they themselves are of receiving one. In the meanwhile, until public worship can be opened there, a colporteur is employed in visiting from house to house, reading the Bible in the families, and conducting small meetings for mutual edification. The station of T., from its position, from the number of its inhabitants, and from their favourable disposition, bids fair to become one of the most important in Upper Vienne. The station of C., a little inferior in point of importance, has been supplied with a stated evangelist. His wife, having received a teacher's commission, is at the present time, endeavouring to collect a school of girls.

While two new stations have been occupied, the former posts have been strengthened. Villefavard, Balledent, Rancon, and Limoges are in a flourishing state. These stations which, for a greater or less period, have had none but temporary supplies, are now provided with settled pastors. The erection of a school-house at Villefavard, and of the place of worship at Balledent is in rapid progress; the latter will soon be ready for dedication.

The Committee, some months ago, sent a teacher to Rancon. A short time after his arrival he writes as follows: "Since I have been here, the pastor Boubila and myself go every evening to hold meetings in all the villages of the township [commune,] in succession. These are fifteen in number. They are almost all at a distance from the town, so that, ordinarily, it is eleven o'clock when we return. But if our bodies are wearied, our mind and our heart are greatly cheered by the sight of the interest, and growing seriousness with which the word of God is heard. At a moment's notice, the whole population, men, women, and children, collect in a room, or a barn, where benches have been arranged; and there, I begin by teaching them a verse of the hymn which we sing,—an exercise which excites much interest. The religious movement takes every day a more evangelical character. Our church is beginning to be too small; last Sunday, I had to stand the whole time of service, as also did thirty other persons, who could find no place on the benches. When the masons come into town this winter, I cannot see where we shall put them. There is pressing need to enlarge the present place of worship, or better perhaps to build a church, which is a pledge of stability, and has a very beneficial effect on the inhabitants."

Interest manifested in the preaching of the Gospel at a small village—Progress of the work in Saintonge—One hundred districts open to the labours of Evangelists.

"On the 12th of May," writes the pastor at Limoges, "Messrs. Stewart and Makellar, deputies of the Free Church of Scotland, came to see me at Limoges, and left this place with me to visit the stations of the field. After visiting in company Rancon, Balledent, Villefavard, where we had made appointments with our dear brethren, the pastor and the teacher of Rancon, we next came to the village of L. Although the weather was stormy and forbidding, although not a single individual knew we were coming, and notwithstanding it was after eight o'clock at night, in less than fifteen minutes the house we were in was full of people; persons of both sexes and of every age were gathered to hear

the word of God. I preached from Ps. xxxii. 12. I spoke of the nature and the source of true happiness. The most perfect silence, and a truly remarkable degree of attention reigned in the assembly, and it could be seen, by the countenance of these farmers, that, for them, all happiness did not consist in the prospect of a plentiful harvest. After me, our excellent brother, Mr. Stewart, addressed some good words to the rustic audience, who, after singing a hymn, and prayer, expressed their thankfulness for the instructions which they had received. It was ten o'clock when we left L.; the weather had cleared off; a bright moonlight showed us our road. The inhabitants of a neighbouring village, who had accompanied us, joined with us, for a few moments, in singing, under the beautiful heavens which we surveyed, the praises of God, the Creator, and Redeemer. What a change already! What hopes a sight like this awakens in the heart of the Christian!

"Sirs, and dear brethren, let us take comfort, that the word of the prophet will be completely fulfilled: 'The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.' Our foreign brethren were filled with astonishment. It was late when we reached our abode, worn out but rejoicing."

The progress of the work in Saintonge, no less than in Upper Vienne, fulfils the hopes which had been entertained with regard to it. The last report of the Evangelical Society made mention of forty townships [communes,] open to the labours of evangelists; the number might be reckoned at fifty, including only the stated places for religious meetings held by the evangelists. Twice the number would not be too high an estimate, if we count all the places where they are invited to hold meetings, all which implore the presence of a pastor, a colporteur, or a teacher. The religious movement which urges the inhabitants of Lower Charente to the reception of the Gospel, is by no means at a stand; it spreads from neighbourhood to neighbourhood: a hundred points are open to the messengers of glad tidings, and they only need sufficient numbers, to enable them to occupy the whole. This plainly appears from a report addressed to the Committee by a pastor who devoted three months to a missionary tour in that region. The public gatherings which he held in the chief town of a large district, wore the same aspect, drew the same crowds, excited the same interest and produced the same results, as the meetings which he held, the preceding year, in a large city in the West of France. At the sound of his words, at the simple preaching of the truth as it is in Jesus, prejudices were dropped, doubts were scattered, souls were enlightened and cheered, and many consciences aroused from their long slumbers. His labours have given a new impulse to the spirit of inquiry in that part of the country, and have left, in the city which was the scene of his principal efforts, precious seed, which the pastor, placed there by the Committee, will, we hope, cherish and cultivate under the blessing of God. Such has been the progress of the awakening, and so manifest and strong is the good disposition of the inhabitants that the time has arrived to institute evangelical schools in many of the most important places. In commencing the Committee is not acting rashly nor going in advance of the demands of the case. For the future none can blame them on this account. They do but respond to plain and pressing entreaties which have been addressed to them from many points.

Progress of the 'inward, spiritual work'—Evidence of good accomplished.

Of little moment, we hasten to say, would be all this outward increase and advance, if the inward, the spiritual, work stood still. It were a light thing that the tree spread wide its branches, if the branches bore no fruit. Thanks be to God the case is otherwise. In proportion as the claims of the Gospel have been preached, understood, and acknowledged, conscience has resumed her own rights. The life has undergone a change together with the belief. The narrow limits of a news-letter will not convey many details on this topic. Those which follow, however, require insertion here. They are taken from the letter of an envangelist. "Previous to the introduction of the Gospel, and the institution of Schools in this place, the inhabitants had, not without good reason, a bad name in the vicinity. Those who owned property in the town might be almost sure that it would not remain unmolested. On the other hand, the people here, looking on one another with an evil eye, had scarcely any dealings in common. They were generally disliked for their misdeeds. A rich proprietor of the neighbourhood, in the satisfaction caused by the moral change that has so recently taken place in this population, said to me one day, 'At one time, one of the people of B. frequently gave me trouble on account of a meadow I own, and which lies next to his: but now I verily believe that if I should encroach on part of his lot, he would let me do so.' A woman of M., accompanied us lately to attend a meeting which we were going to hold at B. After having heard the good and edifying discourse which the inhabitants held with each other, she knew not how to express her joy on account of the striking change which the Gospel had wrought upon their manners. 'I passed my infancy in this place,' said she. 'What a difference between

their present behaviour, and that which I once knew it to be!'

"Moreover, these same men, in former times so much devoted to perishing riches, are now disposed to make liberal sacrifices for the erection of a church edifice in their parish, and, unsolicited, have opened a subscription among themselves with reference to this object. Some other places in the neighbourhood exhibit the same effort; and this is one mark, among many others, of the change the Gospel has produced in their dispositions. This change, indeed, is so natural a consequence of their coming in contact with revealed truth, that it was almost superfluous to speak of it. These are weak beginnings; the truth will bring about far greater things; and it would have been very strange if it had accomplished less."

Letter of the Rev. Mr. Malherbe—The Gospel preached in a Department near Paris—Great desire for the means of grace.

The two departments above mentioned are not the only ones which have been the scene of these interesting religious awakenings. It will be remembered that the Committee associated a minister with the Rev. Mr. Sabatier, pastor, to assist him in preaching the Gospel at several important places in the department of La Manche. Their labours have not been fruitless. The Rev. Mr. Malherbe has sent to the Committee the most pleasing accounts of the dedication of the church at St. L., which took place on June first, in presence of a very large concourse of people, and has caused a general excitement in the city, Since that time the feeling has increased, as a recent communication from Mr. Malherbe will show. "It gives me pleasure to report the most satisfactory intelligence concerning the religious movement which has appeared in St. L. Two sermons were delivered last Sunday, in the church dedicated on the first of June. This time again the crowd was immense, both morning and afternoon. There was a perfect throng around the entrance to the building, and the interest taken in our proceedings is manifest. The hearers were citizens of all classes, and many persons coming from the country. The collection for the poor is more than one would have thought from persons who are themselves, for the most part, from the mass of the population. Mere labourers give as high as one franc. In future, there will be preaching twice in a fortnight; but probably that will not be often enough. May God be with us, and grant us aid to carry on such a promising commencement."

Manifestations full of promise appear also in a department not far from the capital, in which the Gospel has been preached for three months with a degree of success which passes all expectation. In the city of S., the capital of a district, and the see of an Archbishop, the dissemination of the holy Scriptures, by the diligence of a colporteur, aroused in many persons a spirit of inquiry, and an open desire to hear the Gospel preached. The Rev. pastor, Audebez, went there on the colporteur's recommendation. It is impossible to describe the unbounded joy with which his presence was hailed, and the feeling awakened by his preaching. Unable, as we are, to enter here into details, suffice it to say that the Rev. Messrs. Audebez and Tilhol, pastors, have delivered addresses many times in the week, for three months past, and the audience remains steadily at between five and six hundred persons. By the aid of a liberal friend, the Evangelical Society have erected a church and two school-houses in this city. The disposition to hear the Gospel, at first confined within the town walls, soon extended beyond those limits. It has now spread to a considerable number of places in the department. The two pastors, who conduct the work of evangelization in that region, are invited, from all quarters, in the most urgent manner, to come and proclaim the glad tidings to thousands who are longing to hear. Preaching is every where attended to with seriousness, and carefully remembered.

The extract which follows, taken from a letter of Mr. Audebez to the Committee, will give an idea of the extent of this movement.

"The aspect of the country grows more and more encouraging; the awakening takes each day a more serious and evangelical character. We believe we have the sympathy of quite a large number of faithful friends. We have no more to do with controversy; the heart now rejects it, or at least does not desire it. The time has come for the Gospel; it is this they want; they begin to love it for its own sake. Oh, the happiness of seeing a people of God spring up! M. L. came the day before yesterday to give a lesson in singing. We had forgotten to give notice of it on Wednesday evening; no one, therefore, knew of it, and we could only inform a few in the course of the afternoon. The lesson was to be held commencing at eight o'clock. Two hundred persons came. The utmost seriousness reigned throughout, and at nine I closed with prayer. That meeting contributed not a little to show me the favourable spirit with which this people begins to be animated. But we need for this place a male and a female teacher of the best qualifications. Our two school-rooms will be ready in less than six weeks. The success of our good work, here and throughout the country, depends very much on what we shall do for the instruction of the youth. Consider then, dear friends, look to it, by all means, in one way or another, make

sure that our schools here are provided for, though it be merely in a temporary manner. Two more ministers are also needed, one for V. and the vicinity, and one to make tours, as I have done, to keep alive the holy flame in many places where it shall be kindled. In less than a year, fifty pastors will have to be stationed, to meet the wants of large parishes. The lovely valley of the Y., under the preaching of the Gospel, will blossom as the rose."

The Committee cherish the same good hope with the writer of these lines; they doubt not that the work of evangelization in this region will be one of the most richly blessed that the Lord has put it into their hearts to undertake.

The same confidence, no doubt, is felt by all who know the efficacy of the preaching of the Gospel. They all know that wherever the good news of salvation is faithfully proclaimed, the effects must appear. They may delay to manifest themselves—they may be more or less abundant; but they are certain, for the Word of God never returns to him void. And it is this assurance that fills the heart of Christians with hope and joy. Wherefore, even if it were impossible to prove any great number of real conversions to have taken place amongst these people, who are drawn in such crowds to hear the Gospel; though it were not permitted us to behold in the change of their disposition anything more than a mere moral reformation, far removed still from a state of regeneration; there would yet always be room to bless God and return thanks to him, that the door is open to preach the truths of salvation—that a multitude of souls are brought under the influence of the Gospel—and that these souls, escaping from the darkness of ignorance and superstition, can enjoy the light of the rays of the Sun of Righteousness.

Notice of additional engagements—'Quiet progress' at the old stations.

We add, to complete the statement of the increase of the work during the last three months, that the Committee have instituted an evangelical school at the station of Rennes, under the direction of a former pupil of the Society's normal school; that, with the liberal assistance of the Consistory of Rheims, they have established in that city two schools, confided to the care of a male and a female teacher, both formerly employed in Upper Vienne; that they have strengthened the mission in Anjou, and in Upper Marne, by the addition of two colporteur-evangelists, placed, the one under the direction of the Rev. pastor Sohier, and the other in connection with the evangelist at Roches; that they have addressed a call to an evangelist with the commission to carry on the work in Paris and the immediate environs; and, lastly, that they have opened public worship in the building erected by a member of the Committee, by means of a subscription, at Vaux-d'Aubergenville, a small place near Mantes.

If the Committee have made mention, in this circular, only of the accessions to the work of evangelization in the new fields laid open to the exertions of its labourers, it is not because there was nothing to say about the old stations. Had they chosen to confine themselves to those alone, they would have supplied an abundant harvest of facts and observations adapted to rejoice, to edify, and to encourage the friends of the Gospel. But it will readily be understood that, yielding to the desire to speak of that which engages special attention at the present moment, they have said nothing of those stations where the work, now for a long time strong, maintains, under the favour of the Lord, a quiet progress, and where the advance of the kingdom of God, if it be less striking, is not less sure.

In times like the present, when the labours of evangelization are attended with such speedy and blessed results, it is of importance that the friends of the Society be kept acquainted with all that goes on, more frequently than by the ordinary means. They will, therefore, receive during the present year of operations, at periods not stated, but in close succession, intelligence which, while it informs them of the progress and the demands of this good work, will also inform them of what they have regularly to do on its behalf.

Miscellaneous.

THE JEWS:

EXTRACTS FROM REPORT OF THE COMMITTEE ON THE CONVERSION OF THE JEWS; MADE TO THE GENERAL ASSEMMLY OF THE SCOTCH FREE CHURCH, IN MAY, 1845:

Pesth.

At *Pesth*, where the providence of God prepared the way of his grace, both have since been in manifest co-operation. The Lord has not forsaken the work of his own hands, but continues to perfect it in some, has begun it in others and gives good hope that he will extend it to many. After the establishment of the mission, patience had to be exercised in waiting for any fruits. But in due season, as a token for good

and ground of hope, the tidings of the conversion and baptism of a Jewish family timely reached the first Assembly that met in this place immediately after it had passed its first act, viz., that anent the conversion of the Jews. Several other families in the same city have since been added to the household of faith; and the number of individuals who have there been baptized now amounts to about fifty. A far greater number would have become professedly members of the Church, by partaking of outward ordinances; but your missionaries seek only for real conversions, and would reckon as nothing, or worse than nothing, any merely numerical discipleship. The little flock which the Lord has gathered at Pesth, has been a wonder to many; for the Lord himself, who called, has kept them. Amidst trials or privations they have continued stedfast in the faith; and it may be said of them, that they walk in love, and are ready for every good work. In them, it has been seen that the kingdom of God, wherever it comes, is as *leaven*, however little it may be. Three or four years ago, your missionaries strongly pleaded that some pious families would go out and settle at Pesth, to give, what was then wanted there—a practical illustration of real Christianity. That is not needful now. It has been given in the place itself, and the grace of God has been magnified in those Jews whom the Lord has called from darkness to light, and from death to life. The little leaven has been operating as such, on some small portions of the unleavened mass around it; and while the Jewish mission has been blessed to the Gentile Church, and has, indeed, been to some life from the dead, auxiliaries in the missionary work now arise from among the Gentiles. Three Protestant clergymen of Pesth and Buda have, for months past, united with your missionaries in a weekly conference for their mutual edification, and for devising means for the advancement of the Redeemer's kingdom. The first subject proposed by a minister of the Reformed and Calvinistic Church was—How may the Gospel be effectually introduced among the Jews, by the ministers of that place (as well as by the missionaries)? All the ministers of the Protestant Confessions have since joined these conferences. But that which is truly leaven, has its assimilating tendency and efficacy alike in Jew and Gentile. The hope cherished by your Committee has not proved vain—that Pesth, the seat of a university, generally attended by about fifty Hebrew youths, might prove a nursery for Jewish missionaries. Two Pesth converts have been students of theology in Edinburgh during the two past sessions; and the Committee are thankful to the Lord for the faith, the talents, and the grace which he has given them. But the same mission supplies other labourers beside these. In a great house there are not only vessels of gold and silver, but also of wood and of earth. Three of the converts have already finished, or are about to finish, their medical education; and, having the spirit of faith, may thus be prepared for going about, as Jesus did, doing good to the bodies and to the souls of men. Others, when fully prepared, may be occupied as teachers, correctors of the press, or colporteurs; and your Committee rejoice in the hope of having an efficient agency of faithful men, vessels of mercy sanctified and meet for the Master's use, whom alone in any department, they purpose, through the grace of God, to employ in the great Master's service. . . . . The most recent accounts are not less encouraging than any which have preceded. Writing them on the 28th of February last, Mr. Wingate says:—"At this moment the Lord has been again pleased to fill our hearts with joy and praise. During some weeks back, we have had a good many inquiring, and under instruction, from among God's ancient people. Our German meetings are better attended, and great solemnity is observable in many of them. The English congregations have also been larger. In the forenoon the little church is quite full; nor have we been without the signs of the Lord's glorious presence. Some saints are built up and edified, and some sinners converted to the Lord. Yes, the Lord has heard and answered the cries of his people: and, especially within the last few weeks, we have heard His voice who is the resurrection and the life; and some who were asleep in their graves of sin and spiritual death have been raised to life, and their names may now, we trust, be recorded among the living in Zion." In a letter, dated last month, Mr. Wingate states:—"The Jewish community here are at present in considerable agitation, talking much about reform; while a middle party are springing up, who seem inclined that a *Christian basis* should be attempted for the Jews. It is too early to communicate particulars; but we are watching their movements with great interest." Mr. Smith, in a recently received letter, writes:—"O for one hour with the Committee! I cannot write, but the work is wonderful." . . .

Jassy.

But in regard to the progress, and still more the prospect, of the mission, it is in thankfulness to God that your Committee now report the following facts:—Five Jews have been baptized; another, who was instructed by Mr. Edward and Mr. Philip, was afterwards baptized by a Protestant minister in Paris. One of the converts having been stationed at Cronstadt, in Transylvania, was the means of bringing to the knowledge of the truth one of his brethren, who was baptized in the cathedral church, in presence of a large assembly, all the Protestant

ministers in the place taking part in the service. Exclusive of these, about twenty individuals have applied for baptism; for which most of them have received instruction. A class of six persons, formed in November last, has since received regular instruction in English and in Scriptural knowledge. Of these, since Mr. Edward's departure, [for a time, on account of ill health,] one has applied for baptism, and two others—professed believers—are also desirous of being baptized. From the preaching of the Gospel in its simplicity, and an exemplification of the Christian life, more correct views of Christianity have been formed by the Jews; and several young men have owned that they believe that Jesus is the Christ, but are restrained by their fears from an open profession.

Constantinople.

In scarcely any other city in the world—perhaps in none—are the Jews more numerous than in Constantinople, being estimated at 80,000, including those in the suburbs. That station has occupied much of the attention of the Committee during the past year. In addition to the school, a dispensary and institution have been established, on the strong recommendation of the Rev. Mr. Schauffler and the other American missionaries resident there. It hence became necessary that Mr. Allan should remove from Damascus to that city, when his presence at the former could more easily be dispensed with, on the arrival of another missionary at that station from the Presbyterian Church of Ireland.

Meetings for inquiring Jews have been held on three days of each week, besides the regular German service, and a most attentive audience was eventually collected. A dispensary was also opened under the charge of a converted Jewish physician, and nearly 1200 patients had been prescribed for. This institution promises to be highly useful. An institution has been established for young Israelites, either baptised or preparing for baptism, in which they receive instruction in the common branches of education as well as in religion.

Berlin.

A new mission in the course of last year has been established in Berlin.

That city may be considered, in some respects, as a central point for a Jewish mission on the Continent. Eight thousand Jews reside there, and nearly an equal number visit it annually. In general they are Rationalists, and have renounced Talmudism. Infidelity is prevalent amongst them; but there are many inquirers, who read the New Testament. As a nursery for missionaries and other labourers, it may be accounted a more hopeful station than Pesth—about 150 Jewish students generally attending the philosophical and medical classes in the university. One of these, after finishing his studies there, came, several years ago, to Edinburgh. Then an unbeliever, he is now not only a convert to the faith of the Gospel, but, as a student of divinity in this city, he is preparing, in connection with your Committee, for going forth as a missionary, to proclaim the Gospel to his brethren. Berlin, which numbers among its professors Neander and Stahl, may yet furnish other theologians of high name from among the lost sheep of the house of Israel.

About 1200 Jews have been baptized in Berlin—not a few of them, it is lamentable to say, with little previous religious instruction, and some with none. There is reason to fear that, in regard to the greater part, the field, as respects conversion, is yet unoccupied. Many are but proselytes of the gate, who have not entered within the spiritual temple. They are scattered over the whole city, throughout a population of 350,000, among whom there are only sixty-two ministers. On the strong recommendation and earnest solicitation of one of them, the Rev. Mr. Kuntze, who has long been a tried friend of Israel, and of others who take a deep interest in them, your Committee was led, amidst many other calls, to listen to that which came from Berlin, and which originated with some Jewish converts there: "Come over and help us." After special inquiry had been made on the spot, by two members of the Committee, the resolution was adopted of establishing a mission in the capital of Prussia. Notwithstanding some difficulties, arising, as there is the highest authority for asserting, from some legal forms which had to be gone through, Mr. Schwartz has been authoritatively admitted to full activity as missionary of this Church. But whatever difficulties may have arisen, our grateful acknowledgments and thanks are due to their Excellencies the Chevalier Bunsen, Plenipotentiary to the King of Prussia at the British Court; and Mr. Eichorn, Minister of Religious Affairs, that these difficulties have been entirely removed.

Mr. Schwartz has visited many Jews, and has gathered some, who seem to be truly proselytes to the faith of the Gospel, into a society for their own edification, and for strengthening their brethren. It is intended that the Rev. Mr. Smeaton proceed to Berlin during the ensuing summer, to co-operate with him in his missionary labours.

Schools.

The accounts received of the Posen schools during the last year are encouraging. They are more regularly visited than they were in previous years, and are described as in a flourishing state. In one of them the number of scholars had increased from 66 to upwards of 190.

In a letter to Dr. Wilson, recently received, the native visitor of the schools of the Beni-Israel in Bombay gives the following pleasing and precious intelligence:—"I write to you to say that, by the blessing of God, the whole of our community here are well—that all matters are right—and that the schools of the Israelites are all proceeding well according to your injunctions. Mr. Mitchell preserves the arrangements after a good manner; and now and then he and his lady proceed to examine the schools in Bombay and the outer villages. At present there are in the English institution thirty-nine Israelites brought from the villages, who receive a contribution towards their support. In the Bombay Israelite's school there are thirty-four boys and thirty-three girls." He enumerates seven other places, at which, respectively, there are, of scholars of both sexes, 35, 34, 30, 55, 30, 18, and 23—in all, 331 pupils.

According to the latest accounts from Bombay, Mr. and Mrs. Nesbit were on a visit to the schools on the opposite coast. They were much gratified by the progress of the pupils, and the importance of giving them a large share of attention. Mr. Murray Mitchell mentions, that the second pupil in point of standing at the institution is an Israelite. This interesting youth, who is an orphan, and who was supported for several years by Dr. Wilson, may prove the first-fruits of the mission among the descendants of Abraham, so long estranged from the land of their fathers to the distant shores of India.

MISSIONS OF THE LONDON EPISCOPAL JEWS' SOCIETY: VARIOUS NOTICES.

Inquiry among the Jews.

I was appointed a Missionary to Jerusalem when Bishop Alexander was sent out. We stopped at Gibraltar for a few days, and I had an opportunity to visit the Jews there. I entered their synagogue, and after prayers, seeing an Israelite in an Oriental dress, I addressed him, and found he was a Rabbi from Jerusalem, collecting money for his poor brethren in that city. I conversed with him, and was immediately surrounded by a large number of Jews, who listened to us. The following night the Rabbi called upon me. I presented him with a Testament, which he said he had never seen before. Afterward the hotel in which I resided was besieged from morning to night by Jews, with whom I conversed; and seeing that there was a great opportunity to preach to the Jews at Gibraltar, I recommended it as a station; and the Society has since sent a missionary thither to proclaim the Gospel of Christ to the many *lost sheep of the House of Israel* there.

We proceeded thence to Beyrout, where we found many Jews open to conversation and conviction. That town was also recommended as a Station, and has since been occupied by a missionary, who conducts Divine service in English and Hebrew there.

Rev. F. C. Ewald—at Jews' Soc. Ann.

Desire of the Jews to be buried in the Valley of Jehoshaphat.

The Jews in the Holy City are divided into two distinct communities, the Spanish Jews, who are the native Jews, and the German Jews, who are those who emigrate constantly to that country. It has been well observed, that the Jews long, if they cannot live in Jerusalem, to die there, and to lay their bones down in the Valley of Jehoshaphat, where thousands and thousands of Jewish graves mark that most mysterious spot. Many, who in former times could not go thither to die, directed their bones to be sent to be buried in the valley where their fathers have been buried. But in our days, many who can afford it, and have real Jewish feelings, who have not cast off their nationality, wish to die and be buried in Jerusalem. I have seen Israelites in Jerusalem, whom I have met, in former times, in other countries, rich, and surrounded by a rising and lovely family. They have arrived alone; and when I have asked the reason, and said, "Is not God everywhere?" the reply was, "Yes, the Lord is everywhere present; but my father, my grandfather, and my great grandfather, were all buried here, in the vale of Jehoshaphat, and I also wish to lay my bones down there." I met one Israelite, who was seventy-two years old, and I asked him, "Why did you come to Jerusalem?" He replied, "I am now just two days old." When I asked him to explain, he said, "All the life I spent abroad is vanished away like a dream; but now it is just two days since I arrived in the land of my fathers, and I have only thus begun to live."

The Same—at the Same.

Jews' false Idea of Christianity.

Formerly they [the Jews at Jerusalem] had only seen the abominations which corrupt churches exhibit in the East and in the West; and therefore, when we went to proclaim *Christ and Him crucified*, they asked, "Will you make us idolaters?" They could not believe that there was such a being on earth as a Christian who did not worship idols, and who had not in his habitation, or about his body, some idol. Some Jews said, "You have some idol about your person!" because, they said, they never saw a Christian without an idol. You who know what Roman Catholics are, know that a great many of them wear a rosary around their

necks, to which an image is appended. Then again, the Jews in Roman Catholic countries cannot imagine Christianity to be a religion of love, because they know that their race has always been persecuted by those who called themselves after the most holy name of Christ. The Christian Church is only known amongst them as a persecuting Church. True, we are living in the nineteenth century, and we seem to believe that the spirit of persecution has left the Romish Church. But, I am sorry to state, the persecuting spirit still pervades that Church as it did 1000 years ago. In Jerusalem the Jews cannot enter the Christian quarter without being molested. Even now they dare not pass the street which leads to the holy sepulchre. A short time ago a Jew passed that way, and the Roman Catholics and Greeks fell on him, and nearly killed him. It was almost by a miracle that he was rescued. He was a Jew from Algiers, under French protection. He complained to the French Consul, who had some of those who had maltreated him put into prison.

The Same—at the Same.

Encouraging state of Jewish Missions in Poland.

Poland still continues the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards Christianity. Those who still reject it understand better its doctrines and its precepts; and are especially much more kind towards their brethren, whose conscientious conviction have led them to confess Christ. The missionary journeys this last summer were particularly successful. In every place crowds of Jews assembled in the missionary's lodgings to hear and dispute; and thousands of books and tracts were circulated. In Warsaw itself, the missionaries are never without visits from Jews, and several are always under instruction. The Rev. F. W. Becker still continues to discharge his duties, now multiplied fourfold by the great increase of correspondence and the preparation of the Reports for the Consistory, with his usual fidelity and punctuality, and is still known as the ever ready friend of all that are in distress, Jews and Gentiles. There are many converts in Warsaw and other parts of Poland, who walk worthy of their profession, and now fill responsible stations in society.—

Report of Rev. Dr. M'Caul; June, 1845.

The stations occupied by the Society in Poland are,—*Warsaw*, *Lublin*, and *Kalish*.

Sixteen members of the house of Israel were during the past year received into the Church of Christ, through the labours of your missionaries in this country; besides three others, who after having been instructed by them, were baptized elsewhere. Jewish Intell., June, 1845.

Jewish Mission in Holland.

Soon after your last Anniversary, Mr. Pauli entered upon his new sphere of labour among the 35,000 Jews in Amsterdam. The rabbis prohibited the Jews from accepting any tract or book of your missionary; notwithstanding, 407 copies of the Holy Scriptures, in whole or in part, have been put into circulation, from July to the end of March last.

Mr. Pauli has not confined his labours to Amsterdam, but has paid several visits to Rotterdam, the Hague, and other towns in the north of Holland.

The promising state of the Mission in Holland does, indeed, far exceed all expectations that, humanly speaking, could be entertained, if it is considered that through our endeavours the light of the Gospel has thus been carried into the very stronghold of the dark powers of Rabbinism. The services of the church are constantly attended by Jews and Jewesses, who listen with great attention. Mr. Pauli has administered the sacrament of baptism to ten individuals of the house of Israel at Amsterdam.

Jewish Records, June, 1845.

Mission-House: New-York, November, 1845.

RECENT INTELLIGENCE.

INDIA.—Letters have been received from Futtehgurh, Mynpoory, and Lodiana, dated from the 4th to the 7th of July. From a letter of the Rev. J. Porter, of July 5th, we learn that about 3000 Rupees had been received from friends in India for the Printing Press at Lodiana. With this money, new buildings have been erected, and some repairs made on the presses, which at the date of the letter had been running for nearly three weeks on Panjabi works. A new Washington Press was despatched from this city immediately on the receipt of the news of the fire, and has by this time, we trust, arrived at Calcutta;

it will greatly increase the efficiency of the Printing Department. Mr. Porter says: "I trust the arrangement of the buildings is now such that we shall not again suffer from fire to any great extent."

CHINA.—Letters have been received from the Rev. A. W. Loomis, dated at Chusan, May 1, and from the Rev. A. P. Happer, dated at Macao, June 2. The communications of Mr. Loomis, inserted on a preceding page, show that Chusan is an important missionary sphere. Mr. Happer mentions that Mr. and Mrs. Cole were expecting to proceed shortly to the north with the Printing Press.

OTTAWAS.—A letter from the Rev. P. Dougherty, dated at Grand Traverse, September 27th, mentions that three of the members of the church had yielded to the temptation of drinking intoxicating liquor, at the time of receiving their payments from the government. These things are disheartening to the missionary, and make him feel his need of the sympathy and the prayers of the churches.

FRANCE.—The communication, which appears in our columns this month from the Evangelical Society of France, deserves, and will no doubt receive the serious attention of our readers. It shows a field white unto the harvest, while the labourers are few, and the means of supporting them but limited. The perusal of this paper will call forth, as we hope, both the prayers and the pecuniary aid of our churches on behalf of their brethren in that kingdom.

DONATIONS TO THE BOARD OE FOREIGN MISSIONS,

IN SEPTEMBER, 1845.

SYNOD OF BUFFALO. *Pby. of Buffalo City.*

Aurora ch. 5 00

SYNOD OF ALBANY. *Pby. of Albany.*

Albany 2d ch, mo. con. to March 3, 1845 133 74

SYNOD OF NEW-YORK. *Pby. of Bedford.*

Yorktown ch, Miss Foster, for Lodiana Press 1 00

Pby. of Long Island.

Huntington ch. 32 17

Pby. of New-York.

New-York 1st ch, mo. con. 67; do. children of Mr Bensel, 2 28; Wallabout ch, E. Brooklyn, 22 35; Chelsea ch, mo. con. 52 54; Brick ch, mo. con. 6 44; Madison Avenue ch, mo. con. 3 81; Brooklyn 1st ch, mo. con. 18 91; do. sab. sch. to ed. as before, 10; Newtown ch, L. I. 45; Jamaica ch, 62 11 289 94

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Woodbridge 2d ch, 'a lady,' to be added to next coll. 2 50

Pby. of New Brunswick.

Cranberry 2d ch, 42 00; Kingston ch, mo. con. 5 75; Bound Brook ch, 15 00; Freehold Village ch, mo. con. May to Sept. 63 75 126 50

Pby. of Newton.

Marksboro' ch. 1 00

Pby. of Luzerne.

Wilkesbarre ch, mo. con. 20 00

Pby. of Susquehanna.

Warren ch, 4 71; Athens ch, 8; Troy ch, 3; Towanda ch, 5 62 21 33

Pby. of W. Jersey.

Burlington ch, sab. sch. 1 26; Williamstown ch, 7 8 26

SYNOD OF PHILA. *Pby. of Baltimore.*

Baltimore 2d ch, male sab. sch. to sup. boy in orphan sch. Futtegurh, 20; do. female sab. sch. to sup. girl in do. 20 40 00

Pby. of Carlisle.

Shippensburg ch, Geo. M'Ginnis, 5 00

Pby. of Huntingdon.

Huntingdon ch, mo. con. 45. Mrs M. Allison, ann. don. 10. Wm. Orbison, do. 10 65 00

Pby. of Northumberland.

Chillesquaque ch, fem. miss. soc. 12; Milton ch, mo. con. 10 50 22 50

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Blairsville ch. 21 56

Pby. of Redstone.

Brownsville ch, mo. con. 10; fem. sew. soc. 10; Morgantown ch, 15; Dunlap's Creek ch, 7 81 42 81

Pby. of Ohio.

Bethel ch. 27 00

Pby. of Allegheny.

Concord and Muddy Creek chs, 10 25; Scrubgrass ch, 6 00; Cross Roads and Plain chs, paid July 10, but omitted in previous report, 8 85 25 10

Pby. of Erie.

Amt. ackn. in April Chronicle as from 'Erie Pby.' should have been 'Salem ch.' 13. Cool Spring ch, paid in Feb. and then reported as for Chronicle, should have been for sup. Rev J. R. Campbell, 5 25. Meadville ch, 25; Georgetown ch, 8 76; Fairfield ch, 4; Georgetown fem. miss. soc. 3 75 46 76

Pby. of Clarion.

Rockland ch, 3 50; Clarion fem. miss. soc. Mr 17; Callensburg ch, 5; Leatherwood ch, 3 76 24 43

[SYNOD OF WHEELING. *Pby. of Washington.*

Mill Creek ch, 3 75; Three Springs ch, 5 8 75

Pby. of St. Clairsville.

Stillwater ch. 5 00

Pby. of New Lisbon.

New Lisbon ch, bal. 7; Poland ch, fem. miss. soc. 33 40 00

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Cincinnati 1st ch, mo. con. June, July, Aug. 27 87

Pby. of Maumee.

Findly ch, John Ewing, for French mission, 20, for Jewish Mission, 10, for general purposes, 10 40 00

SYNOD OF INDIANA. *Pby. of Vincennes.*

Bloomington ch, 16 50

Pby. of Madison.

Poplar Ridge ch, 1 50; New Lexington ch, 6 7 50

Pby. of Indianapolis.

Indianapolis ch, sab. sch. sup. Rev H. A. Brown in China, 23 11; J. S. Kemper, 10; New Castle ch, 3; Bethany ch, 60cts 36 71

SYNOD OF N. INDIANA. *Pby. of Fort Wayne.*

Union ch, family miss. box of Rev. A. Williamson, 3 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Bethany and Dry Point chs, 3; Vandalia ch, 4 78 7 78

Pby. of Peoria.

Rochester ch, 4; Princeville ch, 6 10 00

SYNOD OF KENTUCKY. *Pby. of W. Lexington.*

McChord ch, Lexington, 103 50; do. A. Van Meter, for restoring Press at Lodiana, 2; Mrs E. Duncan, 30; Mrs Mary Ann Dewees, to ed. *Mary Ann Dewees* in N. India, 25; Lexington, 1st ch, Isaac Sprake, 2; Frankfort ch, 76; mo. con. 11 50; individuals, for Press at Lodiana, 2 25 252 25

Pby. of Ebenezer.

Millersburg ch, J. T. Viment, 5 00

SYNOD OF VIRGINIA. *Pby. of Winchester.*

Mount Zion ch, 11 30; Moorefield ch, 22 50; Fort Pleasant ch, 5; Warrenton ch, 3 25; Shepherdstown ch, 6 12; Front Royal ch, 2 50 17

Pby. of E. Hanover.

Richmond 1st and 2d chs, mo. con. 11 75

SYNOD OF N. CAROLINA. *Pby. of Orange.*

Newbern ch, mo. con. 20 00

Pby. of Fayetteville.

Fayetteville ch, mo. con. 46 23; Ashpole ch, 14 46 60 68

SYNOD OF W. TENN *Pby. of Holston.*

Knoxville 1st ch, mo. con. 11 56, bal. ann. coll. 22 24 33 80

SYNOD OF S. C AND GA. *Pby. of Hopewell.*

Macon, Thomas King, 10 00

Pby. of Florida.

Quincy ch, 13 43; Lamonia ch, 14; Monticello ch, 4 42; Tallahasse ch, 27 76 59 60

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Port Gibson ch, sab. sch. 0 77

MISCELLANEOUS.

Philadelphia, 'Miss M. B. L.' 305, do. 'a missionary,' 105, total 410, per Joseph Hyde, to con. Rev STEPHEN H. TYNG, D.D., Rev JOHN C. BRIGHAM, D.D., and JOSEPH HYDE, of New-York, and Rev THOMAS G. ALLEN, of Philadelphia, life members, 410 00

'A lady,' handed in by her at the Mission House, N. Y. 50 00

'A friend,' in note left at do. 1 00

Flatbush, L. I. Mrs J. T. Marshall Davie, avails of her needle, 5 00

£25 from 'friends' in Dublin, Ireland, for Ioway school.

£20 do Birmingham, Leeds and other places, for do.

£5 from 'a gentleman in Sheffield, England, for the purchase of agricultural and mechanical implements for the Ioway Indians,' per Mrs Anna H. Richardson, Newcastle on Tyne 244 40—710 40

Total, $2379 03

Donations in clothing, &c.

Broadalbin and Mayfield chs, N. Y. 1 box clothing to be forwarded by them to Chippewa mission at Grand Traverse, valued at $48 42

FORM OF A BEQUEST.

I bequeath to my Executors the sum of dollars in trust to pay over the same, in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONCLE.

VOL. XIII. NOVEMBER, 1845. No. 11.

Board of Domestic Missions.

For the Domestic Chronicle.

CHRISTIAN LIBERALITY.

Selfishness is a prolific root of evil. Many vices, and some think all, may be traced to this origin. This is the main-spring of human activity in almost every pursuit. There are, however, strong natural affections implanted in our constitution, which are so far from being reducible to selfishness, that they seem powerfully to counteract it, and in many instances to overcome it. These natural affections are intended to provide for the security and welfare of offspring. They are not of a moral nature, considered in themselves, for we find the same in great strength in most animals. The dams of many animals will risk their own lives in defence of their young. The hen, though hungry herself, instead of first satisfying her own appetite, gives the signal for her scattered brood to come up and feed. Thus, many human mothers will endure hunger long, that they may satisfy the wants of their little children; and the unremitted toil and care of many men is endured that they may lay up some thing for their children when they shall be taken away from them. Though the urgency of their natural wants is the original source of active industry in men, yet, after a while, the attachment is apt to fix on the means, without regard to the end. That is, when money has been sought with avidity for a long time, as the means of supplying our own wants, and the wants of those dependent on us, and is found an efficient means of accomplishing this end, we are led to extend our views beyond the present necessity, and to treasure up for future occasions that which may be needed. And as too free a use of our acquisitions, at the present, interferes with our success in accumulating property for the sake of increasing our stock, we learn to deny ourselves, and to restrict our families in their indulgences. As this course of industry and self-denial is a sacrifice of present comfort, it leads us to the wealth acquired the more. The increase of the heap affords sensible gratification, and it becomes, of course, painful to have it diminished. When this process of acquisition has gone on for years, the end for which money was first desired is lost sight of, and a new affection takes root in the soul, namely, *the love of money;* and in some, this becomes so strong as to absorb every other desire. Thus the character of the miser is formed. But when it does not reach this exclusive power, yet it has a mighty influence on the character and conduct of men. Their desire of gain, and of hastily growing rich, leads them into dangerous speculations, by the failure of which they are often ruined; that is, reduced from affluence to poverty, and in their fall, often make shipwreck of honesty and a good conscience. But wealth also administers to pride and vain glory. The rich man can build or buy splendid houses, rich and tasteful furniture, can ride in an elegant carriage, and, in innumerable ways, can distinguish himself from the vulgar; and felicitates himself on being the object of their admiration or even of their envy. Pride and avarice, however, cannot agree. The gratification of the one detracts from the heap, the increase of which is the sole pleasure of the other. Between these two there is often a severe conflict in the same breast; and in some persons, inconsistency of character is produced by the alternate government of these jarring passions. There is the same inconsistency between the lover of ease and pleasure and the lover of money; for the indulgence of the former tends to dissipate wealth, while that of the latter is constantly to accumulate. Now, as these are the governing principles of the conduct of most men, it is not surprising that there should be little liberality among men. By *liberality* here is meant the free and generous use of our money in promoting the public good, or objects of benevolence. Let us suppose now, a new and potent principle introduced into the heart, ciple of supreme love to God, accompa-

nied with sincere and fervent good-will to men. What effect will this have on the fond attachment to wealth? It will undoubtedly induce the person who is actuated by it to apprehend a new use of money, by which objects of a noble and excellent kind may be promoted; by which God's glory may be advanced in the world, by circulating the "word of life," and by sending the heralds of mercy to make proclamation of salvation among those nations and people where the light of the Gospel has never shined. Their old habits of parsimony, selfishness, and avarice, will raise up many obstacles and objections, and do often greatly paralyse or retard the effectual operations of piety and benevolence; so that it is found, in fact, that there is commonly no point of Christian character which is more defective than this. The opinions and examples of those around us, also, have a chilling influence. We are afraid to act according to the generous impulses of our own hearts, lest we should go too far, and thus diminish our wealth, and reduce ourselves to want. These fears and apprehensions of coming to want by giving to the treasury of the Lord, for the relief of the poor, are the most unreasonable ever entertained, and proceed from vile unbelief. Where are the instances of persons impoverished by liberality of this kind? When Christians lay out their money for their own accommodation, they are not vexed and hindered by apprehensions of this kind, and yet often by extravagance here, they do run in debt and become bankrupt. But, in regard to pious contributions, we have the best security that we shall not be losers, even in our temporal circumstances, by our liberality, however extensive it may be. The Word of God is our security, and heaven and earth may fail, but not a jot or tittle of this shall ever fail. Do not be afraid then to give, and to give freely, to those objects which appear to you the most worthy of being promoted. Those who never give anything are seldom ever richer; and those who give much never find themselves the poorer at the end of the year. That man, in my opinion, who gives away all his income, except just so much as is necessary for the support of his family, makes the wisest investment of his wealth.

But, you say, you have a large family, and find it difficult to support them, and therefore you cannot think that there is any obligation on you to contribute to these charitable objects. But are you sure that you will be able to support your family better by withholding your contributions from the treasury of the Lord? Providence can so bless your labour, and further your schemes, that you may actually possess much more at the year's end, for your family, than you will ever make by withholding what the Lord requires. He would have you to give with an ungrudging, liberal heart, that he may bless you. Whereas, if, through avarice and unbelief, you refuse, he can easily send blasting and mildew, the canker-worm, and other destructive insects to destroy your harvest. Yesterday, a hard-working farmer, who, though honest, never gave a dollar to any charitable or benevolent object in his life, came to transact some business. He complained of the hardness of the times, and of his misfortunes. "I have," said he, "just lost two hundred dollars, the price of my last crop of wheat, by the failure of the miller to whom it was sold." I might have told him, and I ought to have told him, that he had never presented the first fruits of his harvest to the Lord. This man attends church, and is sober, economical, and industrious, but he does not prosper in the world. His neighbour has a less valuable farm, but he is thriving and increasing in wealth, and yet I suppose he gives away one tenth of the produce of his farm.

"There is," says Solomon, "that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." I know some persons who live very parsimoniously, so as to excite the remarks, and perhaps the contempt of their neighbours who live more expensively, but this is a pious, and not an avaricious parsimony. They are saving, and deny themselves many comforts, that they may have the more to cast into the treasury of the Lord. And mark the difference: the family which observes this blessed parsimony, as it regards their own appetites and tastes, are enabled to make a liberal offering to the Lord; while the others, with more resources, contribute very little, and that little with reluctance. Observe again, that when times grow hard, and money scarce, most professing Christians lessen their contributions in proportion, or perhaps feel that they are exonerated from all obligation to give; but the family which I have in my eye, though they have suffered their full share of loss and embarrassment, yet have not lessened their contributions to the great objects of benevolence which they have laboured to promote. Systematic charity has been recommended, and it deserves to be pursued. Let a man, in his best moments, I mean when his mind is piously affected, determine on the proportion of his income which he will bestow on charity. Let that portion be sacredly laid away for the Lord. Then let him determine how much he will give to this object and how much to another, leaving something for contingent and unexpected calls, and then, when called upon to give, he will have nothing to do but to draw out the consecrated purse, according to his best judgment of the nature of the claim made upon him. If such a course were generally pursued, there would be no need of th-

urgent pleadings of agents, and no expense or trouble in collecting contributions, as every man having his quota by him, would send it to the treasury. Very few persons are as liberal as they ought to be. Let Christians remember that it is "the liberal soul that shall be made fat," and "whatsoever a man soweth that shall he also reap," and "that it is more blessed to give than receive." A. A.

ON DOMESTIC MISSIONS.

The following article on *Domestic Missions* we publish from the *Watchman and Observer* of the 2d of Oct. As our readers will perceive, it was written more especially for the Synod of Virginia, but we think it will equally suit other portions of our Church, and it contains suggestions and reflections suited to all. We ask for it, an attentive perusal.—Ed.

Mr. Editor.—It was a remark of Dr. John H. Rice that every church is emphatically a *Missionary Society*. If this be true, then we have in our synod 142 Missionary Societies, whose alms and prayers should be continually ascending as a memorial before God. But if only one half of our 10,000 members were able to contribute a dollar each to the cause of Domestic Missions, the sum would be sufficient at once to employ 25 missionaries at $200 per annum each. But it seems from our late statistics that all our contributions to all the boards of our church amount on an average to only 63 cents from every communicant! It appears also that instead of lengthening our cords and strengthening our stakes we have decreased in numbers from 10,005 to 9,957. What Christian and what friend of the church can look upon this state of things without painful emotion? Can we wonder that God has given us "cleanness of teeth and want of bread in all our places?" But we say the times are so hard we have nothing to give, yet is not God in his Providence making them still harder? If his word be true, the best way to have good times is to be good Christians. He say, "Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We cannot give a few dollars and God is taking from us by hundreds and thousands. But we are all in debt, and it is said we must be just before we are generous. Are we not in debt to God also, and shall we pay nothing while we are struggling to satisfy other creditors? It becomes men to put God in the first class of creditors, and honour him with "the *first fruits* of all their increase;" "so shall their barns be filled with plenty, and their presses shall burst out with new wine." But how did we get in debt? Was it by contributing to the support and spread of religion, or by indulging our lusts? The most of our debts afford [a ground of condemnation, not of justification. We have been too avaricious, proud and extravagant, and we are now groaning under heaven's just rebuke. Wild schemes of speculation have filled our minds and hearts, and vain schemes of prodigality have swallowed up and overrun our income, while we have forgotten that "the chief end of man is to glorify God." It is high time for us to get back to the simplicity and industry of old times. It has not been long since I saw in a preacher's house a set of chairs that cost upwards of a hundred dollars. I thought his income, which was but small, would soon be diminished by such an example, as it would afford a fine pretext for his people not to contribute to his support. But I believe that such instances are of rare occurrence, and especially in our denomination. Yet we all have a loud call to study reform and retrenchment, that we may secure the favour of God, and obtain means to send the Gospel to the destitute. Thousands in our own country and millions abroad are perishing for lack of knowledge, and it is true that a new impulse should be given to the subject of Missions, especially in our own land. To borrow the language of a writer in your last paper, "Instead of spending all our breath in polemical warfare, it is high time to engage in the work of enlightening the victims of error." We should make immediate effort to send Bibles, tracts and ministers to every destitute county in the State. Men will give more when pressed and borne down with adversity than in prosperity. I think our long train of disasters and distress are preparing us for a more noble and liberal policy; and I hope our Presbyteries will by agents, circulars, &c., bring this matter at once before all the members of our church. A Presbyter.

Letters from Missionaries.

Illinois.

FROM A MISSIONARY IN JEFFERSON COUNTY.

. . . . The Church at this place, which is one of my stations, and where I reside, is small, it numbers but *twelve* members, and all females, except two. Here I spend but one Sabbath in the month; the prospect of doing good is not unfavourable; our congregations are very attentive, and the people generally come out to hear preaching. They are mostly poor, and can do but little to sustain the Gospel.

The G . . . . Church, ten miles distant from this place, is in all respects more encouraging. It numbers about *forty* members. They have a house of worship, a Bible class, a Sabbath school, a Bible society, and a Temperance society; catechetical instruction is also attended to. With this church I spend two Sabbaths in the month. The congregations have been increasing from the time I commenced preaching here. There is much more than ordinary attention to preaching, and there is much more than ordinary seriousness manifested on the great subject of salvation. We believe that God is about to revive his work, and save souls here; the Spirit of the Lord is among the people, moving in the valley of dry bones, and we hope to see the set time to favour Zion come. There seems to be no doubt but God is in the midst of us. We expect to have a communion season soon, when we hope a goodly number will be added to the church. We feel much encouraged at our prospects here. May the Lord revive his work gloriously.

At another place I spend one Sabbath in the month. Here there are but few members of our church, but there are several families who think and feel with us, and who desire to have Presbyterian preaching, and the community generally have the same desire. They are disposed to build a house of worship that they may enjoy better the means of grace. And what is more encouraging at that station is, the people flock to hear the Gospel, numbers come from ten to twelve miles for this purpose. We make use of school-houses, and other places, as we can get them, but our congregations are too large for such places, and the people seem determined to have a house of worship which will be suitable for the community. Here, as well as generally in this region, sound Presbyterianism is popular. I have seen no where a more commendable attention and desire to hear the Gospel, than throughout this region of country. The prospects are all favourable. There are several persons here, we trust, who are not far from the kingdom. Several who are inquiring what they must do to be saved.

Throughout southern Illinois, there are many waste places. There is much ignorance, and much immorality. Men and means must be greatly increased before the praises of God will be heard in all their dwellings. Much remains yet to be done before the wilderness shall be made to rejoice, and the desert bud and blossom as the rose.

Indiana.

FROM A MISSIONARY IN CLARK COUNTY.

Encouraging progress; house of worship built; new church organized.

C . . . . , which is one of my stations, and where I reside, numbers about twelve hundred inhabitants. It is located in the midst of a most beautiful region of country. It is also the seat of justice of Clark county, and is confessedly an exceedingly interesting and important point. When I came here the church numbered *sixty-nine* members. We now have *one hundred and eight* members. We have two Sabbath schools, one having *one hundred* scholars, regular attendants, with *eighteen* teachers, and superintended by one of the elders, the other is taught in a school-house, out of the village, and numbers about *forty* scholars. This school promises much good. We have also two interesting catechetical classes, which I attend weekly, and a Bible class. We are strictly missionary ground as yet, but are doing all we can to sustain the Gospel among ourselves, and to aid in sending it to others. There is not a single legalized drinking establishment in the place. Both of our hotels are temperance houses.

A few words in relation to the B . : : . church my other place of labour. This church is located eight miles north of C . : . ., on the State road leading to Indianapolis. Three years since I found *three* members of the Presbyterian church rasiding there. For two years I preached *occasionally* in their houses, and school-houses by night. Since my appointment by the Board, I have laboured half my time there. The result is as follows; There now stands a good house of worship on the *very spot of ground* where a few years since was their *horse-racing track*: In this house, on the eighth of June, we organized a church of *twenty* members, with three ruling elders. I have a Bible class here, in which the whole congregation participates: There are, also, two Sabbath schools, one num-

bering *fifty*, the other more than *one hundred* scholars. This is an interesting and promising station.

Northern Indiana.

FROM A MISSIONARY IN LAGRANGE COUNTY.

Important Missionary field.

I arrived at Fort Wayne on the 6th of June, direct from the Theological Seminary at Princeton. I took horse and saddle-bags, and spent several weeks in the northern counties of this State, bordering on Michigan, preaching the Gospel, distributing tracts, and conversing with the people on the subject of religion. I found the country new, the inhabitants scattered, and as great a diversity of character as were "the dwellers at Jerusalem" assembled there on the day of Pentecost. The tide of immigration is constantly rolling in upon us, and here are *county seats*, and scores of *townships*, where no educated teacher of any denomination is found to preach Christ and him crucified to the people, among whom are not a few members of evangelical churches, and some choice Presbyterian families, who mourn over their desolations, and earnestly pray the Lord of the harvest that he would send forth more labourers into the harvest. There are many indications that a great and powerful people will at no distant day possess this land. In this county alone it is estimated, that during the present season about one quarter of a million of bushels of wheat were harvested, besides abundance of other grain. At present, the minds of the inhabitants are comparatively free from destructive heresies. How long they will continue so, God only knows. One thing, however, is quite certain, that whatever *our branch* of the Church does for this field must be done *quickly*, or the opportunity will soon be "taken from him that hath, and given to him that hath not." I found several important places in this region, where the people are famishing for the bread of life, and yet could afford them no permanent relief. God, in his Providence, seemed to direct me to Lagrange county, where a door, "great, and effectual," was opened for preaching the Gospel. And although for the first year the people can do but little for its support, yet confiding in God, and the Board, and feeling assured that the friends of this cause in the east will cheerfully help in building on a *new foundation*, under such favourable auspices, I give myself to the work.

Kentucky.

FROM A MISSIONARY IN FLEMING COUNTY.

Considerable interest manifested in this field.

I preach statedly to three organized churches. These churches are small and feeble, being composed chiefly of females, but are willing to do every thing in their power to support the institutions of the Gospel; and it is hoped the day is not far distant when they will be able, not only to sustain themselves, but to assist in sustaining others. The congregations are increasingly large and attentive. Considerable interest is manifested in this whole field, and we are expecting, and anxiously waiting for the time which God has set to favour his Zion here.

We had a communion season in the church here, where I reside, early in June. There was only one added on examination. Several on that occasion were deeply impressed, and were brought to inquire, what must we do to be saved? One, or more, have since given evidence of a change of heart. Our first communion at N... H... was also in June. This is the first communion season they have had for more than a year. It was truly a time of refreshing from the presence of the Lord. Although there was but one addition on examination, and one on certificate, yet it was a good time for the church. The drooping spirits of God's people were revived, and impenitent sinners were made to tremble in view of their sins. Since that time we have received six, on the profession of their faith, as the fruit of that meeting. The Spirit's presence is still manifest, and the work extending its influence, and we are confidently expecting a more copious effusion of the Holy Spirit upon us.

In the B... L... church, the congregation is large and attentive, and is gradually increasing. I held a sacramental meeting there in August: it was continued for four days. The congregation, especially on the Sabbath, was large, although the weather was very unfavourable. We had no additions to the church, but several were awakened, and, at the close of the meeting left for their homes, bowed down under a sense of their sins, and inquiring after salvation.

Pennsylvania.

FROM A MISSIONARY IN THE INTERIOR OF PENNSYLVANIA.

Extract from a "Chapter of Facts."

The last quarter of my services has passed rapidly, but pleasantly, and I hope profitably. It has been full of interest, activity, and encouragement, so that it has been necessary to give diligent heed to the exhortation of Paul, "not slothful in business, fervent in spirit, serving the Lord." In this I give you, without apology, a *chapter of facts*. They are designed to show the chequered history of the past, that good may be done, for experience has variety, as well as nature, and that, too, of the richest kind.

First, then, as to a *Missionary spirit.* There are many people in the world, yes, and in enlightened Christian lands, with the blessed Gospel in their hands, and not a few of them, too, *professed Christians*, who have scarcely a *spark* of this spirit for the spread of the Gospel at home or abroad. How little do all such resemble "the great God, even our Saviour Jesus Christ," who left heaven, and came down to earth on a mission of love to our dying race? There is Mrs. ——, quite an aged widow, possessed of much of "this world's goods," childless, and bearing the name of Jesus. In my pastoral visit, I called to see this lady. Designedly, the subject of *missions*, among other topics of conversation, was introduced. In *general* she was favourable to them, that is, so long as our remarks *were general*, and she could laud those who did so much for them; but so soon as the matter became personal, she had objections; the money was not rightly expended, too much was demanded, too much was paid to agents and managers, a little less might do, &c. &c. I asked her to take the Missionary Chronicle, at fifty cents per year, and read for herself, for she took none, although I had before urged her to take a copy. She partly consented; but when rising to go, I asked her whether she would prefer paying in advance for one, which I would have forwarded to her, she declined taking any, saying she would consider about it; so I left her. I could not but pity her, while I felt indignant at such treatment of Christ and his cause by one of his professed followers. And yet, in some things, and about home, she seems to be liberal. She, doubtless, *needs more light.* For want of this her views are contracted. If I mistake not, the views, feelings, and conduct of this lady are characteristic of too many around us, and in the Church everywhere. Oh, that there were fewer of such cases! The world will certainly never be what it should be until this is the case.

Another widow, Mrs. ——, also one of my people, is of quite a different spirit, and her conduct accords with her spirit. She, also, is somewhat advanced in life, is in good circumstances, like the former, is a mother, but has lost by death, all her children save one. She is also a lover of Jesus and his cause. In her you see not the same narrow mindedness. Recently, with a truly Christian spirit, she deeded away a large tract of land in the west, worth some thousands of dollars, to the Board of Foreign Missions of our church, to aid in sending the Gospel to distant lands, and at the same time she gave *four hundred* dollars to the Domestic Board of Missions of our church, with the hope and prospect of being able to do something more for it in future, to aid in sending the Gospel throughout our own beloved country. Think you that this lady is now worse off than the other for what she has done? Has she fewer real comforts? Will she stand lower in the estimation of either God or man? Will her crown in heaven be less bright? Would there were many, very many more of our church members, who had more of the missionary and Christ-like spirit of this mother in Israel! Would that all had it. Then might we hope soon to see the day "When the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This lady takes missionary papers, she reads for herself, and rejoices in what is doing to spread the Gospel through our land, and through the world. But I find it is difficult, not only to persuade individuals to subscribe for and take missionary papers themselves, but difficult, often, even to get them circulated and read, especially if the small amount of postage on them is to be paid. Why is it that professed followers of the Lamb care so little about a knowledge of the condition of his cause, whether it prosper or decline? Is not this lack of interest in the cause of Christ fearful evidence of great lack of piety, faith, and prayer?

FROM A MISSIONARY IN CLEARFIELD COUNTY.

The Missionary's return to his people; acknowledgment of Books received, &c.

After an absence of some weeks, I was enabled to return to my field of labour, richly laden with fresh experience of the goodness of God, and the kindness of dear friends. Especially do I feel that I return rich to my people, on account of a valuable collection of excellent books for Church and Sabbath school libraries, with some valuable works for my own library, donations from our Board of Publication, from the American Sunday School Union, and from individual friends. It would unquestionably rejoice the hearts of our generous benefactors, could they witness the eagerness with which these poor, but grateful people receive instruction from almost any source.

How the people do when the missionary is absent; The value they put on public religious worship.

On the first Sabbath after my return, having preached in the morning to one of my congregations, I hastened to fulfil an appointment at another church, eight miles distant. On my way I learned that my notice to preach to them on this day had not been received, on account of the failure of the weekly mail. I was delighted, however, in meeting, as I approached the church, quite a large congregation just dispersing, at the close of their religious services. Having been longer than usual without the stated ordinances of the sanctuary, so eager are they to receive religious instruction, that they had

procured, on this occasion, the services of an aged, intelligent man, to supply the minister's place. They had met together every Sabbath during my absence for prayer, reading the Scriptures, and hearing a sermon, or a short extract read from some good religious book. Indeed, this has been their regular practice for almost a year. As they have preaching only one Sabbath out of four, they give heed to the exhortation of the Apostle on the other three Sabbaths of the month, "Not forsaking the assembling of themselves together, as the manner of some is." Although few in number, and widely scattered over a rough and extensive territory, and obliged to travel over roads almost impassable, they find no difficulty in sustaining a regular, and interesting church prayer-meeting. Unlike many who name the name of Christ, neither false shame, nor fear, nor pride, can deter them, when called upon, from leading the devotions of God's people. It is not a sufficient excuse for them; it will not satisfy their consciences, because they believe it will not satisfy God, to remain at home on the Sabbath, because they live far from the church, and to reach it must travel over rocks and stumps, and roots, and through deep mud. Nor are they satisfied to remain silent, when duty plainly calls them to bear a part in the religious meeting, because they are neither learned nor eloquent, nor because they are unskilled in the rules of grammar or rhetoric, nor even when the broken language of various, and foreign dialects must be theirs. They believe that the ear of Jehovah is not too refined to listen to plain, and even broken language, when it comes from the heart. This is the little church noticed in a former communication, which has been so highly favoured during the past year, where such a noble effort has been made to build a house for the worship of God; where the Holy Spirit has been richly diffused. Between *forty* and *fifty* have been added to the church; harmony and brotherly love have been restored, deep interest is manifested by all, and the cause of God has advanced.

Sabbath Schools.

Some of our Sabbath schools are also in a very flourishing condition. At one of my preaching stations, where a school was organized last spring, I believe there is not a child, or youth, of the proper age in the whole settlement, but attends the Sabbath school; nor is the attendance confined to the children and youth. The aged grandfather, and grandmother, with their children and children's children, are all seen collecting together, in, and around the log school house, on a Sabbath morning, where the rocks, stumps, and green sward supply the lack of seats, and room within. When conversing but a few days since, with an aged grandfather on the subject of religion, the Bible, and the Sabbath school, he said: "I want very much to learn to read the Bible, both I and the old woman want to go to school, and learn the Bible, but we can't get room. We went to the school last Sunday, but I could not get in. I had to sit outside, on a stone, and in the sun, where I soon got tired, and received but little good."

Remarks.

How much valuable instruction may be gathered from this simple narrative! To how many of God's children, in the full enjoyment of Christian privileges, does it administer reproof? And what friend of Christ and his cause can read such statements, from the "Missionary in the mountains," without feeling the importance of Home Missions, and fervently thanking God, if he, or she, has been permitted to aid in so noble a work?—Ed.

Mission Rooms: Philadelphia, November, 1845.

ACKNOWLEDGMENTS.

Early in June, the Board of Missions received a very acceptable and valuable donation from the Rev. J. Cogswell, D. D., late a professor in the Theological Institute of Connecticut, at present a resident of New Brunswick, N. J. This donation consisted of two hundred copies of a volume of sermons, on practical and experimental subjects, prepared and preached by Dr. Cogswell, while settled as a pastor, and now published by him for the special benefit of the missionaries of this Board, and of the people among whom they labour. The volume contains much valuable truth, expressed in a plain and impressive form, and we think is well calculated to do good.

From a clergyman of high standing in our church, who has read this volume with care, we have received the following notice of the work.

These are good discourses. They exhibit sound doctrine in a plain, popular style, on a variety of important practical subjects. They

would, perhaps, have been better adapted for general use, particularly in families and social meetings, had they been made somewhat shorter. As they are, however, they will be acceptable and useful, and the Author has done well for the cause of religion, in presenting the work to the Board of Missions. Its distribution among their missionaries, will, we trust, do much good.

The Board return their thanks to the respected donor for this valuable token of his interest in the cause of Missions.

It is our privilege also to acknowledge the receipt of fifty copies of another valuable work, *a Scripture Manual*, by Charles Simmons. We are not at liberty to mention the names of the benevolent individuals to whom we are indebted for this acceptable and valuable donation. The copies are given for gratuitous distribution among our missionaries. The donors will please accept the sincere thanks of the Board. We give here a brief extract from an introduction to this work, by the Rev. Dr. Spring, of New-York, as expressing his views of its value.

To ministers, Sabbath-school teachers, Sabbath-schools, and families, the work is of great value; it is fit on every account that the author should be encouraged in this production, but flychie for its intrinsic worth. The work is an unpresuming, yet dignified tribute to the word of God worthy the acceptance of the Church, and one which every man may prize.

Another esteemed minister in our church, after a careful examination of this work, says:—

The work shows great industry on the part of the author, and is peculiarly suitable to young ministers. The arrangement of the texts is good, and their applications in general are appropriate, and well calculated to support the doctrine of which they are the foundation.

Both these works will be valuable to our missionaries. The missionary's library is generally very small, and few of these good men have any means for the purchase of books, and yet they are greatly needed, and the preacher cannot well do without them, and there is perhaps no gift which is more acceptable and valuable to missionaries, than *good books*. We trust much good will result from these examples of benevolence.

THE TREASURY.

The receipts of the past month, as our readers will perceive, are small, very small. We suppose this is owing, in some measure, to the fact that the meetings of the Presbyteries were approaching, and many have put off their collections until these meetings were held. We venture to hope that the month of October will bring up the deficiencies of September. The cause committed to the Board of Missions is making encouraging progress. We trust our churches, by their prompt liberality, will not fail to enable their Board to go steadily forward in this good work with the energy which its importance demands.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN SEPTEMBER, 1845.

SYNOD OF ALBANY. *Pby. of Albany.*
Hamilton Union ch, N. Y., 3 68

SYNOD OF BUFFALO. *Pby. of Wyoming.*
Scottsville ch, N. Y., 3 50

SYNOD OF NEW-YORK. *Pby. of Hudson.*
First ch, Monroe, N. Y., 8 50

Pby. of Bedford.
Rye ch, N. Y., mon. coll. 15 37

Pby. of Long Island.
Huntington ch, L. I., 16 68

Pby. of New-York.
Jamaica ch, N. Y. 5; Duane street ch, N. Y., Thos. H. Faile, 100 105 00

Pby. of New-York, 2d.
Peekskill ch, N. Y., fem. assoc. 35; Scotch ch., R. L. and A. Stuart, 100 135 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*
Westfield ch, N. J., 29 50; Springfield ch, N. J., 26 50 66 00

Pby. of New Brunswick.
A deceased member of the Presb. ch, Prince-

ton. N. J., per Rev. Dr. Rice, 10; two ladies, Ewing, N. J., 10 — 20 00

Pby. of Newton.

Hardwick ch, N. J., — 42 00

Pby. of Susquehanna.

Rome ch, 2; Athens ch, 8 13; Troy ch, 3; Towanda ch, 5 63 — 18 76

Pby. of Luzerne.

Wilkesbarre cong., mon. coll. 40; Miss Jewett's S. S. class, of same ch, 3 03; Berwick ch, Pa., 5 — 48 03

SYNOD OF PHILA. *Pby. of Phila., 2nd.*

A member of Newtown ch, Pa., for the Pines, N. J., 5; Germantown ch, Pa. 5; Neshaminy ch, Pa. 8 65; donation of Rev. H. R. Wilson, D. D., 5 — 24 65

Pby. of Baltimore.

Franklinville ch, Md. — 15 00

Pby. of Carlisle.

George McGinnis, Shippensburgh, Pa. — 5 00

SYNOD OF PITTSBURG.—*Pby. of Redstone.*

Clarksburgh ch, Va., — 10 00

SYNOD OF CIN. *Pby. of Maumee.*

Findley ch, Ohio, John Ewing, — 10 00

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Bethany and Dry Point chs, Ill. — 2 00

Pby. of Peoria.

Rochester ch, Ill. 5; Princeville ch, Ill. 3 — 8 00

SYNOD OF N. CAROLINA. *Pby. of Fayetteville.*

Ashpole ch, N. C. — 4 54

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Macon ch, Geo., Thomas King — 10 00

MISCELLANEOUS.

Legacy, in part, of Henry Long, dcd., per S. S. Woods, Esq. 190; "A friend of missions," 5; Mrs. Dr. Wm. Niell, 5; Rev. John H. Townley, to con him an hon. mem. 50; Warren ch, N. Y. 2 25 — 252 25

Total — $823 71

Clothing, &c.

From the Fem. Dom. Miss. Society of Warrenham ch, Bradford Co., Pa., a box of clothing, &c. valued at — 40 00

From ladies of the Second Presb. ch, Phila, two boxes clothing; also 14 volumes of religious books, a donation from Miss Weir, the whole valued at — 100 00

Total — $140 00

THOMAS HOGE, Treasurer.

TECEIPTS IN THE TREASURY AT PITTSBURG,

IN SEPTEMBER, 1845.

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Ebenezer ch, 32 75; Rural Valley ch, 5; Glade Run ch, 3; Gilgal and Perry chs, 8; Congruity ch, 33 65; Poke Run ch, 14 44; Elders Ridge ch, 6 60 — 103 44

Pby. of Redstone.

Little Redstone ch, 8; Brownsville ch, mon. concert, 12 50 — 20 50

Pby. of Allegheny.

Mount Nebo ch, 5 31; Concord ch, 1 50; Scrubgrass ch, 5 50 — 12 31

Pby. of Beaver.

Beaver ch, fem. miss. soc. — 10 00

Pby. of Erie.

Georgetown ch, 3 15; Fairfield ch, in part, 1 96 — 5 11

Pby. of Clarion.

Callansburgh ch, — 4 00

MISCELLANEOUS.

Thomas Pollock, Esq., — 1 00

Total — $156 44

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN SEPTEMBER, 1845.

SYNOD OF CINCINNATI. *Pby. of Oxford.*

Rising Sun ch, — 8 00

SYNOD OF INDIANA. *Pby. of Salem.*

Charlestown ch, 25; Corydon ch, 9 92 — 34 92

Pby. of Vincennes.

Bruceville ch, — 4 00

Pby. of Madison.

New Washington ch, — 7 50

SYNOD OF ILLINOIS. *Pby. of Kaskaskia.*

Bethany and Dry Point chs, — 2 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*

Cane Run ch, 3 50; 1st ch. Louisville, cash and subscriptions, 150 15; Mr. McFarland, 100; D. Ballen, Esq., 100; William Garvin, for hon. mem. of Wm. Emmett and Miss A. Elma Garvin, 100 — 453 65

SYNOD OF W. TENNESSEE. *Pby. of West Tennessee.*

Zion ch, Tenn., — 62 50

Pby. of Western District.

Jackson ch, — 4 40

MISCELLANEOUS.

McK. J., 50; Rev. S. S. McRoberts, 10; Miss Sarah Fenton, 3; Rev. J. H. and lady, 2; proceeds of miss. depot, 60; Bethel ch, 29 75; Ralph Turner, Esq., 50 — 197 75

774 72

Less amount subscribed by the 1st ch. Louisville, but not yet paid — 250 00

Total — 524 72

WILLIAM GARVIN, Treas.

THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XIII. DECEMBER, 1845. No. 12.

Board of Foreign Missions.

AN ADDRESS

DELIVERED BEFORE THE SYNOD OF NEW-YORK, BY ORDER OF THAT BODY, ON THE 22D OF OCTOBER, 1845, BY THE REV. JAMES W. ALEXANDER, D.D.*

Published at the request of the Executive Committee of the Board of Foreign Missions of the Presbyterian Church.

To assume the teacher's place, where I would gladly learn, and to use the words of admonition to men at whose feet it would become me to sit, must cause undissembled embarrassment. And yet obedience to your command is my highest token of respect. There are occasions, moreover, where personal sensibilities should be rebuked, in consideration of paramount duty; and where even one's consciousness of his own lukewarmness must not excuse him from exhorting his brethren. For, let the truth be told, our progress in the work of Missions is such as can give no ground for complacency. As a church, we have not yet come up to the help of the Lord against the mighty. With abundant means of warfare, we have proved but sluggish and despondent soldiers. "The children of Ephraim, being armed with bows, turned back in the day of battle."† After having contended with some heat, for the privilege of conducting this work in our church-capacity, we seem little disposed to avail ourselves of the advantages afforded by our separate organization and our church polity. There prevails, through the length and breadth of the Church, a paralyzing doubt as to our success. It is in opposition to this, that I have risen to speak.

There are difficulties, but there are encouragements. At the outset, there seemed nothing but obstacles. Let those witness, who remember the measures towards a transfer of the Western Society. These obstacles have been wonderfully surmounted. We have lived through times of pecuniary embarrassment. Our Foreign Board does not awaken as great public interest as the American Board. Its resources are smaller; its missions consequently fewer. It is moreover not to be concealed, that we have to make our call on a population, who have come later into this great work, and who, in general, are less acquainted with the wants of the unevangelized world, and less habituated to benefaction. Yet our advance has been such as we could not have dared to hope; and I see no reason why we may not expect, in a holy emulation, to outstrip the noble institution, which gave us our example and impulse, and with whom this shall be our only strife. If the great Presbyterian bodies were united in visibility, as they are in doctrine and worship, and as I think they ought to be, what a front would they present in this, as in every good work! It is high time to give over our lesser controversies among ourselves, and in union to push the conquests of truth into the heart of an unconverted world; to take up the work of reformation, where the plough was left in the furrow of the sixteenth century; and especially to press onward in the enterprise of Missions. But so long as we doubt our own prospects, we must labour at an immense disadvantage; in which I find my reason for respectfully calling your minds to the CONDITIONS OF MISSIONARY SUCCESS. Meritorious conditions there are none, but those which reside in the great Head of the Church; but, under God, the work is made to depend on certain foregoing particulars, among which I select these following:—The instrumentality used—the spirit prompting the effort—the hope which animates the work—and the divine agency which crowns it.

1. *The Instrumentality in our work of Missions is the Truth alone:* and on the presence or absence of this does the result depend. When our blessed Lord compared true Christianity to the smallest of all seeds, which should nevertheless grow to be an overshadowing tree,

* A few paragraphs of this discourse have appeared in a work just published, called *The Missionary Memorial.*

† Psalm lxxviii. 9.

he suggested a principle in divine truth which is of vast importance.* That which the church is scattering, is not a dead thing; it is vital; it has a propagative virtue; it perpetuates life; *for it is seed.* As the means in the hand of the Spirit, without which no carnal mind receives it, the word of God liveth and abideth forever.† There is something to be observed in this principle of germination and increase: it is not like a building. The building has no life. It may be a pyramid, a parthenon, a cathedral of Cologne; but it stands—so long as it stands at all—only as it was built. The principle of the whole fabric, however vast or beautiful, is simply this: one stone put upon another. No art can produce the first tendency towards vital force. No bud or blossom ever breaks forth from the carved stone of the vine or the olive in those glorious walls. But a seed is a thing of life. Though carried by the merest down of the thistle, it swells, and gathers force, and evolves its like. The truth of God, under a spiritual agency, is a living principle. When cast into soil, it is not buried, as if it were only a jewel of gold, but awakes to new forms of vigorous beauty, like a precious seed. This emboldens us to send the Gospel where it has never been.

When we multiply works of art, the progress is slow and the series is arithmetical; but living things increase in a high geometrical ratio. This is the benign law of harvests. *Maria d'Escobar*, a Spanish lady, first brought a few grains of wheat into the city of Lima. For three years she distributed their produce among the colonists, giving twenty or thirty grains to each farmer. "Maria d'Escobar (says Mackintosh) brought into existence more human beings, by this supply of food, than Napoleon destroyed in all his campaigns."‡ Had this lady built a thousand churches in Peru, they would have been only a thousand even now. The wide extent of the Church, in the glory of the latter day, will be the result of a like plantation: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."§

When God's time for divulging a great truth comes—how he can make it fly! This should encourage us. When, on the last of October, 1517, Brother Martin, with hammer and nails, fixed to the door of All-Saints' Church at Wittemberg, his Ninety-five Theses against Indulgences, he performed an act which he little thought would be known beyond his native kingdom: "In fourteen days, Luther's Theses were known in all Germany; in five or six weeks in all Europe." "Within three years, these and others of his writings were translated into Spanish, in Holland; and, four years after, a traveller bought them in Jerusalem."

If we look at the nature of this truth, we shall find a new reason for sowing in hope, and sending it to distant countries. It is the "word of life," which we "hold forth."* It reveals Him who is "the Life."† That which every true missionary communicates—is Christ. And when Christ is received by faith of God's elect, the series does not stop. Flame is not more communicative. It is "a torch of fire in a sheaf."‡ Thus we are reminded of the game of Grecian boys, to which Plato alludes, in which, during a race, one would carry a lighted torch, which, when his strength was exhausted, would be caught up by another and another. By just such means it has come to us. A few years ago, on the platform of a religious society in New-York, addresses were made by a grandson of John Brown, of Haddington, and a grandson of Isabella Graham. A pious spectator sent up a donation, with these words on a slip of paper: "As for me, this is my covenant with them, saith the Lord: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."§ Who was the first missionary to the glens of the Vaudois, we know not; but we know what seed he carried, for it is there still. Shall any man dare to predict, that the same effects shall not follow the same causes, in Burmah or in Hawaii? The first seed sown, outside of Eden, by Adam and Eve, may have seemed hopelessly buried; but they were reassured by subsequent harvests; and we are eating the fruit of their labours. Every evangelical mission does the like. We should not hesitate to sow the very smallest portions. "In the morning sow thy seed, and in the evening withhold not thy hand."‖ Our work is ministerial; the increase is of sovereign grace. Not every grain of wheat comes to the ear. Not every tract converts a soul. Yet, in the great account, the truth does its work, and sometimes mightily. The analogy of natural things is the same. Who questions the deadly efficacy of fire-arms in modern warfare? Yet it is calculated, that on the field of battle, not more than one ball in twelve thousand proves mortal, or strikes a human being. If the church were only putting forth a consentaneous effort, and causing the seed to fly over all nations, it is reasonable to believe, that she would soon behold singular and unexampled successes, from direct and copious visitations of spiritual power.

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* Matt. xiii. 31. † 1 Peter i. 23.

‡ Mackintosh's Life, vol. ii. p. 46. § Psalm lxxii. 16.

* Phil. ii. 16. † Col. xiii. 4. ‡ Zech. xii. 6.

§ Isa. lix. 21. ‖ Ecc. ii. 6.

Our instrumentality then, must be the very truth of God. It is CHRIST in the missionary message, which gives it life, and fructifies the labour. For centuries, the nominal church has been bearing rank harvests of tares. An enemy hath done this. Amidst it all, some has sprung up, "first the blade, then the ear, then the full corn in the ear."* It is truth only which accomplishes the end. If there is a work in which it is momentous to communicate truth, pure and entire, it is in the work of missions. The doctrine of Christ and him crucified is the vivifying seed. How long did the Moravian brethren labour in vain, plying the Greenlanders with the ethics of Christianity! It was true, but it was inefficacious; a lambent flame, which kindled nothing. But when—as if by chance—they spoke of the *Cross*, the frozen savages were in a glow—the arctic ice began to melt. This is the grand secret of Gospel labour, at home and abroad; but more especially pertinent to labour in new ground. The question, *What is the Gospel?* is one of awful import in this seed-time of the Church, and closely connected with the success of missions.

2. As a second condition of success, may be mentioned *Fervent Piety in the Church*, as the source of the missionary effort. Here is undoubtedly our grand defect. Ours is a work which it were mockery to attempt in cold blood. True Gospel missions are the product of great and holy excitements. They are the overflowings of a full cup; of which the irrepressible contents burst over the brim. Not the sleepy motion of a canal, such as our present church endeavours, but an inundation of good: "for Jordan overfloweth all his banks, all the time of harvest."† Such is our present lamentable condition, that we have nothing to spare. There is unbelief among ministers and people; and unbelief respecting missions gains ground in seasons of coldness. I know there are some who stand in dread of all excitements. But, be it remembered, the state which the Church now holds was not reached by our present sleepy progress, nor by any gentle gradation whatever. Times of gentle gradation have not been times of conquest. The grand achievements have been by wide-spread awakenings—shocks of influence—burst after burst of kindling energy. And for this reason great revival at home would be felt in distant missions, and would probably lead to great revival abroad.

A general, simultaneous, and extraordinary elevation of scriptural piety in our churches would bear most directly on the work of missions. First, there would be more *love;* and ours is a labour of love. The hearts of us all would flow out in more tender compassion for the souls of men. There would not be a contribution or an effort which would not go forth winged by affection. And in this work, love is power. In the next place, if our graces were more elevated, we should *attempt more.* Times of coldness are cowardly times: "For the divisions of Reuben, there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?"* It is with another temper, that God's people have sometimes "jeoparded their lives unto the death in the high-places of the field." Again, eminent piety would lead the church to *give more.* Very remarkably has this been the result of that great revival of religion which is now taking place in the Free Church of Scotland; where, "in a great trial of affliction, the abundance of their joy and their deep poverty, have abounded unto the riches of their liberality;" so that they have, in a year and ten months, contributed to church charities no less than $3,595,034; of which sum $97,961 have been given, in the last year, for Foreign Missions.† More hearty Christian zeal would rid our churches of all their nervous dread of agents for public objects. But I may add, greater piety would make us *pray more.* It would transform our Monthly Concerts, from the poor, scanty, drowsy, formal handfuls who go to the house of prayer, almost by stealth, "as people being ashamed steal away when they flee in battle," into joyful assemblies, lifting up holy hands for a blessing on the ends of the earth. Prayer is one of the great means for the conversion of the world. And I have thought, that if the missionary expenses, thus far, had done nothing more than to awaken believers to prayer, by the representations which missionaries have made, these expenses would have been well bestowed. A further consideration is this: if there were more eminent piety, there would be *more missionaries.* Converts would flock to our churches in greater numbers. Many more of these would seek the Gospel ministry than in our present unexampled winter. Also, we should see a supply of one of the greatest defects in our foreign missions—I mean the extraordinary lack of preachers raised up from among the Gentiles, as in primitive days. And not only more, but *better missionaries;* men of heroic enterprise, who should not count their own lives dear unto them, so that they could finish their course with joy, and the ministry which they had received of the Lord Jesus.

For these and the like reasons, a universal increase of piety, all over the Church, would instantaneously elevate the tide of missions. We should be less engrossed with the business routine, and more elated with the delightful glow of love. It is not unlikely, reverend

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* Mark iv. 28. † Josh. iii. 15.

* Judg. v. 15.

† Free Church Statement of Collections, &c.

brethren, (may I be suffered to say it,) that more grace would have made some of *us* foreign missionaries; that the question might well come to some of us this evening, "What doest thou here, Elijah?" And perhaps he who addresses you on this occasion, but for want of higher experience, might at this hour have been preaching the word in foreign tongues. Nor do I consider it chimerical to suppose, that the day is coming, when it shall be far more usual for men of family, learning and fortune, to devote themselves individually to the work of missions, as so many did in the early ages. Instead of this, the common way, as we well know, is to exact enthusiastic ardour of the missionary, but to be all coolness ourselves. By very different tempers have the great foundations of Christendom been laid. In our own Presbyterian church, for example, the early progress was by missionary work, and was marked by great sacrifices, self-denials, and revivals. The spirit of domestic and of foreign missions is one and the same; and it breathed energy into such men as the Edwardses, Davies, the Tennents, and the great pioneers of our communion.

A wide-spread glow of zeal would mightily accelerate our aggressive movements. At present we are stagnant. I both wonder and am ashamed, when I find, within a few weeks, no less than ninety clergymen of the Free Church of Scotland, agreeing to bestow each a month of labour in destitute parts of the Highlands. More of this spirit would make us happier, and would sanctify our common affairs; and the day is coming when there "shall be upon the bells of the horses Holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar."* The impulses of such a consecration, upon the whole work of missions, we may dimly conjecture; but can fully learn it only by blessed experience. And the very *expectation* of this contributes to the object; which leads me to observe, that

3. *An Important Condition of Success is Hope.* We know how necessary the Scriptures make it to the individual believer; it is not less so to the Church. Any system of opinion which absolutely disconnects the evangelism of the present dispensation from the ultimate triumph of Christianity, damps the zeal of labour. But God has set before us another expectation. If, as one has said, the *remembrance* of the *past* is the great spring of *sentiment*, and the prospect of the *future* the great spring of *action*; then ought we to look more constantly *forward*. The torch of prophecy casts its flame over the path we are travelling. Blessed be God! he makes the future brighter than the past! Thus he confers the youthfulness of *hope* on the labouring church. And we are bound to compare the book of prophecy with the book of passing events: to look out for signals; to follow our Saviour's teaching, to watch tendencies of things, to "learn a parable of the fig-tree."* We are solemnly charged to look for signs of Christ's reign. What might we then expect, as tokens of a better day?

It will be a token of this, when believers, within different pales, shall begin to turn their eyes towards great rallying-points and centres: when they shall look at the things in which they are agreed: when they shall see the things in which they agree, to be the great things, and great because they are the more spiritual things. It will be a good token when thoughts of union shall rise in minds which have other marks of the kingdom; and it will strengthen the hopes of such as pray for this PEACE, if these conclusions of mind and heart shall be arrived at in different parts of the earth, without conventional means, spontaneously, and as it were, simultaneously.

Tendencies are watched by wisdom, no less than *results*. They indulge our hopes. There are lines, of which no calculation fixes the terminus. In these auguries, the *whither* of the flight may be discerned, even though the passage may reach far out of sight. There are tendencies in our age; and we arrive at something beyond simple conjecture, when these lines intersect one another, and intersect at the same point the great line of Scripture and prophecy. There are such lines of tendency in the prospects of society. Such are the approaches towards, and even efforts for, or aspirations after, good not yet reached. Such are the schemes even of mistaken benevolence, which for a season coincide with the line of God's revealed will. Among these strivings and yearnings of mankind, our age reveals a longing for certain great ends, dreamed of by philosophy, declared by revelation, and despised only by the brutal selfishness which dares not take the form of words and avowal. Our day has multitudes, even among men walking in error, who sigh for universal peace, universal knowledge, universal freedom, and universal virtue. The progress towards these is a progress towards the very consummation which God has pointed out. It is still a progress, though weak, fitful, often disturbed, and seemingly interrupted. There is more concert in the world, about these great ends, than ever there was. The applications of Science in Art, point this way. Commerce, points this way, binding nations together, shortening the transit between them, making their several stores and treasures a common stock, and causing them to

* Zech. xiv. 20.

* Matt. xxiv. 32.

be necessary to one another. Literature points this way; unlocking antiquities, tracing nations and races up to a primitive unity, and dissolving the ice-walls of language. Diplomacy is stealing awaythe sword of war, and teaching nations that murder is not the *ultima ratio regum*. Philanthropy, which in its very name is universal, points this way, by becoming the property of multitudes together. And when Philosophy and Art give wings to Religion, and bear the scriptures over all lands, the whole progress is seen most manifestly to concur with the tenor of revealed grace. Ten thousand projects may be mistaken, as ten thousand soldiers may fall, before a practicable breach is effected in a fortress, and yet victory may at length wave over the battlements. Enthusiasts and fanatics may utter their cries; and yet their very ravings may be but the voice of truth and love reverberated in the broken notes of a false echo. We are not to yield them a moment's assent, but we may recognise them as aiming blindly at a noble object; and the convergence of these lines all to one point, may indicate the region of the heavens where light is to break in on the long darkness. A myriad of gazers, watching for the dawn, shall probably turn their faces eastward; and if the grey streaks or radiant blushes favour the hope, and if the revelation of God promise a rising sun—we may be emboldened, even before day, to expect the morning, somewhere in that region. Such is the prophetic looking out of the meditative and hopeful minds of Christendom at the present hour. The advocate of sceptical perfectibility, and the bigoted Jew, the orthodox ritualist, and the Christian millennarian, all, while they strike at one another, bend their eyes in the same direction. And not more certainly has astronomy fixed the rising of to-morrow's sun, than prophecy has assured us of the coming of the Sun of Righteousness with healing under his wings. It has been the constant faith of the Jew, in all his wanderings and oppressions, distinguishing him from all other nations. The Gentile looked *back*, to a golden age: the Jew looks *forward*, to the coming of Messiah. No wonder: his sacred word is full of such hopes: they are inscribed even in the ritual code. Even here, among levitical observances, we learn that the world is yet to behold a day of ingathering. The Feast of Tabernacles was the last and most joyful in the ancient calendar. It reminded them of their pilgrim-tents; it gave thanks for the abundance of harvest. Amidst the palm-trees, goodly trees, and willows of the brook, Israel sojourned for seven days in a state of exulting peace: "a day of great gladness." The eighth day was a day of solemn assembly. And I will acknowledge, my brethren, that this has been more forcibly brought to my mind by a little coincidence: for this day on which I address you, I have seen the Hebrews in their synagogue, celebrating this very festival. This, according to their calendar, is the twenty-second of Tisri: "the last great day of the feast," when water was brought from Siloam in a golden flagon and poured upon the altar; and when Jesus stood and cried: *If any man thirst, let him come unto me, and drink!*" All Jews agree, that he who had never seen the rejoicing for the pouring of water, never saw joy in his life. And the Jerusalem Talmud says, "the joy was because of the drawing, or pouring-out, of the Holy Ghost." On this very day they were accustomed to sing that missionary psalm, the seventy-second, which has been this evening used in our worship; and as the temple choir of singers and instruments carried up the words, *He shall come down like rain upon the mown grass, as showers that water the earth*,—they did but predict what we are hoping for Israel. In the nine synagogues of our city, frequented by 15,000 persons, there has perhaps not been one spiritual thought on this great day of the feast. Whatever "the election" have obtained, "the rest were blinded." Their eyes are darkened: their back is bowed down alway. Yet "the lump is holy." The natural branches shall yet be grafted in. And there shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob.* Through our mercy, they also shall obtain mercy. In the latter day, the festival day of the earth, "with joy shall they draw water out of the wells of salvation."† The Gentiles shall share in the blessing, for in that day every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and TO KEEP THE FEAST OF TABERNACLES."‡ There is, therefore, ground to hope: and our hope is in God. For it remains to be said,

4. That *the influence of the Holy Spirit* is the fourth, last, and greatest condition of success, and the cause of all the rest. In vain do we lament over desolations, "until the Spirit be poured upon us from on high," and then shall "the wilderness be a fruitful field."‖ This condition is indispensable. Without this, men and missionaries, and money, yea Bibles and apostolic labours, are nothing. This unction is all-inclusive; it comprehends the rest. All our elaborate arrangements, are but conductors for this fire from heaven. With this, each of our mission-posts, which now glimmers like a distant light-house, amidst fog and storms, would kindle up into a radiant sun. Do we speak of *Hope?* here is the source of hope. Our arithmetic misleads and disheartens us. We spread the map on our tables, and compute thou-

* Rom. xi. 24, 26, 31. † Isa. xii. 3.
‡ Zech. xiv. 16. ‖ Isa. xxxii. 15.

sands of millions of souls; and then, over against this, a little band of messengers; and then, on the scale of the exchange or the counting house, we calculate, that such and such instrumentality, in regard to such results, is stark naught. Such reckoning is not valid in the house of God. In the scale of the sanctuary, the proportion sometimes runs thus: one shall chase a thousand, and two put ten thousand to flight.* In this problem, we must not omit the element which is infinite—the power of the Spirit with the word. Gideon was admonished of this; and his watchword should be ours.† In God's work, one Augustine, one Luther, or one Whitefield, counts for more than a bare numerical unit, and the quiver of the Almighty has not been exhausted. We are perpetually tempted to look at our little band and say—"What are these among so many?" One missionary among a million of idolaters is surely disheartening. The son of Amittai felt thus, when sent on his mission to Nineveh; it required a shipwreck and a miracle to reclaim the truant prophet. The city was idolatrous. Its wickedness had come up before God. It was an exceeding great city of three days' journey; it contained six score thousand persons who could not discern between their right hand and their left hand; and Jonah was but one. Yet the word was, "Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee." And Nineveh turned from its evil way, and God repented of the evil that he had said that he would do unto them, and did it not.

We do a grievous wrong to our prospects when we measure the illumination of the coming period, by the poor twilight of the present. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when the Lord bindeth up the breach of his people, and healeth the stroke of their wound."‡ By one effusion of the Spirit on the seed sown, Christ can, and doubtless will, make the labours of a single husbandman equal to that of thousands. We must not measure every thing by our present rate of progress. It may please God to work in the latter day, on an unexampled scale. Jericho fell all at once, after seven days of circuit. The Man of Sin is to fall, all at once, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."‖ Babylon the great is to fall, all at once, ("in one hour." Rev. xviii. 17,) and who shall say, that by unparalleled manifestations of the Holy Ghost, other great and longed-for consummations shall not as suddenly come to pass? At any rate—all the effects produced are by the Spirit, and all the influence needed for the utmost effect is pledged in the covenant. Our present orderly and punctual quietude will give place to a radical disturbance and shaking of all nations, and all former precedent shall give way when the time of harvest shall be announced by the voice of the archangel: "and THE GREAT TRUMPET shall be blown, and *they* shall come which were ready to perish in the land of Assyria, and the out-casts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."*

The impression is general, that we are on the eve of great events. A cloud impends—perhaps of mingled evil and good. It is an expectation which is solemn and emboldening. It leads a man to say, 'Away with trifles,—I must abandon all that is frivolous. Life is short. A great work is before me. I must gird myself. I must pray more.' It must affect men in their relations as associated. 'We are on the eve of great things, therefore let us be sober, let us be vigilant, let us be active, let us be at peace, let us live for Christ.'

In regard to seeking spiritual influence, and acting in view of it, we have been too much governed by a timid conservatism—a reverence for prescription and authority—for what is established—for rest and safety—rather than for hazard and movement. The world is moving, and we must move or be left behind. Vice and error are moving, and Truth must not sit still. In science, in politics, in the arts, every thing tends towards compendious methods. To neglect this, is to fight against providence. We may read old authors too much, and become mere gray-headed chamberlains in the house of Truth, bearing the keys of cobwebbed chambers which no man will enter; while the battle and the victory are going on in the open field.

O brethren, on how many fields might we be even now triumphant, if we were doing our part, and if the Spirit were sent down! We are debtors to the Jew and also to the Gentile. We are debtors to the Indian and the African. The tawny inhabitants of this land have dwindled away before us. We have given them fire and sword and poison; but not the Gospel. Driving them from their native haunts, we have concentrated them beyond the great river. The blood of the departed cries to us to evangelize those who remain. The wide region between them and the Pacific, whether peopled by aboriginal or European stock, is marked by the very hand of God with physical features which are too extraordinary to be mistaken. It must one day have its millions of husbandmen. The Pacific slope is made to be a land of peace

* Deut. xxxii. 30. † Judges vii. 18. ‡ Isa. xxx. 26. ‖ 2 Thess. ii. 8.

* Isa. xxvii. 13.

—to be our land—to be a land I trust for amazing displays of Gospel triumph. And what shall I say of Africa? how name her without blushing and tears! Millions of slaves, chiefly within our church borders, yet without any general church-provision. Thousands of free blacks—for whom, *as a church*, we are doing nothing. Time already fails me, when I would speak of other fields. The ruins of Hugonot temples call us toward beautiful France. India, from the Himmaleh to Cape Comorin, is absolutely unobstructed. And China, beside whose excluding wall we have stood so long, with protestations that we waited only for admission, is now thrown open by an imperial edict, which, little as the world regards it, is one of the great events of the age. The world is waiting for us. The pillar of fire and of cloud seems rising. It is time to rally—time for new and unexampled efforts and sacrifices —time for the sons of Aaron to sound the silver trumpets—time for the sons of Levi to bring forth the staves of the ark, and to bear it on to victory.

To feel aright on these points, is one of the gifts of that very Spirit whom we implore. In vain do we seek to awaken in our churches zeal for missions as *a separate thing*. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest, that we shall be most fit for missionary work; either to go ourselves, or to stir up others. If we allow it to become a business of dollars and cents, we shall see no results." "*Find preachers of David Brainerd's spirit*," (said John Wesley,) *and nothing can stand before them*; but without this, what can gold or silver do!"* Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain. A church of such ministers, of such members, would be an apostolic, a heavenly church.

Reverend and beloved brethren, let us make this a personal concern. How is it with our labours and our hearts. Have we toiled all night and taken nothing? Jesus says to us: "Launch out into the deep, and let down your nets for a draught." Ah! there is more than one of us, I know, who looks fearfully upon his poor boat, at such a command. Yet each even of these will say: "If my Lord say *Come*, I will go to him, though it be through the jaws of hell." Notwithstanding past ill success; I will say: "At thy word I will let down the net."†

The spirit of a pious minister, is the spirit which the Church should have. What would be the experience of your heart, my brethren, if God should surprise you with great success? Your bark, like Peter's, would be ready to sink—but what then—if Christ be in it! In any measure of success, you would fall on your knees, ready to cry, Depart from me for I am a sinful man, O Lord! I believe I do not misrepresent the heart of brethren in such circumstances, when I attribute to each of them thoughts like these: O thou friend of sinners! I find language too narrow to tell my love to thee; but thou readest it *here;* and I will tell thee one day, if thou admit a sin-polluted but grace-saved wretch to kiss thy feet in paradise. Be *thou* with me, and the deep shall give me no alarm.

These are exercises which become the missionary, and which become us. If we would promote the work of foreign missions, let us be wholly absorbed in our work at home. Then shall our missions begin to revive, when we feel a new anointing from the Holy One—when our individual experience shall overflow in the work—and when love for human souls shall fill us with irrepressible desires for the ingathering of the lost. The travail of a genuine ministerial work is far different from the barely professional interest, with which we too often attempt duty. To be qualified to lead our people in the work of charity, we must have those feelings which shall make the saving of souls the great object of our lives.

Your speaker has said those things which rebuke himself; and which it would better become him to receive than to utter. Yet they are true; they are needed; and they are applicable. If foreign missions revive, it will be in consequence of revival in these churches; and towards the revival of our churches, nothing is so indispensable or so urgently demanded, as the revival of our *ministers*.

* Journal; Aug. 4, 1767. Vol. ii. p. 260.
† Luke v. 5.

India: Allahabad Mission.

COMMUNICATION FROM THE REV. J. WILSON: DATED ALLAHABAD, AUG. 16, 1845.

An Account of a Maulavi and his Daughter-in-law, inquirers concerning the way of life.

The difficulties which hinder the conversion of the higher class of Hindus appear evident in a striking and painful degree in the following narrative. It is a piece of family history which no Christian family can read without feeling new gratitude for the Gospel, and deeper concern for those who are without its blessings.

I have for a long time had it in mind to give you a more detailed account of a rather interesting case of an old Maulavi at this station, respect-

ing whom an incidental notice has been taken in one or two letters by other brethren from this station. But I am not aware that anything like a full or detailed account of his case has been given. I have waited myself for two years, wishing to remain silent until his case should assume a decided aspect, also desirous to guard against the deception of first appearances. Still I think his case such, that it is due to the Christian people at home to lay it before them. His name is *Mohammed Tahir*. He has been in the service of the government for about forty years, as an *Amen* and *Munse*, (offices corresponding nearly with that of constable and magistrate at home.) During all this time he has been very friendly towards English people and institutions. For the last twelve or fifteen years he has been accustomed to read the New Testament, and has shown so much of respect for Christianity as to lose the confidence of Mohammedans, and gain their suspicions and ill-will. About two years ago he retired from his public duties on a pension, partly on account of age and infirmities, and chiefly, as he said, that he might have more leisure to examine the subject of Christianity, and what preparation he should make for a future life, than the business and cares of public office allowed him. Since that time he has been an inquirer, and a candidate for Christian baptism. At two different periods, about eight months apart, we as a mission thought it right to baptize and receive him into the church, and had the day appointed on which it was to be consummated. On both occasions, his courage failed as the day drew near, and he began to waver, and to ask for conditions which we think the Bible does not allow us to grant. I have now scarcely any expectation that he ever will be baptized or recognized as a Christian in this world, and still I cannot but think well of his case in some respects. I have no doubt thousands will exclaim—if so many should ever see the statement—on reading this, that it is happy for the church and for us that he was not baptized. I think so myself; it is much better that in this state of mind and of character he is not baptized. Still we need much caution in deciding on such a case. Thousands are likely to pronounce upon it with a severity which they could by no means stand if the case were made their own. The Maulavi seems to be exceedingly near the position of Nicodemus. He was a "ruler of the Jews," a member of the National Council, a member of the highest society of his country. He had a mind piously inclined in his way; had heard much of the character and teaching of Jesus, and had a wish to hear him himself. But then Jesus was surrounded all the day with crowds of the lower classes of the people, whose presence and society was scorned by all of his rank. His better feelings prevailed so far as to lead him to steal away by night, and enjoy a quiet, familiar conversation with the Great Teacher. He seems to have approved all he heard him say, so far as he understood it. Still he does not appear ever to have openly and avowedly professed his faith, or identified himself with his followers. A great variety of motives may have combined to deter him. These disciples were nearly all of the lowest of the people; he could not without great sacrifices give up all to "consort with them." Besides, he would lose all influence with his compeers, and he probably thought that he could do more good amongst them by retaining his place in the Council, and giving his influence when occasion should require, in favour of them, than by breaking with all his former friends at once, and descending from the level of their society. Moreover, his previous education and modes of thinking were such as prevented his getting a clear and adequate perception of the Saviour's instructions. Nicodemus retained his place in the Sanhedrim, and tried to favour the persecuted Christians when he could. And the Bible is very silent as to his course or its results. This is probably to teach us caution, either in judging too severely of his case, or of taking it hastily as one which it is safe to follow.

This old Maulavi's position is very similar. He is very willing to come and quietly hear and converse about the Saviour; he seems to approve (I am afraid to say *love*) him with all his heart. He has given up all confidence in Mohammed, as a divinely commissioned messenger, and regards the Koran as a cheat, and believes in Jesus as "the way, the truth, and the life," as the only adequate and all-sufficient Saviour, and day by day tries to roll the burden of his sins upon him, and seek for deliverance from them by his blood alone. But then those of his countrymen who have embraced Christianity, and those with whose character, and habits, and society, the profession of Christianity would directly identify him, are generally the low and the despised of the land. The "ashref" the genteel, the learned, the nobility, with whom he has heretofore been identified, most cordially despise and deeply hate them, as did the Jewish rulers the disciples. His family has for about 200 years enjoyed a high rank in society, and much of the favour of kings. They have for that time occupied the rank of "Pirzade," i. e., the double office of religious *Counsellor* and *Confessor* of kings and princes. This old man inherited from his father the right to be the religious guide, instructor, and confessor, for one-twelfth part of the Mohammedans of this city and surrounding district. All of these, by the laws of Islam, were under obligation to regard his office and instruction, and to make him presents in food, and fruits, and money, to perhaps double or triple the amount of salary which he gets from government, and on which he has to support a numerous family of children and dependants. All this *pecuniary* and

honorary advantage he has already quite given up, and obtained hatred and contumely in its stead. And the fact of his having been entitled to this peculiar kind of respect, makes all the hundreds of families who were accustomed to pay it to him feel so much the more indignant at the thought of his defection. They feel that if their long venerated religious guide prove recreant, and join their opponents, then their *own* disgrace will be double, consequently their venom towards him will be greatly more acute. They have already resolved (and their resolve has been carefully communicated to him) that his baptism must be prevented at all hazards, even at that of his assassination. And at one time, a few days before he was to have been baptized, a quantity of *opium* was by some means yet unexplained, administered to one of his daughters-in-law, *in* his *house*, which had nearly taken her life. He thinks, and perhaps justly, that it was *intended for him.*

His *wife* is a member of one of the most influential Mohammedan families of the place; his two sons and his daughter are also married into other most influential families: all of whom, except one son, feel that they would be deeply disgraced by his defection, and give all the influence which they can raise, by fair means or foul means, to dissuade or deter him. True, *one* of his sons has become a Christian; was baptized nearly two years ago, with the father's consent and advice. But he has had to bear a great deal of contempt, and ridicule, and derision, and some personal danger. And the father believes (and I think justly) that by his ostensibly retaining his place amongst the influential ranks of Mohammedans he has been able to throw a shield over his son, which prevents his persecution from raging with such a violence as would be realized were the father too thoroughly committed as a Christian." All this, and much more than all this, together with moral perceptions blunted by education received in the hazy atmosphere of Mohammedanism, prevents his seeing all the aspects of the subject in all the clearness of Gospel light. The case of his numerous grandchildren and others, whose marriage connexions and position in life will in his estimation be injuriously affected by his movements, makes a very strong appeal to a yearning parental feeling, which lies deep in the breast of a patriarchal and benevolent old man.

How much better it would be for him just to look all these difficulties fairly in the face, and viewing the subject in the plain, clear light of the Gospel, take Jesus for his portion at once, and meet all difficulties under the shield which he is able to throw around all who heartily and without reserve commit themselves to his keeping and guidance! Many a time has this view of the subject been presented to him. And he has felt, and seen, and confessed it all many a time, but how to perform as yet he "findeth not." Lest some should be inclined to dispose of the case in a too summary manner, let us suppose that in America ancestorial dignities (or family standing and pride) were about ten times more valued than they are, and who does not know that such things are clung to with quite sufficient tenacity where they exist, or seem to exist, even there; and that a venerable old man, who had for a period of 20 or 40 years held a position about as honourable as that of a Justice or Chief Justice of the United States, and whose family had held that position for two hundred years, whose education and associations, and all, had been amongst those who fill honourable places about such a court—suppose this venerable old man, impelled from a sense of duty to take a step which would at once cut him off from the society and confidence of all his compeers, secure him their contempt and derision, so that they should feel at liberty to spit upon him as he passed the streets, and even plan his assassination; and that he was to identify himself with a group as much below them, as a company of lawyers and judges at home consider a group of canal or railroad day labourers below themselves; and that it would cut off from his posterity, all their ancestorial dignities: surely, to take that step in view of all these difficulties, would require more self-denial and fortitude and faith, than is often found in a Christian country in *quiet times*. . . . .

A few weeks ago we had the Lord's supper administered in our Hindustani church. The old Maulavi wished to be present. The meeting was at night. He came and witnessed the whole with great gravity and interest. At the close of the meeting, being afraid to venture out on the street by night, to go home, he asked me if we could let him come to our house and sleep till morning, that he might have daylight to go home in. I brought him home, he slept in my room, and went home to his family in the morning.

Another part of this *family* case I will mention, as it is part of the same. The eldest son of the old Maulavi, as has been stated before, was baptized nearly two years ago. Ever since his baptism he has felt an earnest solicitude about his father, and has used all his influence to encourage him forward in his better resolves. He has also felt an earnest desire and very proper solicitude about his wife, and also his little son and daughter. His wife's family are haughty, influential and bigoted Mohammedans, and greatly solicitous to keep her and her children far from contamination. She is not at liberty to have her food cooked at the same fire, or in the same vessel with her *husband's*, nor even touch a vessel out of which he has either eaten or drank, lest she be polluted. So completely has *Hinduism*, with its notions of *caste*, wormed itself into the very frame-work of Mohammedanism in India. She is in a very unpleasant predicament; her friends are urgent

with her every day, to discard her *husband* altogether, and never have any thing more to do with him. She does not wish to do so. At times she feels inclined even to join him. But how can she do this? She has never been beyond the precincts of the female apartments of her father and her husband. She is afraid to come out through the streets to come to our church, where she could receive religious instruction. She shrinks, not merely from the notoriety and disgrace which it would bring upon her amongst the circle of her acquaintances, but also from the apprehension which she has of personal insult, growing out of the state of society and Mohammedan opinion of the character of any female who is seen going about the streets, and the liberties they are accustomed to take with such females, unless they are entirely covered from public gaze, and protected by their friends. She has several times sent by her husband, to ask whether it would not be admissible that she should be baptized in her own house, and excused from the exposure of coming into the streets, and appearing in the open church, where males and females all assemble in the same house. This of course cannot be granted, for the two-fold reason, that Christianity requires of its friends an open and frank avowal, and does not permit transactions of such importance to be done in a stealthy way; and if it did, still she could not receive such instruction as would be requisite in such a case, while such a measure of seclusion is observed.

She has for many months been reading, during all the hours that she is free from the espionage of her friends, to enable her to judge for herself as to the claims of Mohammedanism and Christianity. She has read the whole Koran in Hindustani, with notes and annotations by Mohammedan authors, and has found various points and passages in it, which she thinks objectionable—which she thinks, at least, look more like the prophet making a convenient provision for himself, than like the faithful delivery of a divinely sent message. She is now reading the New Testament, with a view to compare its relative claims with those of the Koran. And from the questions which she occasionally sends to me through her husband, respecting the meaning of certain passages, it appears as though she is reading it with thought and attention. As a specimen of her questions, (one of her best ones perhaps,) a few days ago, she requested him to ask of me, "Whether the Jews were accustomed, before the time of Christ, to contemplate the Messiah as the Son of God?" She saw something in the tone and bearing of the High Priest's questions to Jesus, in Matt. xxvi. 63: "I adjure thee by the living God, that thou tell us whether thou be the Christ, *the Son of God*:" which seemed to intimate that they did; and she wished to be informed; for if they did, then the assumption of his being the "Son of God," was not one got up by his disciples and they who came after them, &c. I judge from this, and other similar questions, that she is a woman of sense and character. I have never seen her, nor is it likely I ever shall. She sends queries of this kind to me as the pastor of the church of which her husband is a member, and by her husband, that she may have them solved. If Mrs. W. were here, I could go with her to the house, and converse with her husband in the *mardana* (male apartments) while Mrs. W. could visit the wife in the *zanana* (female apartments) and thus a measure of Christian intercourse might be had with her, which might be of great service to her in her present inquiring state of mind.

I mention both the case of the Maulavi and that of his daughter-in-law, chiefly to let the good people at home see a little of the difficulty which members of a family have to encounter, and the gulf which they have to pass over, if they should desire to follow the suggestions of the Bible, and also to show what the Gospel has yet to do for native *society* in new forming its forms and usages. And this work must, from the nature of the subjects on which it has to operate, be a gradually progressive work. Take, for instance, the measure of seclusion to which females are subjected in native families called respectable. It is the only state of society for which either of the sexes is prepared. If such a revolution were by any means to take place in native society, as would remove these restrictions somewhat suddenly, neither sex is at all prepared to bear it. The results of any such movement would be disastrous at any period before the Gospel shall have so far diffused its influence through the very frame-work of society, as to teach both the sexes, that moral restraints must take the place of physical, and not only so, but exert a more thorough and controlling power, than the physical have ever been able to do. The whole tendency of Mohammedan and Hindu systems, is to throw society back upon the system of physical restraints, so far as the intercourse of the sexes is concerned. Experience has shown of both, that they have nothing in them to strengthen principle, and improve the tone of moral feeling, so that moral restraints shall regulate the habits of society; and this moral principle having shown its utter insufficiency, they have no other resource but to fall back on the system of physical restraints; and thus, for the preservation of female character, there are no known and recognized means, other than that of bolts and bars. And the Bible must have diffused its influence through the very frame-work of

society, so as to have greatly changed the position and opinions of both sexes, before these bolts and bars can safely be dispensed with.

A little reflection will suggest, that this is not a process that can be begun and completed in a day, nor in a generation. Yet it is a process that has to be begun, and completed too, wherever the Bible has not shed its sanctifying influence. And the sooner it is begun in any given place, and the greater power and steadfastness with which its light and teaching are made to bear, the sooner will it achieve this moral renovation. Natives are highly sceptical about the possibility of such a renovation being ever accomplished by any means. Even the the old Maulavi thinks it hardly possible that the Bible and Christianity should ever exert such an influence, or produce such a state of society, as that respectable females could with safety appear in a miscellaneous assembly, as in a church. Natives generally, when appeal is made to the independence and safety with which European females take their place and exert their influence in mixed society, uniformly at first, discredit the idea, that there is any virtue among them. When appeal to facts and proofs of high character and sterling worth is made, which they cannot resist, their second position uniformly is, that European females and Asiatic, scarcely belong to the same species; and that that which is managed with great wisdom and success in the hands of European females, would be ruin and disaster and all sorts of defeat, if entrusted to the hands of Asiatic females. And so it unquestionably would, if all were attempted at once in the *present state* of native society. The great work for Christians to do, is to devise and bring into use all those plans by which the Bible shall be made to pour its steady light into the dark recesses of native life, and then the character and opinions, morals, conscience, judgment, and sense, will rise together. I do not assert this as independent of Divine influences, but in the assured belief that wherever efforts of this kind are judiciously made and sustained by humble, earnest, believing prayer, there divine and sanctifying influences are bestowed, and produce their own legitimate fruits.

Iowa and Sac Mission.

EXTRACT FROM A LETTER FROM THE REV. S. M. COON: DATED AUGUST 19, 1845.

Pleasing conduct of Indian children—Indians peaceable when sober, but dangerous when intoxicated.

.... Mrs. Coon and I both feel very much at home among these heathen tribes, and I trust have an ardent desire for their temporal and eternal welfare. True, we found them more degraded and benighted than we had expected, still we find many traits of character among them which interest us very much in their behalf. We are peculiarly struck with the good behaviour of their children, considering the deplorable condition in which they are brought up. We have had occasion to remark that they are, in many respects, examples to thousands of white children who are brought up under all the blessings of the Gospel. Since coming here a great many of them have come about our own door, and into our house, but we have never had occasion to reprove any one for ill conduct. They appear to be very peaceable and good natured, and we are trusting that if in the good providence of God we are permitted to gather them into the boarding school, we shall have much pleasure in giving them instruction in the knowledge of salvation.

We have not yet seen much of the Sacs, but so far, we have found the Ioways, with very few exceptions, to be a very peaceable people, and we feel that if it be the will of our Lord and Master, we can spend our days among them, in labouring for their good. Oh! that we may have grace given us in large measure for this arduous but glorious work.

But friendly as this people are to us, we find that their hearts are full of enmity to the blessed Gospel of Jesus. There is a lamentable indifference as to the great interests of the soul. The greatest barrier in the way of this people's advancement, is intoxicating drinks.—This is a desolating evil to the poor Indians. None but those who have been here to see its effects, can have any correct idea of the withering influence of this cursed traffic. I have thought that could the makers and rectifiers of whiskey only witness the desolation and death which they are spreading among these poor heathen, by their traffic in this liquid fire, they could not but turn with disgust from their unlawful calling. Ah! but these men will have a fearful account to render at the judgment of the great day, who are not only causing bloodshed and murder among them, but closing the door against the missionary, who would come in to point them in the way to heaven What can we do among drunken Indians? Many of them when under the influence of liquor, are truly frightful objects, and dangerous to the safety of any person who may come in their way. From being the most peaceable, they become the most cruel and savage. . . . .

It is about a month since they returned from their buffalo hunt. They were pretty successful and met with no hostile Indians, and consequently returned with peace and plenty. But they have been drinking a good deal since their

return. We can do but little when they are drinking. . . . .

Our business as heralds of the Cross, is to sow "the good seed of the word" as far as we can, looking in faith to God, who alone can "give the increase."

Miscellaneous.

BELGIUM.

NOTICES OF THE RELIGIOUS CONDITION OF BELGIUM.

From a Correspondent of the London Patriot.

The mass of the Belgian nation are Roman Catholics. The majority however are only attached to the religion of Rome by forms. A religion which almost entirely consists of forms, can with difficulty retain its adherents by other ties. The power exercised by the priests seems almost omnipotent; they are unceasingly active to promote the interests of the Church. Their numbers are very great; between four and five thousand are paid by the State, while it is supposed that, at least, an equal number is supported by other means. Immense sums of money are procured by them to carry out their projects, and the faithful are importuned at every turning to contribute of their substance. Conspicuously placed, before every shrine erected to the Virgin Mary, or the numerous saints, is a receiving box, into which the devotees are entreated to drop their offerings. Sermons are preached in their churches and cathedrals, after which collections are made, the plates being sometimes carried round by ladies of title. In fact, the female portion of the community especially, are made the easy and ready tools of designing and crafty men to carry out their gigantic schemes. . . . .

It is very gratifying, but at the same time somewhat extraordinary, that in a country so entirely Roman Catholic as Belgium, there should exist so much religious liberty. It is however, no less strange than true, that by the overthrow, in 1830, of the Dutch Protestant Government, the cause of religious liberty gained a triumph. Ever since the Revolution, any religious denomination can meet when and where it pleases, no permission from the Government being required. In this respect Belgium enjoys an immense advantage over France, where religious liberty is so little enjoyed, that, without the consent of the civil power, not more than twenty persons can assemble together.

The Belgic constitution of 1830 provides as follows, respecting religion:—"That all parties shall be on a perfect equality as to religious matters; that there shall be no State religion; and, that the civil authorities shall have no power to interfere in matters religious, to appoint or displace a minister, or to impose laws and regulations for any religious body." Further it is provided, "That no person shall be compelled to take part in any religious ceremony, or to attend any place of worship to which he may object." Not only do the Belgians possess liberty of worship, but they have a free press and liberty of education. These are great advantages; let, then, the friends of light and truth make use of them, to disseminate the blessings of the Gospel.

In reference to the press, I may mention a circumstance which may not be generally known, but which appears to me to be a wise regulation, it is the following: if an editor of a journal should insert in his paper an attack upon an individual, the law will compel him to insert a reply at least double the length of the attack. An instance of the usefulness of this regulation occurred some time ago. The efforts of the agent of the British and Foreign Bible Society, and of the *colporteurs* employed by that Society in Belgium, having been attacked and denounced in a Roman Catholic paper, the agent wrote a reply, correcting the misrepresentations contained in the article; and defending the Society. The editor at first refused, but, on being threatened with a citation before the civil tribunal, if he persisted in his refusal, reluctantly inserted the reply.

In Belgium, as in France, the State supports Catholics, Protestants, and even Jewish rabbis. The number of Protestants being small, of course the sum received by the Protestant clergy is very trifling. With only, I believe, three or four exceptions, the Protestant clergy are in the pay of the State. This is very lamentable, yet this is the state of things which our liberal politicians in England sigh for, and are labouring to bring about. Their only idea of religious equality being to pay *all*, shutting their eyes to the much easier mode of attaining religious equality—paying *none*.

The enjoyment of complete religious freedom in Belgium, seems to point out that country in a particular manner as a field for evangelical labour. The law presents no obstacle to the opening of chapels and schools in any part of the kingdom. Although the Protestants in Belgium are very few, yet I rejoice to say that

there is a small and faithful band of men who are zealously labouring to advance the cause of Christ. I had the pleasure of worshipping in Brussels with the two congregations under the pastoral care of the Rev. Messrs. Panchaud and Anet, both of whom labour in that city.' They preach in French; their congregations consisted of from two to three hundred persons. I was much pleased with the simplicity of their worship, presenting as it did so striking a contrast to the pompous ceremonies of the Roman Catholic Church.

I must, however, refer to the labours of the Belgian Evangelical Society, an institution formed in 1837, and which has, under the Divine blessing, accomplished much good. Its labours are three-fold: preaching the Gospel, founding and supporting schools, and printing and distributing tracts. In each of these departments of labour, the agents of the society are actively and zealously labouring; and not without success. In connection with the Society, there are upwards of twenty places of worship, while it employs, I think, eight ministers and about as many schoolmasters and schoolmistresses. Many Roman Catholics have become sincere believers in Christ, and have abjured the false doctrines of Popery; among these are several priests, who are engaged either as ministers of the Gospel or as schoolmasters. The results of the Society's labours have been highly encouraging; hundreds of families have quitted the Roman Catholic Church, and joined the congregations established by its missionaries; schools have been opened, and a large number of children have been brought under religious instruction; while by means of tract distribution, thousands of adults have had their attention drawn to the great truths of salvation.

The accounts recently received from the various stations of the Society, the secretary told me, were highly encouraging; and should prompt the friends of the Redeemer to redoubled exertions to sustain this truly valuable institution. Without at all undervaluing the other departments of Christian labour occupied by the Evangelical Society, I cannot help thinking that the Educational part is one of primary importance. They have schools for boys, girls, and infants, in Brussels; they are in a prosperous condition, and, if greater accommodation were provided, many more children might be taught, applications for admission being frequently refused for want of room. I visited the boys' school, which appeared to me to be very satisfactorily conducted. The master was an intelligent man, a convert from Romanism, and seemed to understand and appreciate his work. I do hope that means will be supplied to enable the Committee of the Society to meet the growing claims which are presented. Surely the friends of religious education will not allow so promising an opportunity of usefulness to be lost for want of funds.

The British and Foreign Bible Society has for many years had an agency in Belgium, and by means of Mr. Tiddy, their devoted agent, and *colporteurs*, or itinerant hawkers, have circulated tens of thousands of copies of the Sacred Volume, the reading of which has excited much inquiry, and in some cases led to saving conversion. This extensive circulation of the Scriptures has been accomplished in spite of the denunciations and opposition of the Roman Catholic priesthood, who every where show themselves inveterate enemies to the perusal of the Word of God. In fact, it was the wide distribution of the Scriptures that prepared the way for the labours of the Evangelical Society; those who had read the Word of God became anxious to hear it preached and explained to them.

Mission-House: New-York, December, 1845.

TO THE MINISTERS, RULING ELDERS, AND MEMBERS OF THE PRESBYTERIAN CHURCH.

Dear Brethren—Since the last Annual Report of the Board was made out for the General Assembly, six months of the current year have elapsed. Since that time much information from the different missions has been received, and the present and future wants and exigencies of the Foreign Missionary cause, have become more definite. It is the special duty of the Executive Committee to make known to their brethren in the churches, as far as practicable, the condition and prospects of the great interests committed to them. We feel indeed, that thus to commune with you is to us a high and encouraging privilege. We have not now to learn, that this cherished cause is as dear to the hearts of tens of thousands in our beloved Church, as it is to us. If we feel more solicitude on the subject than others, it in great part arises from the position assigned to us by our brethren. All the wants of the different missions, and the anxieties and hopes of the brethren abroad, are first made known

to us; and all arrangements for the future, being necessarily connected with existing operations, require from us to be most carefully examined and considered, before they are submitted for the approval and support of the churches. Hence a deep impression is often made on our minds before it can be made on the minds of others, and if in these circumstances we speak earnestly, we always feel that we are speaking to brethren beloved in the Lord; and we know also that they could more justly charge us with a want, than with an excess of zeal in a subject, in which the glory of the Saviour is concerned, as well as the highest interests of perishing benighted men.

In carrying forward the missionary work, not only has the amount that will probably be received during the year to be carefully estimated, but it is necessary also to observe the time of the year in which the most of the payments are made. The experience of previous years has shown that less than one-third of the donations for the year, is received in the six months from the 1st of May to the 1st of November; hence to the receipts of the winter and spring we must chiefly look for the funds to send out the missionaries that will be ready to sail in the spring and summer.

Connected with this are some other facts, which it is proper to notice. The course of studies in the Theological Seminaries closes in May. At the time, therefore, when our young brethren are prepared to sail, and means are most wanted, our receipts are approaching the lowest point. The proper time also for the missionaries to embark for India, is between the 15th of June and the 1st of August. By then leaving the United States, they may expect to arrive in Calcutta about the commencement of the cold season, which is of much importance in view of their future health in India. These things are stated, because they appeal strongly to the liberality of the churches during the coming winter, that the important measures of the next summer may neither be arrested nor delayed for want of means.

The missions in India are increasing in importance and interest, requiring from year to year more labourers to carry forward the missionary work. During the last three years, three brethren have been forced to return home from failure of health, whilst but one missionary has been sent out. It is true, however, and is a matter of thanksgiving and encouragement, that during this period two native brethren have been brought into the ministry. But whilst the missionary force is thus stationary, their labours have greatly increased. The brethren are now qualified to preach the Gospel in the native languages, and this is a part of missionary duty too important to be neglected. If their schools be not attended to, the work of raising up a native ministry will be arrested, and we shall lose the promising advantages already gained. Nor can the printing presses be left to stand idle. One new translation of the Bible has been made; others previously made have been carefully revised; and many excellent tracts have been translated, and others have been written expressly for this people. In each one of these vital and indispensable branches of missionary employment, more labour is now required, than was required three years ago. So far is this from being a discouragement, it is matter of thanksgiving to God, that the way is so fully prepared for increased missionary labour. We must consider, also, the climate of India, and its effect upon the constitutions of the missionaries. We cannot count on the continued health of all the brethren; and if one or more should be laid aside, the loss would be most deeply felt on the interests of the mission. The wants, therefore, of this great and promising field, now becoming white unto the harvest, do most urgently require that at least four missionaries be sent out the coming summer.

Although half the loss occasioned by the destruction of the printing office at Lodiana by fire, was at once supplied by a single individual, the other half has not yet been made up. From eighteen other individuals, and twelve churches, $1000 have been received, in sums varying from 50 cents to $200, and $410 from two members of a sister church. In India, $1500 have been received, amounting in all to $7,900, and leaving $2100 yet to be supplied. It is not too late for the friends of the Bible to make good this deficit. The translation of the Bible in Panjabi, after years of patient persevering labour, has been made, and is now ready for the press. Shall the Book of God be withheld from a whole people for want of means? Are these twelve churches and these nineteen individuals all that are to be found in our communion, who are willing to assist in replacing this most efficient agency in the very heart of the heathen world?

The mission in Western Africa was never in greater need of being strengthened. No qualified men have yet offered themselves for this field of labour, and it is not yet known that any have this mission in view. For the few employed, the aspect of the mission is most encouraging, especially among the natives. The definite information communicated by Mrs. Connelly, during her late visit, resulted in the arrangement for the formation of a school at the Kroo Farms, four miles from Settra Kroo, under two of the native boys from the mission school; and for the commencement of another station among the Grand Sestres, a large tribe adjoining the Kroos, who have been long most anxious to have a school among them. This

station will be under the care of Washington M'Donogh, and Robert W. Sawyer, a native of this tribe, and one of the most promising boys from the school. The expense of this enlargement, though comparatively small, must yet be taken into the estimate, when looking forward to the amount that will be required. Should others be found willing to join these dear brethren in preaching the Gospel to these perishing multitudes, we have entire confidence that the necessary means for their support will be afforded.

For more than a year, the mission to Siam has been suspended. The cheering prospect now is, that it will soon be resumed. Two missionaries, one a minister of the Gospel, and the other a physician, have been appointed to this field, and if the Lord permit, will sail in the spring. There are several circumstances relating to this field worthy of notice. The government has given evidence of a disposition to cultivate the friendship of the Western nations, especially of the United States, far in advance of any other Eastern nation. The missionaries have always received the most ample protection; they are permitted freely to preach the Gospel, and distribute the Bible, no man forbidding them. The heir apparent understands the English language, and has a well selected library of English books, among which is a large family Bible. He has carefully studied the history of General Washington, and has named his only son, George Washington, for the respect and admiration he has for the character of that great man. No people have more need of the Gospel, for they are wholly given to idolatry. The wide spread delusion of Buddhism, of which the King of Siam is the head, is the established religion of the empire; and the multitude of priests are appointed by the government, and supported from the public treasury. But if Satan's seat be there, there especially should be sent the messengers of the churches to preach the glorious Gospel of the Son of God.

The first intercourse of the missionaries with the population of China, has shown with a clearness that is truly painful, how heavy is the pall of death that covers the face of the whole people. The whole land, indeed, is full of idols, and the inhabitants are wholly given to idolatry. Their ignorance of divine things, and their atheism even, are almost incredible. How could it be otherwise, when there were none sent to make known to them the truth, and tell them of the Saviour. But in the midst of all these wastes, "these desolations of many generations," this great missionary field is full of promise, and the hearts of the brethren, while oppressed with the magnitude of the work to be done, are encouraged in view of the wide door of usefulness, and the opening prospects before them. By all classes they are every where received with kindness; their wide-spread system of idolatry has no defenders, and appears to have but a slight hold upon their affections. It is ground of encouragement to the Church, that although her efforts in the cause of foreign missions have as yet been very limited, her mission in China is larger than that of any other Protestant institution. But how small is our force there, compared with the wants of this people! At Ningpo, the most northern mission, there are six brethren and the printing press. Though more than the half of our whole force in China, they have none to spare for other places, for many are the millions which surround and press upon them on every hand. At Amoy are three brethren, among a population almost equally numerous; whilst Foo-Chow, the capital of the same province, has not a single missionary from any Protestant church. For the province of Canton, with its twenty millions, we have but a single brother. He has under his charge a boarding-school with thirty promising Chinese boys, and two other brethren are indispensable to carry forward the work of the mission. Surely the Church will not withhold the means necessary to send out these two additional labourers the coming summer.

The printing press in China merits a distinct notice. The press was started on the 17th of June, 1844. Up to the last of May, 1845, less than one year, there were printed 4,136,000 pages. The cost of printing in China, including paper, ink, labour of workmen, and binding in the Chinese form, with title page and blank covers, is at the rate of 42 pages 12mo, or 38 pages 8vo, for a single cent. If the covers were left off, as is sometimes the case with Chinese books, the expense would be still less. When such is the facility of furnishing "the leaves of the tree of life," how loud is the call to the Church, to enlarge the sphere oft his important agency. It is not editions of ten or fifteen thousand copies that will meet the wants of this people. Editions of one hundred thousand copies are even now wanted; and when the present translations of the Bible are revised, the whole will require to be stereotyped, and copies of each plate taken in sufficient numbers to supply each press with one set of plates for the whole Bible. An additional press is now wanted for the China missions. For a considerable part of the year, the press has been running from daylight till 10 o'clock at night, throwing off 3000 sheets or 12 tokens per day, while in the United States, on a hand press, 2000 sheets, or 8 tokens, is counted a good day's work. In how strong a light does this statement place the value of the smallest sums, when consecrated to the service of the Lord.

The contemplated mission to the Jews, long delayed for want of men and means, though

again and again approved and sanctioned by the General Assembly, has now assumed a form more definite and encouraging. One brother has been appointed to this mission, and in the spring will be ready to enter upon this field of labour, or engage at home, in special preparatory studies for this service. It is most desirable that there be two brethren to commence this important mission, and the earnest hope is entertained, that another labourer will be found, as well as the means furnished, to enable the church to send her messengers to seek after the lost sheep of the house of Israel.

A comprehensive view of missionary operations in Papal Europe, was given in the last Annual Report. The fields there are still white unto the harvest, and God in a remarkable manner is blessing the labours of his servants for the dissemination of a pure Gospel among that people. With the assistance afforded, our brethren there are greatly encouraged, and their report of the magnitude of the work upon their hands, with the limited means at their disposal, makes a strong appeal for the prayers and increased support of the American churches.

In calling the attention of the churches thus strongly to the proposed enlargement of missionary operations, it must be borne in mind that the missions, as now existing, have to be supported. The missions among the Indian tribes, though not now specially mentioned, are exceedingly important, and merit fully the support and prayers of the churches. The mission to Texas will probably require some modifications, when that territory becomes one of the States of the Union; but a large field in Mexico is now open for missionary work, in the circulation of the Bible and religious publications in the Mexican language among that people. Last year there was received from the churches, associations and individuals, and not including legacies, the sum of $68,029. For six months, from the 1st of May, of the present year, from the same sources, not including donations for the press at Lodiana, there has been received the sum of $20,345, leaving to be received in the remaining six months of the year, the sum of $47,681, to equal the results of last year. But more enlarged support must be received, or the missionary cause will suffer. The work cannot remain stationary without injury. The providence of God, in opening such wide fields of labour, his gracious and divine blessing even, upon the labours of the brethren at the different missions, require the Church to go forward. It may appear discouraging to see such a small sum received during half of the year; but if there be discouragements, we gain nothing by keeping them out of view.

In this state of the receipts, it is not without anxiety that we contemplate the wants of the missionary cause, and listen to the earnest appeals for more help from our dear brethren in in their distant fields of labour. As already stated, we feel it to be a privilege, and from past experience, we feel encouraged, to make all these things known to our brethren in the churches. There would be no ground of apprehension, if the whole Church would but consider the subject;—there would be no lack of means if the true state of the Foreign Missionary cause could be brought before all the members of the Church. This will be done but partially, unless our brethren in the ministry take the charge of it. In three fourths of the bounds of the Church, we have no agents employed, and we must therefore rely upon the ministry, supported as we trust they will be, by the elders and others, to whom the work is specially dear. With such a spirit there is ample time to furnish all the means now wanted.

These statements, dear brethren, we doubt not, have carried your judgment with us, in favour of all the measures proposed; and surely there is enough in this picture of the wants of the perishing heathen, to reach the heart of every Christian. It would be easy, indeed, to show that the Foreign Missionary efforts of the Church have been few and feeble, compared with her resources, both in men and means. But it is not our purpose to do more than make a simple exhibition of the solemn facts and realities connected with the subject. These are, indeed, of deep and overwhelming interest, for they relate to the salvation of immortal souls. One thing more, dear brethren. Let us not forget to pray for the perishing millions, that in this short communication have passed in review before us. O, how great is their number, "multitudes, multitudes in the valley of decision." How much need is there for prayer to God for their deliverance from the power and thraldom of Satan. Whilst using the appointed means, in the spirit of self-denial required by the Gospel, let us daily feel a deeper sense of the inefficiency of all human agency without God's blessing. The work is his, and he will have all the glory; and just as we see in the Church, a spirit of active, self-denying labour, a spirit of deep humility, and a spirit of believing, persevering prayer, shall we see the glorious harbingers of the time, when "Jerusalem, the holy city, shall put on her beautiful garments, and the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

W. W. PHILLIPS,
Chairman of the Executive Committee.

WALTER LOWRIE, Cor. Sec'y.

Mission House, New York,
November 12, 1845.

RECENT INTELLIGENCE.

IOWA MISSION.—The present fall has been a season of unusual sickness in the neighbourhood of this mission. Of the Indians, more than sixty have died, chiefly adults. Every member of the mission families suffered with fever, and some of them so severely, that their lives were despaired of. Our last accounts state that all are getting better, for which we are truly thankful. This severe illness has left Mr. Coon so weak that he decided that it was his best course to return home, there being no prospect of his being able to do any missionary labour during the winter. Owing to ill health, Mrs. Hamilton returned to her friends in Pennsylvania in the spring. Mr. Hamilton remained at the mission till August, when he returned to spend the winter with his family. Mrs. Hamilton's health is improving, though it is still doubtful whether it will be so restored as to enable her to return to the mission. The large boarding school house is under roof, but will not be finished till spring.

CREEK MISSION.—We learn with sincere regret the death of Mrs. Loughridge, wife of the Rev. Robert M. Loughridge, of this mission. Her disease was the bilious fever, from which she suffered severely, until she entered into rest on the 17th of September. Her afflicted husband writes that, "She died as she had lived, trusting in Christ alone for salvation. She seemed resigned to the will of God in this dispensation, and said, 'It is all right.' She loved the poor Creeks, and regretted leaving the work so soon; but if the Lord had nothing more for her to attend to here, she felt willing to go. After expressing her wishes in regard to the disposal of the children, and exhorting an Indian girl whom she had had under her care during the last year, to seek those things which make for her peace, urging the importance of a hope in Christ, she was then inclined to talk but little, and spent much time in communion with God. . . . She has left behind many sorrowing hearts. Dark and mysterious is this dispensation of Providence towards us. She has left us at a time of all others when she seemed to be most needed. . . . . I hardly know what way to turn, or what to do. What will become of my poor babes I know not. But 'the Lord will provide.' To him I commit my cause, and he will not disappoint my hopes. Dear brother, pray for us." After these extracts from Mr. Loughridge's letter, we need not commend him to the sympathies and prayers of the people of God.

The Rev. J. Limber, of this mission, mentions in a letter dated October 14th, that their church now consists of eight members. Six adults and five infants have been baptized.

INDIA: ALLAHABAD MISSION.—The Rev. J. Owen writes as follows, on the 14th of August last: "At our communion on the first Sabbath in July, we received Gurdiyal and Lucy. The former is a young man connected with the book-binding establishment. He was brought up in the orphan school at Chunar, and has been with us about two years. His deportment is very correct, and we were gratified with the answers he gave when examined for admittance to church privileges. Lucy is one of the girls in our female orphan asylum. She has been serious some time, and we hope a work of grace has been commenced in her heart. Four or five others applied at that time to be received, two of whom were orphan girls, but we thought it best to defer them a little. I long to see the boys really awakened about their eternal interests. Two of them, you know, are in the communion of the church. Two or three others of the first class are somewhat serious, but not so decidedly as I wish. They are going on well in their studies."

INDIA: FURRUKHABAD MISSION.—The letters by the August mail, dated to the 15th of that month, mention the seriously impaired health of the Rev. J. C. Rankin. It would be necessary for him to spend the cold season in the mountains, with a doubtful prospect

even then of his being able to continue in the trying climate of India. This is justly regarded by the brethren, and especially by Mr. R., as a very painful dispensation. Considerable sickness had prevailed among the orphans, fifteen of them having been attacked with the cholera, but none of them had died. The Rev. J. L. Scott gives a good account of the school at Mynpurie, which has an average daily attendance of about 100 scholars, who are making encouraging progress in their studies. The Rev. J. J. Walsh writes as follows, under date of August 11th:

"You will be rejoiced to hear that *Mirza abdul lah Beg*, the Mussulman inquirer mentioned in previous letters, was baptized yesterday, (10th,) and admitted to a seat with us around the Lord's table. As some account of him will prove acceptable, I will endeavour to supply you with a short sketch. He was born in Calcutta somewhere about the year 1800, of mixed parentage it is supposed. He has no recollection of his father, who was a Romanist, and who stipulated with a rich Portuguese merchant before his death, (the mother being a Mussulman,) that he should be taken under his care, and be baptized in the communion of the Romish Church. This was accordingly done, and Mirza grew up under papistical influence. He remained in Calcutta until his 26th year, and was for some time employed as extra bailiff in the supreme court. From thence he went to the capital of Oude, Lucknow, but did not remain there long, as he was disappointed in procuring a situation suitable to his wishes. From Lucknow he went to Delhi, where he obtained employment in the Sadr Board of Revenue, and remained in this situation some years. Whilst there he formed the acquaintance of the Rev. Mr. Thompson, Baptist missionary at that station, who gave him a Bible, which Mirza retained in his possession nearly 14 years, (when it was exchanged for a better copy,) and frequently proved a check to his conduct. I mention this to show the indirect influence of missionary labours, for to this Bible he attributes the commencement of his serious thoughts on the subject of religion. Every such fact furnishes fresh encouragement for your missionaries to persevere in faith with their labours, though they may not be permitted to see the immediate results of their work. His next removal was to Bareilly, where he remained for a few years in the same employment as in Delhi. From this place he removed to Cawnpore, where he found employment in the Brigade office as clerk. During his residence in C., his daughter (an only child) was taken sick, and for a change of air, he was induced to bring her to Futtehgurh, where she lingered only for a little, and was buried at his request in the mission burial ground. Mirza's anxiety for his soul commenced with the sickness of his child, to whom he endeavoured to impart the little knowledge he possessed on the subject of religion, and to whom he was very anxious baptism should be administered. After the burial of his child, Mirza took a house in our compound at Futtehgurh, where he has ever since been receiving instruction and attending our meetings for worship. At his own request he received in baptism the name of *Henry Humblebirth*. There is one feature in his case which is very uncommon, and gives us much hope. I refer to the fact that he is in very easy circumstances for a native, and therefore is not actuated by any mercenary motives. But the case of Jai Gopal, the brahman who apostatized so awfully, warns us not to be too sanguine, however pleasing appearances may be..... We hope the prayers of God's people will ascend in behalf of this solitary convert from Mohammedanism in Futtehgurh, and also in behalf of his spiritual advisers. This is a boon which we feel cannot well be denied us, and on which we place much hope."

INDIA: APPROACHING RELIGIOUS CRISIS.—Bishop Wilson, of Calcutta, now on a visit to England for his health,

has lately expressed the following opinion as to the present aspect of Hinduism:

Unquestionably a crisis seems approaching in India with rapid strides. Education has been going on for fifty years; all offices, up to a certain class, are thrown open to Hindu talent and character: the Native mind is bursting out with knowledge; commerce is opening her riches; medicine is following the steps of Western science; railroads are about to accelerate internal communication; the present Governor General, Sir Henry Hardinge, is full of enlightened zeal for Native improvement; the invention and application of steam vessels is rendering Calcutta a suburb, as it were, of London.

In such a moment, Christianity must sanctify the process, or inordinate luxury and selfishness will blight the gifts of God. Christianity must 'stand upon the watch, and set herself upon the tower,' to seize every favorable opportunity as it arises: for at any moment a sudden down-fall of Eastern idolatry and superstition may take place, and then, if we are ready to enter in, India may quickly be the Lord's.

THE MISSIONARY MEMORIAL

A volume has been lately published under this title, which will take a high rank among the gift-books of the season. It contains original articles, most of which relate to the work of missions, though some are of a lighter character. Some of the missionary papers possess merit of no common order, and cannot fail to exert a happy influence on all by whom they are perused. We observe the names of the Rev. Drs. Spring, Sprague, and J. W. Alexander, of our church,—of Mrs. Sigourney, Mr. Whittier, and others well known in literary circles, among the contributors to this work. The book is beautifully printed, and embellished with a fine frontispiece executed in oil colours. It is published by Edward Walker, 112 Fulton-street, New-York.

DONATIONS TO THE BOARD OE FOREIGN MISSIONS,

IN OCTOBER, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Lansingburg 1st ch, mo. con. 36 62

Pby. of Albany.

Albany 1st ch, 'four children who love their pastor,' 10; Northampton ch, 8; W. Galway ch, 'Mrs. B.' to con. &c. 30. 48 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Deerpark ch, Mt. Hope, mo. con. 3; White Lake ch, mo. con. 5. 8 00

Pby. of N. River.

Rondout ch, 150; Marlborough ch, indivs. and mo. concert in village and W. Neighborhood, 28 36; Newburg 1st ch, Miss Sarah Carpenter, 5. 183 36

Pby. of Bedford.

Bedford ch, mo. con. 14 67; do. New Castle fem. miss. soc. 10. 24 67

Pby. of Long Island.

Smithtown 1st ch, mo. con. 12; Bridgehampton ch, juv. for. miss. soc. 6. 18 00

Pby. of New-York.

N. Y. ch. on 42d st, mo. con. 4 18; Duane st ch, ann. coll. 701 78; mo. con. 27 90; Brick ch, mo. con. 7 58; 15th st ch, sab. sch. 9 84; Brooklyn 1st ch, mo. con. 15 25; Madison Avenue ch, mo. con. 1 50; 1st ch, mo. con. 50; Hammond st ch, ann. coll. 26 20. 844 22

2nd Pby. of New-York

Scotch ch N. Y., John Johnston, 250; mo. con. Sept. 84; do. Oct. 68. 402 00

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Paterson 1st ch, mo. con. 43 90

Pby. of New Brunswick.

New Brunswick ch, mo. con. 18 34; Princeton ch, 60; Allentown ch, 20; Dutch Neck ch, 10. 108 34

Pby. of Raritan.

Kingwood ch. 8 00

SYNOD OF PHILA. *Pby. of Philadelphia.*

Great Valley ch, 52 76; Phila. 9th ch, miss. soc. 23 14; Phila. 10th ch, mo. con. 200. 275 90

2nd Pby. of Philadelphia.

Germantown 1st ch, 31 50; juv. miss. soc. 7; Doylestown ch, mo. con. 23 26. 61 76

Pby. of Donegal.

Chesnut Level ch, 11 75; fem. miss. soc. 13. 24 75

Pby. of Carlisle.

Monaghan and Petersburg ch, Dillsburg, 8 70; Bloomfield, Landisburg, and Buffalo ch, 118; Petersburg ch, C. and J. Mateer, 2 40; Rev. S. H. McDonald, 2; Carlisle, 2nd ch youth's miss. and bib. soc. for China miss. con. ALEX. C. GRAHAM, l. m. 30; Cumberland ch, 6. 167 10

Pby. of Newcastle.

Doe Run and Coatesville ch, 50; Forks of Brandywine ch, fem. miss. soc. 13; less broken bank bill, 1. 62 00

Pby. of Baltimore.

Alexandria 1st ch. sab. sch. 45 60

Pby. of Huntingdon.

Hollidaysburg ch, 29 73; Pine Grove Mills sew. soc. 5; do. 10; Williamsburg ch, 5; Pby. coll. 8 18; Bellefonte ch, 32. 89 91

Pby of Northumberland.

Williamsport ch. 19 66

SYNOD OF PITTSBURG. *Pby. of Blairsville.*

Ligonier ch. 7 00

Pby. of Ohio.

Fairmount ch, 7 35; Bethany ch, 24 83; fem. benev. soc. 28 50. 60 68

Pby. of Alleghany.

Bull cr. ch. fem. benev. soc. 3 10

SYNOD OF WHEELING. *Pby. of Washington*

Pigeon cr. ch, 31; W. Liberty ch, 7; Sistersville ch, 5. 43 00

Pby. of St. Clairsville.

Beech Spring ch, in part. 40 0

Pby. of New Lisbon.

Yellow cr. ch, 38; Salem ch, 17 72. 5[illegible]

SYNOD OF OHIO. *Pby. of Coshocton.*

Unity ch, 35; Clarke ch, 2.

Blairsville	21 56
Bethel	19 57
Elders Ridge	4 00
Ebenezer	15 00
Indiana	25 35
Ligonier	7 00
	143 86

Pby. of Redstone.

Dunlap's Creek	7 81
Brownsville	20 00
Morgantown	15 00
Clarksburg	10 00
Miscellaneous	11 26
	64 07

Pby. of Ohio.

Pittsburg 2d	25 00
Monongahela City	20 00
Raccoon	12 00
Centre	16 62
Lawrenceville	6 00
Sharpsburg	15 00
Fairmount	7 35
Bethany	53 33
Bethel	28 75
Mingo	18 00
Highland	22 82
Individuals	30 00
	254 87

Pby. of Alleghany.

Bull Creek	8 61
Harrisville	4 50
Concord & Muddy Cr.	10 25
Scrubgrass	8 00
Cross Roads & Plain	8 85
	40 21

Pby. of Beaver.

Westfield	15 00
Bethlehem	15 75
Freedom	9 00
Slippery Rock	9 68
	49 43

Pby. of Erie.

Meadville	25 00
Fairfield	4 00
Georgetown	12 51
Cool Spring	5 25
Individuals	10 00
	56 76

Pby. of Clarion.

Clarion	12 17
Bethesda	10 00
Richland	5 12
Rockland	3 50
Callensburg	5 00
Leatherwood	3 76
	39 55

SYNOD OF WHEELING.

Pby. of Washington.

Mill Creek	42 03
Mount Prospect	8 65
Wheeling	117 75
Forks of Wheeling	47 62
Fairview	20 00
West Union	15 00
Three Springs	5 00
East Buffalo	5 00
Three Ridges	22 00
Cross Creek	53 59
West Liberty	7 00
Pigeon Creek	31 00
Sistersville	5 00
	379 64

Pby. of Steubenville.

Steubenville 1st	150 00
" 2d	82 45
Feed Spring	10 00
Two Ridges	15 25
New Hagerstown	15 75
Island Creek	2 05
Deersville	1 00
Centre Unity	0 50
Big Spring	3 00
Harrisburg	1 00
Bloomfield	5 59
Richmond	16 25
Annapolis	6 35
Haerlem	1 50
	310 69

Pby. of St. Clairsville.

Newcastle	4 00
St. Clairsville	7 00
Beechspring	90 00
Fairview	5 00
Sharon & Freeport	3 00
Still Water	5 00
	114 00

Pby. of New Lisbon.

Poland	33 00
Salem	49 97
Deerfield	55 00
Yellow Creek	38 00
Canfield	48 30
New Lisbon	54 00
	278 27

SYNOD OF OHIO.

Pby. of Zanesville.

Pleasant Hill	2 00

Pby. of Wooster.

Northfield	5 00

Pby. of Cochocton.

Clarke	2 00
Unity	35 00
	37 00

Pby. of Hocking.

Gallipolis	12 00
Marietta	4 56
	16 56
SYNOD OF CIN.	6 65

Pby. of Chilicothe.

Hillsboro'	15 00
Bloomingburg	9 00
Rocky Spring	0 70
Greenfield	5 00
Salem	2 25
Washington	3 27
Individuals	0 63
	35 85

Pby. of Miami.

New Jersey	33 15
Springfield	135 45
Dayton	142 63
Washington	23 00
Lebanon	10 00
Union	1 75
Greenville	1 75
Xenia	23 00
Honey Creek	18 91
Bell Brook	1 00
	390 64

Pby. of Cin.

Cincinnati 1st	104 17
" 5th	7 00
Pleasant Ridge	10 06
Hopewell	24 75
Monroe	6 33
Somerset	19 20
Reading	17 90
Ebenezer	8 50
Mount Carmel	4 77
Walnut Hills	6 15
Feesburg	1 62
Miscellaneous	11 97
	222 42

Pby. of Oxford.

Oxford	38 00
Mount Carmel	20 00
Richmond	6 16
Centreville	5 00
Hamilton	21 00
Venice	31 05
Connersville	5 00
Bethel	16 95
Dunlapsville	7 75
Eaton	12 12
	163 63

Pby. of Sidney.

Salem	16 71
Sidney	41 00
West Liberty	19 40
Buck Creek	27 10
Stony Creek	8 60
Troy	5 00
Urbana	17 63
Bellefontaine 2d	10 12
Piqua 1st	10 00
	155 56

Pby. of Maumee.

Findly	86 00
Enos Valley	4 25
	90 25

SYNOD OF INDIANA.

Pby. of Salem.

Jeffersonville	6 00
New Albany	43 43
Sharon	2 00
Ebenezer	1 65
	53 08

Pby. of Vincennes.

Terre Haute	10 00
Hopewell	6 60
Vincennes	14 76
Carlisle	6 65
Bloomington	16 50
Princeton	15 00
Lower Indiana	9 35
Evansville	16 00
Black Creek	5 50
	100 36

Pby. of Madison.

Hanover	15 00
New Washington	10 00
Vernon	8 00
Graham	6 00
Poplar Ridge	1 50
New Lexington	6 00
	46 50

Pby. of Crawfordsville.

Rockville	12 25
Frankfort	12 00
Thorntown	1 95
Crawfordsville	16 38
Waveland	16 55
Indian Creek	1 45
Bethany	4 80
Putnamville	6 00
	71 38

Pby. of Indianapolis.

Indianapolis	33 11
Franklin	19 25
Sand Creek	6 00
Newcastle	3 00
Bethany	0 60
	61 96

* SYNOD OF N. IND.

Pby. of Logansport.

La Fayette	11 00
Logansport	9 90
Indian Creek	0 55
Delphi	2 50
Individuals	0 38
	24 33

Pby. of Fort Wayne.

Pleasant Ridge	1 00
Fort Wayne	66 10
Union	3 00
Miscellaneous	1 50
	71 60

Pby. of Michigan.

Lyon	4 00

Pby. of Lake.

South Bend	5 00
Valparaiso	10 00
Crown Point	3 00
Constantine	5 00
Salem	2 00
Sumptions Prairie	12 82
Associations	10 00
	47 82

SYNOD OF ILLINOIS.

Pby. of Kaskaskia.

Bethany & Dry Point	3 00
Vandalia	4 78
	7 78

Pby. of Sangamon.

N. Sangamon	18 82
Springfield 1st	30 00
Individuals	25 00
	73 82

Pby. of Schuyler.

Macomb	2 38
Mount Sterling	1 00
	3 38

Pby. of Palestine.

Piegah	17 00
Paris	30 00
	47 00

Pby. of Peoria.

Rochester	4 00
Princeville	6 00
	10 00

Pby. of Iowa.

Linn Grove	5 37
Fort Madison	0 50
West Point	2 06
Everhart's Settlement	1 57
	10 10

SYNOD OF MISSOURI.

Pby. of St. Louis.

St. Louis 2d	26 55
Eagle Fork	4 19
Maline Creek	7 50
St. Louis 4th	4 31
	42 55

Pby. of Palmyra.

Auburn	3 81

Pby. of Potosi.

Bellevue	6 00
Potosi	5 00
	11 00

SYNOD OF KENTUCKY.

Pby. of Louisville.

Louisville 1st	57 73
" 3d	12 25
Shiloh and Olivet	5 00
Mulberry	30 00
Shelbyville	88 63
Newcastle	31 00
Big Spring	8 00

Associations	14 00
	246 61
Pby. of Muhlenburg.	
Concord	12 50
Bethany	11 00
	23 50
Pby. of Transylvania.	
Danville	88 00
Harrodsburg	59 35
Springfield	42 00
Richmond	97 00
Paint Lick	7 00
Buffalo Spring	30 00
Silver Creek	7 55
	323 90
Pby. of W. Lexington.	
Lexington 1st	2 00
Frankfort	99 20
Salem	20 00
McChord	172 10
Woodford and Harmony	50 00
Georgetown	2 12
	345 42
Pby. of Ebenezer.	
Covington 1st	18 00
Maysville	70 00
Burlington	9 85
Millersburg	5 00
Carlisle	5 00
Individuals	10 00
	117 85
SYNOD OF VIRGINIA	26 49
Pby. of Greenbrier.	
Parkersburg	11 00
Western	5 00
Point Pleasant	3 00
Individuals	2 00
	21 00
Pby. of Lexington.	
Mount Carmel	6 00
Augusta	35 00
Tinkling Spring	50 00
Windy Cove	11 50
Mossy Creek	6 50
Union	25 00
Fairfield	5 00
Central Union	1 46
Goshen	1 10
New Providence	22 50
Timber Ridge	6 25
Individuals	8 00
	178 31
Pby. of Winchester.	
Charlestown	40 00
Warrenton	63 25
Mount Zion	11 30
Moorefield	22 50
Fort Pleasant	5 00
Shepherdstown	6 12
Front Royal	2 00
Individuals	14 00
	164 17
Pby. of W. Hanover.	
Bethesda	9 00
Cumberland	2 50
Briery	51 00
Providence	50 00
Buffalo	31 85
Lebanon	21 50
Charlottesville	34 15
Cove	7 50
Concord	15 00
Village	27 25
Maysville	28 00
Miscellaneous	21 50
	299 25
Pby. of E. Hanover.	
Richmond 1st & 2d	110 32
Individuals	34 50
	144 82
Pby. of Montgomery.	
Green Spring	1 83
Mountain Union	3 00
Beaver Creek	8 40
Locust Bottom	6 95
Falling Spring	5 00
Salem	53 00
Individuals	5 00
	83 18
SYNOD OF N. CAROLINA.	
Pby. of Orange.	
Raleigh	2 50
Spring Grove	2 00
Milton	25 00
Danville	46 00
Greensboro'	66 80
Bethel	3 50
Nutbush	10 00
Spring Hill	6 50
Newbern	20 00
Individuals	9 00
	191 30
Pby. of Fayetteville.	
Fayetteville	46 22
Centre	25 00
Shiloh	11 50
Philadelphus	9 25
Black River	5 55
Rockfish	4 38
Grove	13 65
Galatia	2 00
Long Street	4 11
China Grove	11 00
Bethesda	5 25
Lumber Bridge	5 75
St. Paul's	7 35
Bluff	15 50
Antioch	3 10
Bethel	16 67
Sardis	10 44
Elizabethtown	5 00
Ashpole	14 46
Individuals	10 50
	236 68
Pby. of Concord.	
Chs. not named	249 20
Rocky River	37 00
	286 20
SYNOD OF W. TENN.	40 00
Pby. of Holston.	
Knoxville	108 30
Salem	40 00
Leesburg	30 00
Providence	4 10
Pleasant Forest	2 00
Ebenezer	2 00
New Providence	3 23
Bethel	9 08
	198 71
Pby. of W. Tenn.	
Pulaski	4 50
Zion	124 60
Bethesda	28 75
Mount Pleasant	11 00
	166 85
Pby. of Nashville.	
Nashville 1st	221 05
" 2d	57 90
	278 95
Pby. of N. Alabama.	
Somerville	5 00
Pby. of W. District.	
Mount Carmel	73 95
Memphis	25 00
Brownsville	10 00
	108 95
SYNOD OF S. C. & GA.	
Miscellaneous	148 89
Pby. of S. Carolina.	
Willington	10 00
Pby. of Bethel.	
Bethel	20 00
Ebenezer	50 00
Bethesda	11 00
Fairforest	28 06
Cane Creek	27 00
	136 06
Pby. of Harmony.	
Camden	39 00
Cheraw	50 00
	89 60
Pby. of Charleston.	
Charleston 2d	263 61
Individuals	10 00
	273 61
Pby. of Georgia.	
Savannah 1st	36 65
St. Mary's	30 00
Individuals	60 00
	126 65
Pby. of Hopewell.	
Augusta	264 50
Lincolnton	10 25
Bethany	12 00
Hopewell	5 00
Individuals	25 00
	316 75
Pby. of Flint River.	
Columbus	110 30
Alcovia	5 00
Fairview	17 05
Goshen	3 95
	136 30
Pby. of Florida.	
Tallahasse	27 76
Quincy	60 42
Ismonia	14 00
Monticello	4 42
	106 60
SYNOD OF ALABAMA.	
Pby. of S. Alabama.	
Mobile 2d	40 00
Valley Creek	155 00
Geneva	5 00
Associations	25 00
	225 00
Pby. of Tuscaloosa.	
Gainesville	330 00
Ebenezer	6 00
Eutaw	25 00
Individuals	50 50
	411 50
Pby. of E. Alabama.	
Chs. not named	41 50
Individuals	4 00
	45 50
SYNOD OF MISSISSIPPI.	
Pby. of Mississippi.	
Natchez	80 50
Port Gibson	9 77
Zion	2 00
Salem	3 00
Pine Ridge	26 00
Bethel	20 00
	132 27
Pby. of N. Orleans.	
New Orleans 1st	155 27
New Orleans 2d	13 20
	168 47
Pby. of Clinton.	
Vicksburg	16 67
Pby. of Tombechbee.	
Columbus	105 00
Pby. of Chickasaw.	
Hudsonville	10 00
Monroe	6 75
Bethany	3 50
New Hope	6 00
Holly Springs	26 00
Spring Hill	17 00
Ripley	6 00
College	20 75
Willington	5 00
	101 00
Syn. of Ref. Presb. Church	1014 00
Legacies	3206 57
Seminaries	243 05
Associations	100 00
Miscellaneous	8185 00

Blairsville	21 56
Bethel	19 57
Elders Ridge	4 00
Ebenezer	15 00
Indiana	25 35
Ligonier	7 00
	143 86

Pby. of Redstone.

Dunlap's Creek	7 81
Brownsville	20 00
Morgantown	15 00
Clarksburg	10 00
Miscellaneous	11 26
	64 07

Pby. of Ohio.

Pittsburg 2d	25 00
Monongahela City	20 00
Raccoon	12 00
Centre	16 62
Lawrenceville	6 00
Sharpsburg	15 00
Fairmount	7 35
Bethany	53 33
Bethel	28 75
Mingo	18 00
Highland	22 82
Individuals	30 00
	254 87

Pby. of Alleghany.

Bull Creek	8 61
Harrisville	4 50
Concord & Muddy Cr.	10 25
Scrubgrass	8 00
Cross Roads & Plain	8 85
	40 21

Pby. of Beaver.

Westfield	15 00
Bethlehem	15 75
Freedom	9 00
Slippery Rock	9 68
	49 43

Pby. of Erie.

Meadville	25 00
Fairfield	4 00
Georgetown	12 51
Cool Spring	5 25
Individuals	10 00
	56 76

Pby. of Clarion.

Clarion	12 17
Bethesda	10 00
Richland	5 12
Rockland	3 50
Callensburg	5 00
Leatherwood	3 76
	39 55

SYNOD OF WHEELING.

Pby. of Washington.

Mill Creek	42 03
Mount Prospect	8 65
Wheeling	117 75
Forks of Wheeling	47 62
Fairview	20 00
West Union	15 00
Three Springs	5 00
East Buffalo	5 00
Three Ridges	22 00
Cross Creek	53 59
West Liberty	7 00
Pigeon Creek	31 00
Sistersville	5 00
	379 64

Pby. of Steubenville.

Steubenville 1st	150 00
" 2d	82 45
Feed Spring	10 00
Two Ridges	15 25
New Hagerstown	15 75
Island Creek	2 05
Deerville	1 00
Centre Unity	0 50
Big Spring	3 00
Harrisburg	1 00
Bloomfield	5 52
Richmond	16 25
Annapolis	6 35
Haerlem	1 50
	310 62

Pby. of St. Clairsville.

Newcastle	4 00
St. Clairsville	7 00
Beechspring	90 00
Fairview	5 00
Sharon & Freeport	3 00
Still Water	5 00
	114 00

Pby. of New Lisbon.

Poland	33 00
Salem	49 97
Deerfield	55 00
Yellow Creek	38 00
Canfield	49 30
New Lisbon	54 00
	278 27

SYNOD OF OHIO.

Pby. of Zanesville.

Pleasant Hill	2 00

Pby. of Wooster.

Northfield	5 00

Pby. of Cochocton.

Clarke	2 00
Unity	35 00
	37 00

Pby. of Hocking.

Gallipolis	12 00
Marietta	4 56
	16 56
SYNOD OF CIN.	6 65

Pby. of Chilicothe.

Hillsboro'	15 00
Bloomingburg	9 00
Rocky Spring	0 70
Greenfield	5 00
Salem	2 25
Washington	3 27
Individuals	0 63
	35 85

Pby. of Miami.

New Jersey	33 15
Springfield	135 45
Dayton	142 63
Washington	23 00
Lebanon	10 00
Union	1 75
Greenville	1 75
Xenia	23 00
Honey Creek	18 91
Bell Brook	1 00
	390 64

Pby. of Cin.

Cincinnati 1st	104 17
" 5th	7 00
Pleasant Ridge	10 06
Hopewell	24 75
Monroe	6 33
Somerset	19 30
Reading	17 90
Ebenezer	8 50
Mount Carmel	4 77
Walnut Hills	6 15
Feesburg	1 62
Miscellaneous	11 97
	222 42

Pby. of Oxford.

Oxford	38 00
Mount Carmel	20 00
Richmond	6 16
Centreville	5 00
Hamilton	21 00
Venice	31 05
Connersville	5 00
Bethel	16 95
Dunlapsville	7 75
Eaton	12 12
	163 63

Pby. of Sidney.

Salem	16 71
Sidney	41 00
West Liberty	19 40
Buck Creek	27 10
Stony Creek	8 60
Troy	5 00
Urbana	17 63
Bellefontaine 2d	10 12
Piqua 1st	10 00
	155 56

Pby. of Maumee.

Findly	86 00
Enon Valley	4 25
	90 25

SYNOD OF INDIANA.

Pby. of Salem.

Jeffersonville	6 00
New Albany	43 43
Sharon	2 00
Ebenezer	1 65
	53 08

Pby. of Vincennes.

Terre Haute	10 00
Hopewell	6 60
Vincennes	14 76
Carlisle	6 65
Bloomington	16 50
Princeton	15 00
Lower Indiana	9 35
Evansville	16 00
Black Creek	5 50
	109 36

Pby. of Madison.

Hanover	15 00
New Washington	10 00
Vernon	8 00
Graham	6 00
Poplar Ridge	1 50
New Lexington	6 00
	46 50

Pby. of Crawfordsville.

Rockville	12 25
Frankfort	12 00
Thorntown	1 95
Crawfordsville	16 38
Waveland	16 55
Indian Creek	1 45
Bethany	4 80
Putnamville	6 00
	71 38

Pby. of Indianapolis.

Indianapolis	33 11
Franklin	19 25
Sand Creek	6 00
Newcastle	3 00
Bethany	0 60
	61 96

SYNOD OF N. IND.

Pby. of Logansport.

La Fayette	11 00
Logansport	9 90
Indian Creek	0 55
Delphi	2 50
Individuals	0 38
	24 33

Pby. of Fort Wayne.

Pleasant Ridge	1 00
Fort Wayne	66 10
Union	3 00
Miscellaneous	1 50
	71 60

Pby. of Michigan.

Lyon	4 00

Pby. of Lake.

South Bend	5 00
Valparaiso	10 00
Crown Point	3 00
Constantine	5 00
Salem	2 00
Sumptions Prairie	12 82
Associations	10 00
	47 82

SYNOD OF ILLINOIS.

Pby. of Kaskaskia.

Bethany & Dry Point	3 00
Vandalia	4 78
	7 78

Pby. of Sangamon.

N. Sangamon	18 92
Springfield 1st	30 00
Individuals	25 00
	73 92

Pby. of Schuyler.

Macomb	2 38
Mount Sterling	1 00
	3 38

Pby. of Palestine.

Pisgah	17 00
Paris	30 00
	47 00

Pby. of Peoria.

Rochester	4 00
Princeville	6 00
	10 00

Pby. of Iowa.

Linn Grove	5 37
Fort Madison	0 58
West Point	2 05
Everhart's Settlement	1 57
	10 10

SYNOD OF MISSOURI.

Pby. of St. Louis.

St. Louis 2d	26 55
Eagle Fork	4 19
Maline Creek	7 50
St. Louis 4th	4 31
	42 55

Pby. of Palmyra.

Auburn	3 81

Pby. of Potosi.

Bellevue	6 00
Potosi	5 00
	11 00

SYNOD OF KENTUCKY.

Pby. of Louisville.

Louisville 1st	57 73
" 3d	12 25
Shiloh and Olivet	5 00
Mulberry	30 00
Shelbyville	28 63
Newcastle	31 00
Big Spring	8 00

Associations	14 00
	246 61

Pby. of Muhlenburg.

Concord	12 50
Bethany	11 00
	23 50

Pby. of Transylvania.

Danville	88 00
Harrodsburg	52 35
Springfield	42 00
Richmond	97 00
Paint Lick	7 00
Buffalo Spring	30 00
Silver Creek	7 55
	323 90

Pby. of W. Lexington.

Lexington 1st	2 00
Frankfort	99 20
Salem	20 00
McChord	172 10
Woodford and Harmony	50 00
Georgetown	2 12
	345 42

Pby. of Ebenezer.

Covington 1st	18 00
Maysville	70 00
Burlington	9 85
Millersburg	5 00
Carlisle	5 00
Individuals	10 00
	117 85

SYNOD OF VIRGINIA 26 49

Pby. of Greenbrier.

Parkersburg	11 00
Western	5 00
Point Pleasant	3 00
Individuals	2 00
	21 00

Pby. of Lexington.

Mount Carmel	6 00
Augusta	35 00
Tinkling Spring	50 00
Windy Cove	11 50
Mossy Creek	6 50
Union	25 00
Fairfield	5 00
Central Union	1 46
Goshen	1 10
New Providence	22 50
Timber Ridge	6 25
Individuals	8 00
	178 31

Pby. of Winchester.

Charlestown	40 00
Warrenton	63 25
Mount Zion	11 30
Moorefield	22 50
Port Pleasant	5 00
Shepherdstown	6 12
Front Royal	2 00
Individuals	14 00
	164 17

Pby. of W. Hanover.

Bethesda	9 09
Cumberland	2 50
Briery	51 00
Providence	50 00
Buffalo	31 85
Lebanon	21 50
Charlottesville	34 15
Cove	7 50
Concord	15 00
Village	27 25
Maysville	28 00
Miscellaneous	21 50
	299 25

Pby. of E. Hanover.

Richmond 1st & 2d	110 32
Individuals	34 50
	144 82

Pby. of Montgomery.

Green Spring	1 83
Mountain Union	3 00
Beaver Creek	8 40
Locust Bottom	6 95
Falling Spring	5 00
Salem	53 00
Individuals	5 00
	83 18

SYNOD OF N. CAROLINA.

Pby. of Orange.

Raleigh	2 50
Spring Grove	2 00
Milton	26 00
Danville	46 00
Greensboro'	66 80
Bethel	3 50
Nutbush	10 00
Spring Hill	6 50
Newbern	20 00
Individuals	9 00
	191 30

Pby. of Fayetteville.

Fayetteville	46 22
Centre	26 00
Shiloh	11 50
Philadelphus	9 25
Black River	5 55
Rockfish	4 38
Grove	13 65
Galatia	2 00
Long Street	4 11
China Grove	11 00
Bethesda	5 25
Lumber Bridge	5 75
St. Paul's	7 35
Bluff	15 20
Antioch	3 10
Bethel	16 67
Sardis	10 44
Elizabethtown	5 00
Ashpole	14 46
Individuals	10 50
	236 68

Pby. of Concord.

Chs. not named	249 20
Rocky River	37 00
	286 20

SYNOD OF W. TENN. 40 00

Pby. of Holston.

Knoxville	108 30
Salem	40 00
Leesburg	30 00
Providence	4 10
Pleasant Forest	2 00
Ebenezer	2 00
New Providence	3 23
Bethel	9 08
	198 71

Pby. of W. Tenn.

Pulaski	4 50
Zion	124 60
Bethesda	26 75
Mount Pleasant	11 00
	166 85

Pby. of Nashville.

Nashville 1st	221 05
" 2d	57 90
	278 95

Pby. of N. Alabama.

Somerville	5 00

Pby. of W. District.

Mount Carmel	73 95
Memphis	25 00
Brownsville	10 00
	108 95

SYNOD OF S. C. & GA.

Miscellaneous	148 89

Pby. of S. Carolina.

Willington	10 00

Pby. of Bethel.

Bethel	20 00
Ebenezer	50 00
Bethesda	11 00
Fairforest	28 06
Cane Creek	27 00
	136 06

Pby. of Harmony.

Camden	39 00
Cheraw	50 00
	89 00

Pby. of Charleston.

Charleston 2d	263 61
Individuals	10 00
	273 61

Pby. of Georgia.

Savannah 1st	36 65
St. Mary's	30 00
Individuals	60 00
	126 65

Pby. of Hopewell.

Augusta	264 50
Lincolnton	10 25
Bethany	12 00
Hopewell	5 00
Individuals	25 00
	316 75

Pby. of Flint River.

Columbus	110 30
Alcovia	5 00
Fairview	17 05
Goshen	3 95
	136 30

Pby. of Florida.

Tallahasse	27 76
Quincy	60 42
I-a-monia	14 00
Monticello	4 42
	106 60

SYNOD OF ALABAMA.

Pby. of S. Alabama.

Mobile 2d	40 00
Valley Creek	155 00
Geneva	5 00
Associations	25 00
	225 00

Pby. of Tuscaloosa.

Gainesville	330 00
Ebenezer	6 00
Eutaw	25 00
Individuals	50 50
	411 50

Pby. of E. Alabama.

Chs. not named	41 50
Individuals	4 00
	45 50

SYNOD OF MISSISSIPPI.

Pby. of Mississippi.

Natchez	80 59
Port Gibson	0 77
Zion	2 00
Salem	3 00
Pine Ridge	26 00
Bethel	20 00
	132 27

Pby. of N. Orleans.

New Orleans 1st	155 27
New Orleans 2d	13 20
	168 47

Pby. of Clinton.

Vicksburg	16 07

Pby. of Tombeckbee.

Columbus	105 00

Pby. of Chickasaw.

Hudsonville	10 00
Monroe	6 75
Bethany	3 50
New Hope	6 00
Holly Springs	26 00
Spring Hill	17 00
Ripley	6 00
College	20 75
Willington	5 00
	101 00

Syn. of Ref. Presb. Church	1014 00
Legacies	3206 57
Seminaries	943 05
Associations	100 00
Miscellaneous	8185 00

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIII. DECEMBER, 1845. No. 12.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Missouri.

FROM A MISSIONARY IN COOPER COUNTY.

Distressing sickness—vital godliness at a low ebb, &c.

For the last two months, we have had much severe sickness, in which my own family have largely shared. For more than a week, I never took off my clothes, and was going night and day. I have devoted much time to visiting the sick, conversing with them, and impressing upon them the importance of being always ready for an exchange of worlds. Our little church has been much afflicted; the great destroyer has been in our midst; within a few weeks, we have lost three valuable members, two of them mothers of large and interesting families; but it is consoling to know they were not taken by surprise, every thing was in readiness, the great work had not been deferred, their end was calm and peaceful. We desire to bow in submission, and kiss the chastising hand. May the Lord sanctify to this Church these afflictive dispensations.

Our Sabbath-school has been somewhat affected by the general sickness; many of the scholars and several of the teachers have been sick. It has also had its influence on our prayer meetings. As the sickness has now subsided, we trust our school will soon be as prosperous as it has been, and our prayer meetings be full. I have preached occasionally at different points in the county. Some of these meetings have been encouraging; it is my intention, if spared, to extend my efforts in this way; I am deeply sensible, however, that vital godliness is at a low ebb in this section of country at present, in all the different churches. The cause of our Redeemer languishes. O that the Lord would send us times of refreshing! that he would glorify himself and magnify his grace, in the salvation of souls in our midst! There has been more than usual interest, throughout this region of country the present season, in relation to Sabbath schools; from these we hope for much future good.

Illinois.

FROM A MISSIONARY IN WASHINGTON COUNTY.

General and distressing sickness.

The chastising strokes of God's providence have been heavily upon us in this region the present season. The last two summers were considered as unusually sickly, and there were many deaths, but this summer and autumn, thus far, surpasses all that I have ever witnessed for general sickness. In this, and the adjoining counties for *fifty miles* around, there is scarcely a family to be found, that has not been more or less visited. In very many families, there were not enough well to take care of the sick, and in some all were down at once, and suffered from want of assistance, for it was not to be had. Thus loudly, by his providence, has God been calling upon us in this region, to "consider our ways." Doubtless "his strokes have been fewer, and lighter than our sins;" and it would indeed be matter of thankfulness, if, "while the judgments of God are abroad in the land, the inhabitants would learn righteousness. I have used my best endeavours to improve these dispensations of providence, but since the sickness commenced, have had very small assemblies to preach to, indeed so small at times, as to make it doubtful, whether public worship could be kept up while the sickness continued. I have, however, thus far, continued to sow the good seed, and would leave it with God for a blessing, not knowing which will prosper, whether this or that, or when the blessing may descend to make it bring forth fruit. Yet I should add, that mercy has been mingled in the cup of judgment; although the

sickness has been sore, and almost universal, there have been comparatively few cases of mortality. Deaths have indeed occurred among persons of all ages, and more especially among children, yet they have been few, compared with the number who have been sick. And again, although a worldly spirit almost universally reigns, and the state of vital piety is exceedingly low among all denominations, so that the faithful minister is often compelled to adopt the lamentation of the prophet, and say—I have laboured in vain, and spent my strength for naught, yet even here, in this dry and barren soil, we are favoured with some mercy drops, to keep us from utter despondency.

Ohio.

FROM A MISSIONARY IN HARDIN COUNTY.

Encouraging Appearances—The Church has lost the Spirit of Prayer.

In a portion of my field there exists a more than usual interest, and feeling on the subject of religion; a few weeks since, we had a communion season in Huntersville; great seriousness and deep feeling characterized the whole of the meeting, and I trust impressions were made which, under God, will result in the saving conversion of a number of persons, under deep conviction at this time. Professing Christians were much refreshed, and felt that it was good to be there. In the remainder of my field, I fear, professors are asleep, while the enemy is wide awake, and busily employed in sowing tares. The general hinderance seems to be, that the Church has lost the *spirit* of prayer, and in consequence the rains and dews of heaven are withheld. The call upon Christians to wake up, and call mightily upon God is loud and pressing. Attendance upon the means of grace I think is improving throughout my field, There is also an increasad demand for more preaching in destitute places in the country. much greater than I can possibly meet. We humbly hope "God will yet arise, and have mercy on our Zion, and that the time to favour her, yea the set time, will soon come." * * * *

FROM A MISSIONARY IN MONROE COUNTY.

A Communion Season.

. . . . We have just commenced a communion season at one of my stations, which promises much more than ordinary interest. We received yesterday *six* persons to the communion of the Church, and there is a prospect of more uniting to-day; I trust the Lord is with us indeed, and of a truth, and that he will pour out upon us the healthful spirit of his grace. At another of my stations, the congregation continues large and attentive, and the prospect is most encouraging, but all depends on the influences of God's spirit, for "it is not by might nor by power, but by my spirit saith the Lord of hosts."

Tennessee.

FROM AN ITINERANT MISSIONARY.

Interesting Revival of Religion.

Since my last report, I have been labouring principally in the congregations of Centre, Hermitage, Smyrna, Mount Tabor, Fall Creek, Unity, Round Hill, and Harpeth, and occasionally at sacramental meetings in a few others, and I am rejoiced in being able to say I have witnessed an increasing interest generally, and more especially in the congregations of Centre, Hermitage, Fall Creek, and Unity, where we have been blessed with a precious revival spirit; a number are indulging a hope that their hearts have been changed, and many more are seriously inquiring, "what they shall do to be saved." At our sacramental meeting on the fourth Sabbath in August, at Hermitage Church, near the late residence of our deceased brother, Andrew Jackson, the Lord was mercifully present in convicting power, and converting grace, and during the meeting, *thirteen* persons were admitted into the Church, and several more were in an interesting state of mind. Several brethren were in attendance, during the whole, or a part of the time.

In Unity congregation, I have had a considerable interest, during a sacramental meeting, and *twenty-six* members have been added to the Church, and a number in the neighbourhood, in an interesting state, who I trust will soon be found decidedly on the Lord's side. In my congregations generally, there is a delightful unity of feeling, which I trust is the forerunner of still better days.

Labours of a Missionary, &c.

My labours have been too great, and I have lost one week by indisposition, having travelled during the last three months, more than twelve hundred miles on horse-back, under the scorching sun of the south, during the summer months. We have had about *forty-two* additions to the several churches under my supervision; I have preached *sixty-five* sermons, and visited about one hundred and twenty families, with whom I have prayed and held religious conversation. I have been engaged more than *five* out of every six days in actual labour, having barely time to make short notes of my sermons;

I am fearful I will not be able to continue such labour very long. It appeared necessary at the time, for the harvest was great, and many were inquiring after the way of life. I trust the Lord will afford me strength and grace to go forward with my work; pray for me, that I faint not.

Virginia.

FROM A MISSIONARY IN ORANGE AND MADISON COUNTIES.

Great destitution.

My first object, after reaching this field, was to ascertain the number of Presbyterians within the contemplated bounds, and to determine how I could arrange my appointments for preaching, so that all connected with our church, could enjoy the means of grace, as dispensed by a minister of their own denomination. After traversing the ground assigned me, embracing as it does two entire counties, containing a population of almost *sixteen thousand* inhabitants, I have found only about *thirty* members of the Presbyterian Church; these are scattered over the country at distances from each other, varying from five to ten miles. Many of these had not heard a sermon from a Presbyterian minister for five or six years, and I was greeted with no small degree of warmth. In some few instances I met with persons who had formerly been in communion with our church, but had united with other denominations, alleging as a reason for so doing, that we had no church organized in either of the counties, and no minister within their reach. We have doubtless suffered great loss, as a denomination, from not having any church organization within reaching distance. Orange county was once the seat of a flourishing Presbyterian Church, now we have not even a house of worship that we can feel is our own. The identical house in which the blind preacher delivered the discourse, and attended to the administration of the Lord's Supper, which gave occasion for the graphic description of Wirt, is still standing, but is occupied by Baptists. At no place have I found that the people could hear a sermon more than once or twice a month, with the exception of Orange court house, and I have heard a number say,—a single sermon in two months, was about all they could get at most places. When it is remembered that Orange and Madison counties are in the centre of the state of Virginia, and that the people are intelligent and wealthy, such destitution may well excite surprise.

But while we have cause to lament the supineness of our own church in not sending a missionary or missionaries here sooner, and while there are many things of a discouraging character, we still hope, with God's blessing, and wise and patient labour, we will be able to build up good churches here. It is proposed that we proceed as soon as practicable to erect a house of worship, as nearly central as possible, and that, at the next meeting of the West Hanover Presbytery, the necessary steps be taken for organizing a church.*

It may seem strange that there are so few Presbyterians in this region, but to myself, after becoming acquainted with facts, the wonder is not, that there are so few, but that there are any. The existence of *any* furnishes to my mind evidence, that there is something in Presbyterianism well suited to awaken attention, and win the confidence of the inquiring. As a matter of encouragement, take a single fact. A gentleman of great intelligence, the son of one of Virginia's ablest men, was awakened by the reading of "Doddridge's Rise and Progress of Religion." After wading through many doubts and difficulties, he was enabled, as he humbly hopes, to trust in his Redeemer, and obtained peace in believing. Immediately he began to inquire for some branch of the Christian Church with which to connect himself. An examination of the doctrinal standards of the Presbyterian Church, led to the conviction that they were eminently scriptural, and although the nearest Presbyterian Church was *twenty miles* distant, he rode that distance, and made a public profession of religion. For several years he has been without a minister, and seemed rejoiced when I first met him, that the Presbytery had at length taken the action, which resulted in my coming here.

FROM A MISSIONARY IN ROCKINGHAM COUNTY.

The Lord is still blessing.

In my last, I stated that the Lord was blessing us most gently, the divine influences attending the means of grace, were like heavenly dews. The same is still the case. Since the beginning of April, I have preached more than *eighty* times, administered the sacrament of the Lord's Supper several times, and have received *nine* persons into full communion with the church. A considerable number more, are now indulging a hope, and will probably soon be added to the church. . . . .

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* The Presbytery have, since the date of this letter, taken measures for organizing a church, with encouraging prospects of usefulness.

Pennsylvania.

FROM A MISSIONARY IN THE LACKAWANNA VALLEY.

Interesting missionary field—great importance of Domestic Missions.

This valley, in a worldly point of view, is increasing in interest every day. Although surrounded by mountains, the channels of the Susquehannah and Lackawanna rivers, render it comparatively easy of access from the principal cities in this and the adjoining states. The coal, and ore, and lumber, in which the valley abounds, to a greater extent probably, than any other valley in the United States, are attracting the attention, and calling forth the energies of business men, from all parts of the country, and collecting within the bounds of my missionary field, a rapidly increasing population. I might state many facts illustrative of this, let one suffice. Four years since there was an unbroken forest, where the beautiful village of Harrison now stands, a village containing a population of not less than six hundred souls. It has grown up almost in a night. In this village I preach every Sabbath.

In a religious point of view, this valley should not be less interesting. There is every thing calculated to attract the attention of the Christian, and call forth his energies. Here is a population that must be evangelized; if neglected, infidelity, Romanism, and error in a thousand forms, will take deep root. It is when our Board for Domestic Missions is viewed in its operations on this rapidly increasing population, that its great importance to the interests of the Church is seen and felt. This Board is, in fact, under God, the hope of our church, in the destitute regions of our country. Of this I am more fully persuaded every day. It is the great instrumentality in our church for spreading the Gospel among our mountains, and through our valleys. To it the destitute look for a response to their call for help. Our church has a mighty work to do at home, a work of which many who worship in ceiled houses have no conception. She should not, and thank God, she does not turn a deaf ear to the call for help that comes on almost every breeze. But I do believe, I cannot but believe, for the evidence is before me, that as a church, we are peculiarly bound to listen to the call that comes to us from among our own mountains, and along our own valleys. It is natural for us to desire the salvation of our own people, and it is right we should. Paul's heart's derire, and prayer to Israel was, that they might be saved. Jeremiah weeps, laments, and hangs his harp on the willow, when he considers the slain of the daughter of his people. We are under peculiar obligation to the destitute in our own land; and for this reason among others: if we do not answer their call for help, it must remain unanswered; a response is not to be hoped for from Christians in other lands. Under the fostering care of the Board, we trust, in a few years, the church in this valley will not only be able to sustain itself, but will exert a mighty influence in evangelizing the destitute regions that lie around and beyond.

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FROM A MISSIONARY IN HUNTINGDON COUNTY.

Encouragement to labour—Settlement of a pastor.

Our little church is gradually lifting her head from the dust; my prospects for usefulness amongst this people are becoming more and more encouraging, so much so, that although they are unable at present to sustain the Gospel without aid, I have consented to accept their unanimous call, and have been installed their pastor. The meeting of the Presbytery, when I was installed, and the communion season which immediately succeeded it, have been solemn seasons to us all. Our church has been crowded by multitudes of serious, and attentive hearers; the people of God have been greatly comforted and encouraged, and the falling tear has told of impressions made on the hearts of the thoughtless and careless, which I would hope and pray, may not be as the morning cloud and the early dew that soon passeth away. We trust that God is with us of a truth, and we think we have evidence of it in our social prayer meetings, as well as in the more public services of God's house; these have been thronged through all our solemnities, and the earnest, Jacob-like wrestling which marked their devotions, we cannot but hope will bring down upon us the patriarch's blessing. One year has now passed since I came here, and in the review of the whole of it, I feel I have abundant reason to thank God and take courage. *Sixteen* have been added to the Church. Although poor, a considerable amount has been raised to aid the Boards of the Church; our Sabbath-school is prospering; our Bible and catechetical classes are generally full; our prayer meetings are well attended, the Sabbath and its ordinances are observed, and all this we trust is but the beginning of better days. May the Lord still more gloriously revive his work among us.

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FROM A MISSIONARY IN YORK COUNTY.

The cause of the Lord steadily progressing.

. . . . Since my last report, the cause of the Lord has been steadily progressing within our bounds; since that time we have added fourteen to the number of our communicants, in all,

since the date of my commission, *twenty-four* have united with us. Attendance on divine worship is good and increasing, and the hearers are deeply attentive, divisions have been healed, and harmony prevails. I am about to commence visiting, and catechising in private, and have, I think, good reason to hope, that the special agency of God's Spirit attends the means used. . . . .

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FROM A MISSIONARY IN SOMERSET COUNTY.

. . . . I rejoice in being able to state, that the means of grace have been better attended than, perhaps, at any former period. I trust the power of godliness is felt, as well as the form of godliness observed. That a profession of religion is not only made, but that profession is adorned by a consistent walk, and a life of faith. The means of grace are not only well attended, but there is a deep interest manifested for the salvation held forth in these means. I have been invited to preach a portion of my time to a German Reformed and Lutheran congregation on the top of the Alleghany mountains. The people there have attended well; they seem to be hungry for the bread of life, and are anxious to have the means of grace continued among them. Indeed there is a field here in this county, large enough, and the people prepared enough, for the labours of two or more Presbyterian ministers. Our Sabbath-schools are well attended. The temperance cause has produced a great reformation. The Sabbath is better observed—we are rejoiced to see such tokens of good.

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FROM A MISSIONARY IN FAYETTE COUNTY.

"*We would not despise the day of small things.*"

Since I last reported, I have endeavoured to labour diligently in my Master's work; I have preached the Gospel with as much faithfulness as I could, and have visited from house to house, and have had personal conversation, particularly with the members of the church. What will be the results of my labours, will be known at the great day. I should rejoice to write you for your encouragement, that the Lord hath done great things for us. He has indeed done for us infinitely better than we have deserved. He has given us a good degree of peace and harmony. He has given his unworthy servant favour in the eyes of the people. He has permitted us to see a goodly number of people of the world attending regularly on the means of grace, with much outward respect, and often with marked solemnity. He has permitted us to see some, by a public profession, put on the Lord's side. At a recent communion season, *three* young persons united with the church. We would "not despise the day of small things," but would earnestly plead for still greater blessings: "Grant us, O Lord, thy salvation." All our churches in this region greatly need the special influences of the Holy Spirit, and none more than the little, almost isolated flocks, to which I minister in the mountains. Much precious seed, I trust, has been sown, and it only waits the influence from above to cause it to spring up and grow. Before I close, I will state one or two facts, to show that there is reason to hope the Church will be rewarded for her charities bestowed on this field. One of our most promising candidates for the ministry, who is now considerably advanced in his preparation, was brought into the church here since the commencement of my ministry. Another excellent man, brought in here, moved into a neighbouring congregation, and is now an active and useful elder in that church.

Want of books and tracts.

Our people are generally a reading people, and we have been trying to do something to supply them with reading of the right character, but many of them are so poor, as to be utterly unable to buy for themselves; we have circulated a good many tracts, and could circulate ten times the number if we could obtain them, and in places too where they would be read with great interest. Could you not suggest to some kind, Christian friend, who has a heart to do good, and to whom God has given the means, to send us a good bundle of tracts? Could they but see how thankfully they would be received, and how attentively they would be read by one and another, I know there are many who would joyfully, and even thankfully aid us in this matter.

New-Jersey.

FROM A MISSIONARY IN THE PINES.

Great want of religious instruction; the people anxious to learn.

I have now performed three months' labour as a missionary to the destitute and scattered in the pines of New Jersey. My field has been the most destitute parts of Monmouth county. I have delivered sermons, and lectures, and preached the Gospel from house to house, as God in his providence has given me opportunity. Often have I met a little company in a lonely cottage, or small school-house, where the voice of prayer or the word of God had not been heard for months, or years, if ever before. One school house had been last occupied, some years since, by the Mormons, and

the neighbourhood seemed, since that time, to have been neglected by Christians of all denominations. After visiting several families, preaching was appointed on a future Sabbath morning. At the appointed time, *forty-five* persons were present; four weeks after, the number was *sixty*, among whom many gave serious attention to the word, and seemed quite anxious to hear preaching as often as the privilege could be afforded them. The people also seem quite anxious for a Sabbath-school, or any other religious instruction that can be offered them; but they have not one pious man to take the lead in such things.

At another school-house, where many of the circumstances are similar, *twenty-five* were assembled on a Sabbath afternoon; at my next appointment, the house was crowded, and attention good. Arrangements were made for organizing a Sabbath-school on the next Sabbath. Visited a group of cabins entirely isolated; no religious privileges, but occasional preaching, and that quite inconvenient. The women and children immediately assembled in one cabin to hear the word. Here, as in other places, are many interesting children growing up, who seem anxious to learn to read, that they may peruse the tracts and books offered to them. Seeking usually the most scattered and destitute, I have visited about *two hundred* families, have distributed 6,500 pages of tracts, twelve Bibles, and some religious books. Since arrangements have been made for stated preaching, I have occupied *nine* stations monthly; but some of these, much against the wishes of the people, must be discontinued, while I explore the destitute parts of another county. Evening preaching seems inexpedient during the summer, as the people cannot be assembled until a late hour; but I hope to accomplish much in this way, during the fall months.

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FROM A MISSIONARY IN THE LOWER SECTION OF THE STATE.

Some good results of missionary labour.

When I came here, the *Sabbath* was in the most open manner desecrated; some of the inhabitants seemed to have laid aside all restraint, and to have cast off all fear of God, in the commission of this sin. They would openly congregate at the taverns, sail upon the water for pleasure, or in fishing and hunting, violate the sanctity of the day of rest, heedless of the warnings and counsels of the pious. I therefore brought this subject frequently before the people, whenever I could do so appropriately, and preached several sermons on the importance of the Sabbath, and the guilt and danger of Sabbath desecration. These labours, I trust, were not in vain; an outward respect, at least, is now paid to the day of rest, and there is now as little of open Sabbath breaking seen among us, as there is in the most orderly New England village.

Intemperance, which formerly prevailed to a fearful extent, has lately, at least in public, been very much diminished. It is now very rare to see a person intoxicated, while some, who were going fast to a drunkard's grave, have been led to abandon their cups, and are living a sober life; still I fear this dreadful evil too much prevails; but so far as it does still exist, it seeks concealment, and shows some regard to public opinion; while those who have abandoned the use of all liquors, instead of being reproached and ridiculed, as was once the case, are now treated with respect. This in a place so famous for habits of hard drinking, is certainly no small matter.

The *Sabbath-school*, for the want of good teachers, has not been as successful as otherwise it might have been. The whole burden of managing and teaching, has for the most part rested on myself; and were it not for the great importance of this institution in a place like this, where the children get so little religious instruction from their parents, I should have given it up in despair. It has not been in vain, I trust, that I have persevered in this arduous work. The seed which has been sown in the youthful heart, may for a time lie dormant, but I hope and pray, that the genial influence of the "Sun of Righteousness," will yet cause it to spring up and bear fruit to the glory of God.

The attendance on the public means of grace has of late been very encouraging, there has been a steady, and perceptible increase in the number of hearers. This increase has been almost entirely among the most interesting portion of the population, the young people of both sexes; there has also been an evident increase of interest in the truths of the Gospel, to how great extent, I am unable to say; the future will reveal it. In this respect, I have had more encouragement than in any other, since I have laboured here. With God I leave the result.

New-York.

FROM A MISSIONARY IN FULTON COUNTY.

A pastor installed—good resulting from missionary labour.

. . . . Since my last report, I have been installed the pastor of this congregation by the Presbytery of Albany. Such was the state of things when I came among this people, the subject of an installation could not be discussed without creating excitement, the people being so much opposed at that time to the permanent settlement of any minister over them.

Before I came here, they depended on occasional supplies, until every thing like regular organization had disappeared. When I came, and was ordained, it was so much of an experiment, my instalment was deemed altogether inexpedient. But there has been a most happy change. The church has been greatly strengthened. It is now harmonious, and in August last a unanimous call was presented me, which under the circumstances of the case, I felt it was my duty to accept, and in accordance with the wishes of the people, I have been installed their pastor. Thus far the Lord has prospered us, and is giving us peace and unity. Yet we need his Spirit to be poured out upon us from on high.

Mission Rooms: Philadelphia, December, 1845.

ACKNOWLEDGMENTS.

The Board of Missions would thankfully acknowledge the receipt of $100 from the Rev. Dr. Janeway for the purchase of a number of copies of an excellent work, written by Dr. Janeway, and recently published by the Presbyterian Board of Publication. The work referred to is: "*The Internal Evidence of the Holy Bible; or, the Bible proved from its own pages to be a Divine Revelation.*" This liberal donation of the benevolent author, places at the disposal of the Board for the use of their missionaries, more than *two hundred copies* of this most seasonable publication. It is a work of sterling value, and peculiarly suited to the wants of the great missionary field, more especially in the West. A number of copies of this work, with two other works, acknowledged in the last number of the Chronicle, have been forwarded to Louisville, Ky., for the missionaries in that agency. We have still a number of copies in the office, for the missionaries in the middle and southern states. May God's blessing attend their circulation.

BOXES OF CLOTHING.

The Board would also gratefully acknowledge the receipt of a number of valuable boxes of clothing during the past month. These boxes are interesting tokens of the deep, and tender interest which many of the excellent females in our churches take in the great missionary work; as tokens of their love to Christ and his cause, they are of great value. But this is not their only value; they furnish a most seasonable supply to the families of our missionaries, of the articles they greatly need, and without which, many of them would really suffer. The amount of comfort carried to the mission families in the wilderness, by these kind labours of our benevolent females, no human mind can compute. But the Lord knows it all—and he who has suid, "Inasmuch as ye have done it unto one of the least of these my servants, ye have done it unto me," will not fail to return a rich reward to all such as are thus labouring in his cause.

RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN SEPTEMBER, 1845.

SYNOD OF ALBANY. *Pby. of Troy.*

Second ch, Troy, N. Y in part, 140; Lansingburg ch, N. Y. in part, 27 — 167 00

Pby. of Albany.

Amsterdam cong. N. Y. 16; Amsterdam Village cong. N. Y. to con. Rev. M. S. Goodale an h. m. 50; Presb. ch, Saratoga Springs, Mrs C. M. Beach, 25, Mrs Chancellor Walworth, 20, Mrs Doctor North. 10, W. L. F. Warren, 10, N. B. Doe, 10, G. M. Davison, 10, P. H. Cowen, 10, Wash. Putman, 5, Clement Davison, 5, N. E. Young, 5, John William, 5, smaller contributions, 35—amount from Saratoga Springs, 150; West Galway ch, N. Y. Mrs B. 30, and F——y. 5; Schenectady ch, N. Y. 70 — 321 00

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Caledonia ch, N. Y. — 60 00

Pby. of Buffalo City.

Buffalo ch, N. Y. in part, 35 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Hamptonburg ch, N. Y. contribution of a prayer meeting of four families, 11 50

Pby. of North River.

Rondout ch, N. Y. 150; Marlborough ch, N. Y. 26 75; Newburg ch, N. Y. Miss Julia Ferguson, 5, Miss Sarah Carpenter, 5, Mrs Wm. Scott, 5, Miss Joanna Shultz, 5, K. D. 5, a friend, 3, Mrs H. P. Mailer, 2, Misses Sterlings, 1, Mrs Sterling, 25cts, Isaac Seeley, 25cts,—amount from Newburg ch, 31 50; Matteawan ch, N. Y. additional, 24 28; Cold Spring ch, N. Y. 10; Wappinger's Creek ch, N. Y. to con. Rev Fenwick T. Williams an h. m. 50 292 53

Pby. of Bedford.

Somers ch, Owenville, N. Y. little girls, 10; Poundridge ch, N. Y. previously acknowledged as to the Foreign Board, 9 19 00

Pby. of New-York, 2d.

Peekskill ch, N. Y. ladies' benev. assoc. addl. 2 00

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Liberty Corner ch, N. J. 20; Chester and Mt. Olivet chs. N. J. 27 47 00

Pby. of New Brunswick.

Shrewsbury ch, N. J. 11 00

Pby. of W. Jersey.

Woodbury cong, N. J. 26 50

Pby. of Luzerne.

Lackawanna ch, Pa. 5 00

SYNOD OF PHILA. *Pby. of Phila.*

Tenth Presb. ch, Phila. cash coll. 216 80; 'a friend,' through the pastor, 105, Rev Wm. M. Engles, D. D. 10, Addl. cash coll. 114 70—amount from Tenth ch, in part, 446 50; Mrs C. Field, Phila. for missions in Pa. 5; miss. soc. of the Ninth Presb. ch, Phila. 23 14; Union ch, Phila. 8 482 64

Pby. of Phila. 2nd.

Newtown fem. dom. and for. miss. soc. for a missionary in the Pines of New Jersey, 14 00

Pby. of Carlisle.

Fem. dom. miss. soc. of Mercersburg ch, Pa. 40, individual donations in same ch. 27; Petersburg ch, Pa. 6 37; Silver Spring ch, Pa. 65; Cumberland ch, Pa. 6 50; sab. sch. of Presb. ch, Shippensburg, Pa. 12 156 87

Pby. of Huntingdon.

McVeytown benev. soc. Pa. 20; Williamsburg cong, 15 70; Presb. coll. 8 18; Hollidaysburg cong, Pa. 30; Aughwick ch, Pa. 13 50 87 38

Pby. of Northumberland.

Washington cong. White Deer Valley, Pa. 21 45; Bethel ch, Pa. 10 50; Warrior Run cong, Pa. 33; Pine Creek cong, Pa, 42 37 107 32

SYNOD OF PITTSBURG. *Pby. of Erie.*

Draft on Treas. 12 50; do 25 37 50

SYNOD OF WHEELING. *Pby. of St. Clairsville.*

Newcastle ch, Ohio, 4 00

MISCELLANEOUS.

'A friend of the Negroes,' 1; don. of P. P. Stewart, N. Y. 25; 'cash,' 5; Carmel ch, N. Y. sew. soc. 4; Rev J. J. Janeway, D.D. to purchase copies of 'The Internal Evidences of the Bible,' 100 135 00

LEGACIES.

Legacy of the late John B. Boyd, Esq. of Northumberland, Pa. per Rev Wm. R. Smith and Alexander Jordan, Esq., exrs 1000 00

Total, 3022 24

Clothing, &c.

From the ladies of Burlington cong, N. J. a box of clothing, valued at 30 00

From the fem. benev. soc. of Lexington Heights, Green co. N. Y. a box valued at 65 65

From the juv. sew. soc. of Presb. ch, Georgetown, D. C. a bed quilt and cradle quilt, valued at 11 00

From the ladies' home miss. soc. of the First Presb. ch, Fishkill, N. Y. a box valued at 74 20

From the Union miss. soc. of the First and Second chs, Elizabethtown, N. J. a box, valued at 53 50

From ladies of the Presb. cong, Waterford, N. Y. a box, valued at 96 00

From the sew soc. of the Presb. ch, Milton, Pa. a box, valued at 15 00

From ladies of the sew. soc. of the Second Presb. ch, Carmi, N. Y. a box, valued at 40 69

From the ladies of South Middletown, Orange co. N. Y. a bed quilt, valued at 4 00

Total, $390 04

FOR THE CHURCH EXTENSION FUND.

Rev. S. H. McDonald, Pa. 1 00

Mrs H. Crawford, Chambersburg, Pa. 5 00

Norfolk ch, Va. 30 70

Total, $36 70

THOMAS HOGE, Treasurer.

TECEIPTS IN THE TREASURY AT PITTSBURG,

IN OCTOBER, 1845.

SYNOD OF PITTSBURG.—*Pby. of Ohio.*

First ch, Pittsburg, in part. 115; 2d ch, Pittsburg, to con. Rev. R. Dunlap and M. B. Lowrie, Esq. h. m. 100; J. D. Williams, Esq. to con. himself an h. m. 50 265 00

Pby. of Blairsville.

Saltsburg ch, 10 33; Armagh ch, 9 19 33

Pby. of Clarion.

Concord ch, 2 75

SYNOD OF WHEELING. *Pby. of Washington.*

Mount Prospect ch, 17 16; Mill Creek ch, 11 50; Sundry chs, per Rev J. McClusky, 75 103 66

Pby. of Steubenville.

Two Ridges ch, 13 11; Big Spring, 7 25; 2d ch, Steubenville, 50 70 36

Pby. of St. Clairsville.

Beech Spring ch, 31 00

SYNOD OF OHIO. *Pby. of Cochocton.*

Jefferson ch, 5 67; Cochocton, 12 50; New Philadelphia, 5; Clark 2 25 17

MISCELLANEOUS.

Rev. A. O. Patterson, D.D. 2 00

Total, $519 27

J. D. WILLIAMS, Treas.

Semi-Annual Report,

OF RECEIPTS BY THE BOARD OF MISSIONS.

Total received by the Board of Missions during the six months ending November 1. 1845, $12,495,40,* *from the following Presbyteries, and other sources.*

NOTE.—For Churches, &c., see monthly acknowledgments.

Synod of Albany.	
Londonderry	
Troy	263 73
Albany	345 89
Columbia	21 75
	631 37
Synod of Buffalo.	
Steuben	33 20
Wyoming	76 00
Ogdensburg	
Buffalo City	35 00
	144 20
Synod of N. York.	
Hudson	40 00
North River	344 83
Bedford	304 89
Long Island	28 43
New-York	482 22
New-York 2d	147 00
	1347 37
Synod of N. Jersey.	
Elizabethtown	146 68
New Brunswick	141 10
West Jersey	72 08
Newton	296 86
Raritan	59 00
Susquehanna	44 09
Luzerne	53 03
	842 84
Synod of Philadelphia.	
Philadelphia	545 84
Philadelphia 2d	83 65
Newcastle	90 00
Donegal	62 31
Baltimore	122 80
Carlisle	216 37
Huntingdon	257 88
Northumberland	140 32
	1519 17
Synod of Pittsburg.	
Blairsville	215 73
Redstone	45 50
Ohio	309 77
Allegheny	71 06
Beaver	141 08
Erie	84 27
Clarion	20 25
	787 66
Synod of Wheeling.	
Washington	303 93
Stenbenville	116 36
St. Clairsville	48 50
New Lisbon	144 75
	613 54
Synod of Ohio.	
Columbus	23 90
Marion	22 15
Zanesville	62 53
Richland	31 56
Wooster	4 50
Cochocton	25 17
Hocking	
	169 81
Synod of Cincinnati.	
Chilicothe	19 10
Miami	31 00
Cincinnati	57 75
Oxford	8 00
Sidney	34 00
Maumee	24 00
	173 85
Synod of Indiana.	
Salem	74 60
Vincennes	97 72
Madison	7 50
Crawfordsville	177 56
Indianapolis	252 84
	610 22
Synod of N. Indiana.	
Logansport	5 00
Michigan	22 00
Lake	4 00
Fort Wayne	
	31 00
Synod of Illinois.	
Kaskaskia	8 78
Sangamon	68 88
Schuyler	8 62
Palestine	2 37
Peoria	8 00
Iowa	
	96 65
Synod of Missouri.	
Missouri	8 50
St. Louis	8 72
Palmyra	
Potosi	
Upper Missouri[1]	
	17 22
Synod of Kentucky.	
Louisville	414 11
Muhlenburg	
Transylvania	221 45
West Lexington	48 00
Ebenezer	76 25
	759 81
Synod of Virginia.	
Greenbrier	8 00
Lexington	
Winchester	61 30
West Hanover	5 00
East Hanover	
Montgomery	
	74 30
Synod of N. Carolina.	
Orange	101 60
Fayetteville	56 14
Concord	12 00
	169 74
Synod of W. Tenn.	
Holston	3 00
West Tennessee	92 50
Nashville	
North Alabama	
Western District	8 50
	104 00
Synod of S. C. and Ga.	
South Carolina	
Bethel	
Harmony	
Charleston	
Georgia	33 71
Hopewell	10 00
Flint River	
Florida	
Cherokee	
	43 71
Amount from	
Presbyteries	8136 46
Legacies	2281 07
Individuals, &c.	2077 87
	12,495 40

RECAPITULATION.

Synods of	
Albany	631 37
Buffalo	144 20
New-York	1347 37
New Jersey	842 84
Philadelphia	1519 17
Pittsburg	787 66
Wheeling	613 54
Ohio	169 81
Cincinnati	173 85
Indiana	610 22
Northern Indiana	31 00
Illinois	96 65
Missouri	17 22
Kentucky	759 81
Virginia	74 30
North Carolina	169 74
West Tennessee	104 00
S. C. and Ga.	43 71
Legacies	2281 07
Individuals, &c.	2077 87
	12,495 40

[1] The receipts during October at Louisville are not included in this statement; they had not been received at the office when the above statement was made out.

THE

EIGHTH ANNUAL REPORT

OF THE

BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH,

IN THE

UNITED STATES OF AMERICA.

MAY, 1845.

NEW-YORK:
PUBLISHED FOR THE BOARD.
1845.

EIGHTH ANNUAL REPORT

OF THE

BOARD OF FOREIGN MISSIONS

THE BOARD OF FOREIGN MISSIONS submit to the General Assembly the Report of the Executive Committee, as their Report of the Foreign Missionary operations of the last year.

Report of the Executive Committee.

The Executive Committee present to the Board the following Report of their proceedings for the year ending the 1st May, 1845:

FINANCES.

The amount of receipts from all sources as mentioned in the Treasurer's report have been -		$84,513 95
To which add the balance unexpended last year for the China Mission - - - - -		4,355 63
		88,869 58
From which deduct balance of last year	$200 12	
" " " balance unexpended of the allowance for the Iowa and Sac Manual Labour Boarding School - - - - - -	5,996 62	6,196 74
Leaving for the service of the year - - -		82,672 84
The Expenditures for the year have been -		81,469 71
Leaving a balance in favour of the Treasury of		1,203 13

Besides the sums paid by the American Bible Society, and the American Tract Society, for printing Bibles and Tracts in foreign languages, as stated in the Treasurer's report, these sister institutions have furnished a supply of English Bibles and Tracts for distribution by the Missionaries of the Board.

As in former years, the Ladies in a number of the churches have prepared and forwarded many boxes of clothing of much value.

PUBLICATIONS.

The Missionary Chronicle is now published in a newspaper form, at the low price of fifty cents for a single copy, or at forty cents when five copies or more are sent to the address of one person. Although the price is thus reduced, there are 686 congregations, not including those that are vacant, in which not a single copy is taken, but the copy that goes free to the pastor. How easy would it be for the ministers in these churches to have a few copies circulated among their people, that they might not be entirely ignorant of what the Church is doing for the salvation of the heathen.

The number of copies sent out in newspaper form is 5880, of which 2000 are free copies; of the pamphlet edition, 360; of the Foreign Missionary, 14,200.

AGENCIES.

The Rev. I. N. Candee is the only agent who has been the whole year in the service of the Board. The Rev. Wm. S. Rogers has spent six months in agency labour; and the Assistant Secretary has at intervals spent several months in the same service. In October, the Rev. Wm. Henry Foote declined a re-appointment of General Agent for the Central Board. At the meeting of the Synods of Virginia and North Carolina, that Board was dissolved, and the churches within those Synods now send their contributions to the treasury of the Board.

NEW MISSIONARIES.

During the year the following missionaries and assistant missionaries have been sent out:

To Texas:

Rev. J. Weston Miller.

To the Creek Indians:

Rev. John Limber.

To the Iowa and Sac Indians:

Rev. Samuel M. Coon and Mrs. Coon.

To Africa:

Rev. J. M. Connelly.

To China:

Rev. A. W. Loomis and Mrs. Loomis.
Rev. Matthew S. Culbertson and Mrs. Culbertson.
Rev. John Lloyd.
Rev. Hugh A. Brown.
Rev. Andrew P. Happer, M.D.

MISSION TO TEXAS.

GALVESTON.——Rev. Isaac J. Henderson.
INDEPENDENCE.—Rev. Hugh Wilson.
VICTORIA.————Rev. Wm. C. Blair.
HOUSTON.————Rev. J. Weston Miller.

The time of Mr. Henderson has been mostly devoted to the pastoral duties of the church in Galveston, though occasionally preaching in vacant places at a distance. His labours were much increased by a severe epidemic resembling the yellow fever, by which Galveston was visited and afflicted in the summer. He was the only Protestant clergyman in the city, and his labours in visiting the sick and the dying were so great as seriously to injure his own health for a time. The church is small, but he labours among an affectionate and united people, and at the last accounts some evidence existed of serious attention to the means of grace.

Mr. Wilson has spent his time more as an evangelist than as a stated pastor. He had four stated places of preaching, and besides these, he made four missionary tours of 100 miles each, to the West, the South and the East. He was thus enabled to supply in part many destitute places with the preaching of the Gospel. Mr. Wilson deems it best to decline a re-appointment from the Board, and confine himself more to Independence, where he contemplates taking charge of a school, the whole surrounding country being entirely without schools. He also expects to preach regularly at two other places.

Mr. Blair is encouraged to persevere in his field of labour at Victoria. The temperance cause has made great advances there, though in the face of much opposition. The petty warfare on the Mexican border, and the constant rumours of wars, have kept the country unsettled. When peace is fully established, the communication between Victoria and Mexico will be direct and frequent, making this an important point for disseminating the Bible among the benighted followers of the man of sin.

Mr. Miller reached Houston in December, and was most cordially received by the church there, which had been long waiting and praying for a stated pastor. He is much encouraged with the aspect of the congregation. Six were added on examination at the first communion, and a general seriousness existed.

The funds of the Board will not warrant any allowance for building churches in Texas, yet at two of these missions some aid is at this time greatly needed.

At Victoria an eligible site has been given for the erection of a church, on condition it be built in a given time, which has now less than a year to run.

By great exertions, two years ago a church was built at Houston, though never fully finished. A debt also of $500 remains

upon it, and there is great danger that if not paid soon, the church will be sold. Both these infant churches would most gratefully receive some assistance from the friends of missionary operations in Texas. If now sustained, these churches will soon be able to repay, and far more than repay, all that may have been expended on their behalf, by giving assistance to feeble churches in their vicinity.

As stated in the last Report, Texas, for years to come, must look to the United States for ministers, and for a time, for aid to sustain them. Other branches of the Church of Christ are making great, and praiseworthy efforts to supply this new and rising country with ministers, and churches, and literary institutions under their peculiar influence. It is now for the Presbyterian Church to decide whether she will take part in this great work, or withhold her efforts now in the time of their greatest need. We trust the missionary spirit that brought the Lord's servants from the North of Ireland, from Scotland, from England, and from Wales, to lay the foundation and build up the Presbyterian Church in the United States, is not yet extinct; and that many will be found to carry her simple and venerated forms of worship, her pure and holy doctrines, her scriptural form of government, and by the blessing of God, plant and nourish these among a people, who, though now scattered and destitute, will, in due time, be able, not only to supply their own wants, but to assist in sending the Gospel to the destitutions beyond their limits.

MISSION TO THE CREEK INDIANS.

Rev. Richard M. Loughridge and Mrs. Loughridge.
Rev. John Limber.

Mr. Limber reached the mission in December, and immediately entered on his appropriate duties. Mr. Crawford, mentioned in the last Report, owing to a change of circumstances, did not join the mission.

A boarding school, under favourable circumstances, has been commenced. The buildings now at the station will only enable the missionaries to accommodate 20 scholars; but they have been authorized to enlarge them so as to contain twice that number. The Indian parents are so anxious to have their children placed in the school, that, though poor themselves, they offer to bring for their support any articles they can raise from their gardens or their farms.

Stated services on the Sabbath are held at the station, and part of the time is employed in visiting the Indians in their villages, and instructing them from house to house. A church was organized in January; two persons were received as members on examination, and one on certificate; and several others were receiving instruction as catechumans. The missionaries possess the confi-

dence of the Indians, which, in view of their former distrust of white men, is a great point gained. These brethren feel they are engaged in a great work, and are much encouraged in it; but they earnestly desire to be aided by the prayers of the churches.

MISSION TO THE IOWA, SAC, AND OTOE INDIANS.

Rev. Wm. Hamilton and Mrs. Hamilton.
Rev. Samuel M. Coon and Mrs. Coon.
Mr. Samuel M. Irvin, teacher, and Mrs. Irvin.
Mr. Francis Irvin, farmer, and Mrs. Irvin.

Mr. and Mrs. Coon expected to leave Pittsburgh about the last of April, to join the Mission.

The condition and prospects of this Mission are now more promising than at any former period. The boarding school mentioned in the last Report as so greatly desired, is now in rapid progress of being established. The strong desire of the Indians to have such an institution for the education of their children among themselves, induced them to make the most liberal allowance from their school annuities for this object. This desire was sanctioned and encouraged by the Government, and the Indian Agent residing among them. For the buildings, the Sacs have given $3219.05; the Iowas $1456.62, the balances of their school annuities; and the Indian Department $2000; making $6675.67. Both tribes have also given their annual school fund of $770 each, for the support of the school, it being understood that each tribe may have fifteen scholars supported in the Institution. The building is calculated for 75 scholars, but, without crowding, will accommodate 100. It will be 102 feet long, 36 feet in breadth, three stories high, with a finished attic. The first story will be of stone, the others of brick. The preparations for building are well advanced. The stone and brick are ready to use. Part of the boards and lumber have been procured at the station, and part sent from Pittsburg, with the shingles, sashes, doors, glass, nails, &c. It is expected that the building will be so far finished as to admit the opening of the school in the fall.

Owing to the preparations for the boarding school, and the contemplated change in the mode of teaching, the day school has not received that attention it received in former years. It still numbers fifty scholars, and has been continued, at intervals, through the year, when the parents and children were not absent.

The small printing press has been found of much advantage to this mission. The works printed in the native language are,—an elementary book of 100 pages; a hymn book, 62 pages; a book of prayers, 24 pages; a catechism, 30 pages. Part of the New Testament is translated, and ready for the press. The children learn to read in their own language with great ease; and it is found to be an inducement and an aid in learning English. The parents,

also, are often deeply interested in hearing their children read in their mother tongue.

It is the wish of the Committee, as soon as the necessary preparations can be made, to establish a station among the Otoe Indians, in connection with this mission. This tribe occupy the country north of the Iowas, and understand their language. The Otoes are the remains of a large and powerful tribe, now reduced, by the ravages of the small pox, by wars with neighbouring tribes, and by the destructive influence of spirituous liquors.

MISSION TO THE CHIPPEWA AND OTTAWA INDIANS.

Rev. Peter Dougherty and Mrs. Dougherty.
Mr. Henry Bradley, teacher, and Mrs. Bradley.

On a review of their labours for the year, the hearts of the brethren at this Mission are still encouraged. The number who attend instruction on the Sabbath is increasing, and a gradual advance in intelligence and good habits is manifested. The church has sixteen native members, and several others have their minds seriously impressed with religious truth. There has been a larger and more regular attendance on the school, than in any former year. The number of scholars on the roll is 55, with an average attendance, in the summer, of 35; in the winter, from various causes, the attendance is reduced.

A good advance has been made in their habits of industry. Their houses are better built, their small farms better cultivated, their clothing better, and there is much improvement in the personal appearance of themselves and families. The cause of temperance is also gaining ground, though in the face of much opposition from those who, for the sake of gain, bring the elements of so much misery to the doors and lodges of the Indians.

On the whole, this little community is steadily advancing to a more elevated state of society, while those who have joined the church give evidence, by their consistent conduct, of a change of heart. The happy influence of the stated ministrations of the Gospel, is seen and felt on every side.

MISSION TO WESTERN AFRICA.

KROO COUNTRY.

SETTRA KROO.——Rev. James M. Connelly and Mrs. Connelly.
J. C. Lowrie, R. W. Sawyer, } Native teachers.
Miss Cecilia Van Tyne, on a visit to the United States.

KING WILL'S TOWN.—Rev. James M. Priest and Mrs. Priest.
Washington McDonough, teacher.

LIBERIA.

SINOE.——Rev. Thomas Wilson.

MONROVIA.——Rev. James Eden.

During the first half of the year, Mrs. Sawyer continued in charge of the boarding school at Settra-Kroo, while the stated public worship was conducted on the mission premises by Mr. Priest.

In September, Mr. Connelly arrived at the mission, after a longer passage than usual. He suffered two attacks of acclimating fever, the second severe and dangerous, but he was mercifully preserved, and soon restored to health.

For some time, the health of Miss Van Tyne had been declining, and it was deemed best that she should return home, for a time. She arrived in June, and since her return, her health has been gradually improving.

In October, Messrs. Priest and McDonough removed to King Will's town, where they had previously erected a two-story house, on the native plan, for the accommodation of the mission family.

In December, Mr. Connelly and Mrs. Sawyer were united in marriage.

The mission at Settra-Kroo, in view of the force employed, still continues to be encouraging. The boarding school is still continued, numbering 40 scholars, two of whom are girls.

The progress in learning of a large number of the native Kroo boys, their desire of improvement, and their elevation in manners and deportment, have been most remarkable. To elevate the native females, will be a more difficult task, because of the inveterate prejudice existing against any efforts for their benefit. Still, a few girls have been brought into the school, and their progress in learning, and general improvement, have been fully equal to that of the native boys.

Besides stated public worship, Mr. Connelly has commenced a day-school, and also a night-school in the native village. He is relieved from most of the labour of teaching in these schools by the services of the native teachers.

More assistance is greatly needed at this mission. But alas for Africa! How few are to be found who are willing to carry the

bread of life to her perishing people. In December, Mrs. Connelly writes:

The sacrifices to be made to support the cause of truth here, and to sustain this mission, are neither few nor small. In remaining here, our health and our lives are at stake, but we are willing to trust these consequences in the hand of God, if there were any prospect of some others coming to take up our labours, where we might leave them. The prospect of this mission, as far as labourers are concerned, is dark indeed. Vantage ground has been gained, and is tenable, but if recruits are not sent soon, Satan and his, will soon re-assert their claim, and all be lost. If we had three or four qualified male teachers even, we could establish them in towns adjoining, where the people are frequently soliciting them. Our native boys would take much of the labour of teaching, but they are too feeble yet to stand alone unaided.

Would that you, and all the friends of the cause of God, could occupy the position we do, for a short time. Just long enough to have your minds, and your hearts, fully impressed with a sense of the degradation and wretchedness of the Heathen, the solemn and awful responsibilities of Christians, and the utter inefficiency of the number of labourers in the field. Since the establishment of this mission, one missionary at a time has had to sustain the entire burden, till he fell, and then another has followed in the same course, and met the same consequences. It is indeed afflicting, to see how scantily the multitudes here are supplied with the living teachers. Can it be right for the Church of Christ thus to sacrifice a few of her children, to save the whole from sustaining their appropriate share of the personal labour? Is there no guilt here? The great day will reveal much on this subject.

At King Will's town, on the coast, fifteen miles from Settra Kroo, Mr. Priest has stated preaching on the Sabbath, and a lecture on Thursday. A school will be commenced under the care of Mr. McDonough. The mission family have had uninterrupted health, and have been treated kindly by the natives. If the principal station at Settra Kroo be sustained, this and other places in the Kroo country, when occupied, will do much to elevate this people, and to bless them with the knowledge of the truth.

At Sinoe, Mr. Wilson has suffered a good deal from sickness, and part of his time was occupied in providing a home for himself and his family. In May he commenced a free school, which soon numbered thirty-four scholars. Owing to the removal of the settlers to their farms at some distance, the school became reduced to twenty scholars. He also conducts a Sunday-school, which is well attended. Stated preaching on the Sabbath, and other religious services, were held as frequently as his health permitted.

Mr. Eden still continues in charge of the church in Monrovia, which had received an increase of three members, dismissed in good standing from churches in the United States. The school under his care had increased to seventy-eight. This is the only free-school in Monrovia, and to do justice to the scholars, would require the whole time of a teacher. One of the members of the church, assisted by Oren K. Canfield, a native boy from the school in Settra Kroo, conducts a Sabbath-school of thirty scholars, in a native village near Monrovia.

LODIANA MISSION.

LODIANA.——Rev. John Newton and Mrs. Newton.
Rev. Joseph Porter.
Rev. Levi Janvier and Mrs. Janvier.
Mr. Reese Morris, printer, and Mrs. Morris.
Golak Nath, licensed preacher.
William Barton, Holdhar, } Assistants.

SAHARUNPUR.—Rev. James R. Campbell and Mrs. Campbell.
Mr. James Craig, teacher, and Mrs. Craig.
John Coleman, catechist.
Francis, assistant.

SABATHU.——Rev. Jesse M. Jamieson and Mrs. Jamieson.

MERAT. ——Rev. Joseph Caldwell and Mrs. Caldwell.
John Gabriel, assistant.

This Mission, though situated immediately on the frontier of the British possessions, and thereby exposed to peculiar danger from the unsettled state of the Punjab, has by a kind Providence been kept unmolested. For the health enjoyed by the missionaries, there is much cause for gratitude, although this mercy has not been unmixed with severe affliction. Mr. Morris was obliged to leave the plains, on account of inflammation of the liver. Although relieved in a good degree by his residence at Simla, his physician considers it quite impracticable for him to spend the summer at Lodiana, and in pursuance of instructions from the Committee, in that contingency, he has set out on his return home.

At Lodiana, public worship has been held on Sabbath mornings in Hindustani, at the chapel in the school-house, and in English in the evening, and a Hindustani service in the city church on the Sabbath afternoon. The monthly concert prayer-meeting has been held on the first Sabbath evening in the month, in Hindustani, and on the first Monday evening, in English. The Bible and catechetical classes have been continued as heretofore. During the year the entire Bible has been published in Hindustani, which is a very great boon to the native Christians, and which, we trust, will prove a great blessing to multitudes who are now Mohammedans or Pagans. Bazar preaching and the distribution of tracts have been continued. Less opposition has been made than formerly, although the number of hearers is as great as ever.

At Saharunpur, preaching in Hindustani on Sabbath morning has been held, the congregation varying from forty to fifty. A lecture on the catechism, in the same language, has been maintained on Thursday evening. Preaching also in English, on Sab-

bath afternoon, religious meetings through the week, and the monthly concert prayer-meeting, have been regularly held.

In the last Report it was stated that Mr. Jamieson had been obliged to leave Sabathu, his house being in cantonments, and required for the use of the officers. The house having been afterwards left vacant, and there being now no apprehension that it would again be required, Mr. Jamieson has returned to his former station. While at Simla, a place for preaching was rented in the bazar, and regular services held on the Sabbath and on Wednesday.

At Merat, Mr. Caldwell has preaching in Hindustani on Sabbath afternoon, and on Wednesday; and in English, on Sabbath morning. Good opportunities have been enjoyed for labouring, with his assistant, in the bazar, in preaching, and conversing with the people, and in the distribution of books.

Besides these stated services at the different stations, much labour has been performed by the missionaries and their assistants, in preaching the Gospel in the surrounding towns and villages, and at the different religious fairs, especially the great Mela at Hurdwar. The accounts of these labours are published in the Missionary Chronicle, and are always read with interest by those whose hearts long for the salvation of these benighted multitudes. This has been especially the case with the account of the last visit of the brethren at Hurdwar, where for seventeen days they continued to preach the Gospel, and distribute the Bible and religious publications.

Translations.—Mr. Newton has spent part of his time in translating. The four Gospels in Panjabi are ready for the press. The Panjabi dictionary has been advancing; but this is a tedious work, and a long time must elapse before it can be finished. Some progress has been made by the brethren at Saharunpur, in the preparation of a Romanized Urdu dictionary. Mr. Jamieson also has translated a number of tracts into Hindi.

Schools.—The high-school at Lodiana appears to be more prosperous than for some years before. The number of scholars on the roll is eighty. The attendance is more than usually regular; few are absent except in case of sickness. The school is under the care of Mr. Janvier, and for some months, owing in part to the sickness of one of the teachers, the assistance of Golak was required. The school was intended to afford a complete course of education, requiring four years of study. This object has been but partially obtained hitherto, from the desire of the parents to have their children employed as writers as soon as they understand English and can write a good hand. Still, notwithstanding this disadvantage, much important instruction, both religious and secular, is given to the scholars.

The boys' boarding-school at Saharunpur, containing twenty scholars, is still encouraging, though not without its trials. One boy left the school without leave, and one was dismissed for improper conduct. The other boys are attentive to their studies, and exhibit a correct moral department. Three of the boys, now

grown to be young men, have, during the year, made a voluntary and intelligent profession of religion. Six of the eldest of the pupils, being now members of the church, and consistent in their Christian conversations, exert a good influence on the others. In view of these special tokens of the presence of the Spirit of God, the brethren have cause to be encouraged in this interesting branch of their labours.

The English school at Saharunpur is attended by but nine scholars. This number would not justify its continuance, were it not that the pupils are taught in connection with the boys in the boarding-school.

The girls' boarding-school at Lodiana consists of nine. Their studies and employments are much the same, and their good conduct and deportment, as reported last year.

The Printing Press.—During Mr. Morris' residence in the hills, the press was under the care and direction of Mr. Porter, who has still the charge of it. During the year there have been printed:

	PAGES.
In Panjabi,	1,020,000
In Hindi,	2,000,000
	3,020,000

The number of tracts and books distributed has been larger than in any former year. The experience of the last year at this mission, has thrown an increased light on the importance of the agency of the press. At Hurdwar alone, there were 25,000 copies of tracts and books, many of them bound volumes, distributed; and every care was taken to place them only in the hands of those who could read. In that great assembly were many tens of thousands who would probably never again hear the voice of a missionary. That immense multitude is now scattered among the millions of India, and far beyond India; for they come from the Panjab, from Afghanistan, from Cashmere, and some from more distant regions. The great mass of them will never again return. Who does not rejoice that they carried with them so large a portion of Divine truth? And this is but one point of usefulness, though a most important one: besides this, for hundreds of miles, where the foot of a missionary never trod, where his voice was heard for the first time, have our brethren gone preaching the Gospel to many thousands, in their own tongue wherein they were born, and leaving with them the Word of God in their own language. How painful is the thought, that such an agency must be crippled for want of the means, which a little self-denial would abundantly afford. For eighteen months, not half the funds mentioned in their estimates for printing, and most urgently requested, have been sent to these brethren, whom the church has sent to bear the burden and heat of the day.

In concluding their report, the brethren write:—

We would, as a mission, unite our thanksgiving and praise to the God of Missions, for having spared our lives through another year, and for the degree of encouragement and success with which our feeble efforts have been crowned. And taking the success of the past as pledges of more abundant blessings in time to come, we would renew the dedication of ourselves to

Him, whose we are, and whom we profess to serve. And we would call upon the Church that sends us forth, to follow us by their prayers and contributions, that, whilst we labour, we faint not, having the assurance that, in answer to their prayers, our labours shall not be in vain in the Lord. In view of the vast moral desolation around us, we might well raise the Macedonian cry, and say, "Come over and help us;" but while the contributions of the Church will not even allow those already in the field to carry out their plans to the full extent they wish, and which the eternal interests of the Heathen demand, we dare not be instrumental in calling forth other labourers.

ALLAHABAD MISSION.

ALLAHABAD.—Rev. James Wilson and Mrs. Wilson.
Rev. Joseph Warren and Mrs. Warren.
Rev. John E. Freeman and Mrs. Freeman.
Rev. Joseph Owen and Mrs. Owen.
Rev. John Wray and Mrs. Wray.
Simeon, catechist.
Miss Jane Vanderveer, teacher.

At this mission, the missionaries and their families have been called to endure much severe sickness. The hot season was unusually debilitating, and the long-continued and heavy rains, were almost equally trying; but their lives were mercifully preserved, and at the return of the cold season their health was restored.

In November, the Rev. Joseph Owen was married to Augusta Margaret, the youngest daughter of the late Major General Proctor, of the British Army.

The labours of the brethren, by which the truth, in various ways, is brought in contact with the heathen mind, have been prosecuted as heretofore. Stated preaching has been held at two small chapels, in favourable points in the city. A third chapel, in another important section of the city, is greatly needed, and an effort is making to raise funds in India for this object. The state and prospects of the church differ but little from what they were at the close of the last year. The removal of the Government offices to Agra, took away a number of the church-members. The church, besides the mission families, now consist of 13 members, 11 of whom are natives.

Preaching at the Melas, and missionary tours among the towns and villages, have also engaged the attention of the missionaries, and employed their time and strength. The details of these labours are contained in their journals, for which we refer to the pages of the Missionary Chronicle.

The boarding school, containing 30 boys and 13 girls, continues to prosper, affording, as at the other missions, a most interesting field for the labours of the missionaries. In connection with the higher classes of the boarding school, 10 promising boys, who reside with their parents, have received regular instruction. One of the boys, and three of the girls, were, in November, admitted to the

communion of the church. The other scholars are attentive and obedient, and exceedingly well behaved.

Six bazar schools for boys, containing 119 scholars, have been continued during the year. This agency must, in a great measure, be imperfect, until Christian teachers, in sufficient numbers, can be obtained to take charge of the schools. Still, the children make advances in secular and religious knowledge, and show a marked improvement over those who do not enjoy the same privileges; and these schools are connecting links between the Mission and the native community.

A female bazar school, which for several years was supported by the European residents at the station, was, during the year, transferred, with its furniture and funds, to the Mission. The school is under the care of the ladies of the Mission, and its prospects are encouraging. The roll contains 53 names, and the attendance at the school is unusually regular, as well as their attendance on the Sabbath morning Hindustani services, in the mission chapel. As the parents of these children are mostly poor, an allowance in native clothing, and native grain and fruits, is made for their encouragement and support. The school is sustained by subscriptions, collected monthly at the station.

The agency of the press, though for the last year greatly restricted for want of funds, loses none of its efficiency and interest, in the onward progress of the Mission.

During the year there have been printed:

	PAGES.
In English	95,350
Hindustani, Roman	494,700
Hindustani, Nagari	1,992,000
Hindi, Nagari	2,250,000
	4,832,050

Among the works printed is a translation of the Koran into Hindustani, with an Introduction and Notes, exposing its falsehood, in 460 pages, 8vo. The publication of this book has drawn the attention of the Mohammedans, and it will tend to open the eyes of the bigoted votaries of this delusion. The translation was made by a learned native, and the Introduction and Notes were written by one of the missionaries. The work was published for sale, and in a short time the entire cost will be returned, leaving a number of copies for distribution.

It is a matter of much importance that the large city of Futtehpore, 80 miles from Allahabad, should be occupied in connection with this mission. This great object cannot be obtained, however, unless the mission be strengthened, both in men and means.

FURRUKHABAD MISSION.

FUTTEHGURH.—Rev. Henry R. Wilson, M. D., and Mrs. Wilson.
Rev. John J. Walsh and Mrs. Walsh.
Rev. Gopee Nath Nundy and wife.
FURRUKHABAD.—Rev. John C. Rankin and Mrs. Rankin.
Rev. Wm. H. M'Auley, and Mrs. M'Auley.
Kally Chand Datt, native assistant.
MYNPOORIE.——Rev. James L. Scott and Mrs. Scott.
Malsahi, native assistant.
Cornelius, native teacher.

In the region of country occupied by this Mission, the hot season, and the long-continued rains, were not less oppressive than at the other places in India where the missionaries are stationed, and proved severely trying to their health. Through the mercy of God, the health of the whole company has been restored, with the exception of Mrs. Wilson. Although somewhat improved, it is still doubtful whether she will not have to leave her field of labour for a time.

The Missions in India, being established on the same plan, and conducted on the same principles, present, of course, much similarity in the general outline of their operations. Regular preaching, in the native language, has been held at the mission chapel at Futtehgurh, the attendance varying from 30 to 70 persons. Public worship, in English, has been held in this church also, the brethren officiating, in rotation, every Sabbath. At these services many of the European residents are regular attendants. These, with the families of the mission, the native members, and a number of the orphan children, make an assembly so large, that it has been found necessary to enlarge the chapel. The regular church members are 27, of whom 16 are natives, being an increase during the year of 11 members, 9 of whom are from the Heathen.

In the neighbouring villages, in cities and towns at a distance, and at a large Mela near Cawnpore, the Gospel has been preached, and Bibles and religious tracts distributed.

The Rev. Gopee Nath Nundy, after the most satisfactory examination, has been ordained to the work of the Gospel ministry, by the Presbytery of Furrukhabad.

The city school has had a daily average attendance of 48 boys, whose studies in the English and the vernacular languages, and the higher branches of education, have been conducted as in former years. In this school, many promising youth are receiving views of Gospel truth, which cannot fail to have an influence on their minds hereafter. When the immense system of idolatry, in India, falls, as fall it must at no distant day, the thousands who

have been taught in the mission schools, will have, at least in theory, the knowledge of the true God, and of Jesus Christ as the only Saviour.

The orphan boarding school continues to prosper, and the evident presence of the Spirit of God upon the hearts of a number of the children, has greatly encouraged the brethren in their arduous labours. During the year, 5 boys and 18 girls have been admitted; two have died; one has been dismissed for improper conduct; and one has been married and settled in the Christian village. The school now contains 61 boys and 51 girls. The children are under the constant and immediate control and inspection of their instructors; their religious education has ever been a paramount object of the institution; and they are always ready and cheerful in their attendance on religious meetings.

The girls' department is divided into four classes. The first is principally engaged with English studies, with Hindi, and translations. The other classes are taught grammar, arithmetic, and writing, in the Hindi language. The hours out of school are employed in learning to spin, knit and sew, and also to do various kinds of fancy and ornamental needle-work; and by this means they aid in their own support.

The boys' department is divided into six classes, all of whom are making commendable progress. The first class is well advanced, their studies being mostly in the higher English branches, though they also attend to Persian, Urdu, and Hindi languages. The Bible is a text book in all the classes. A class of the most promising boys, have been taken altogether from the work-shop, and their whole time given to study, with a view to qualify them for teachers, and assistants, in the work of the Mission. Two of them are hopefully pious, and seem anxious to improve their privileges to the utmost of their ability.

During most of the year, five bazar schools were under the charge of the Mission, one of them supported by a liberal friend in India. One of these schools has been discontinued. The others, containing about 30 boys each, afford many opportunities for communicating the truth. One great difficulty in all these, is to obtain suitable teachers. Christian instructors, or men favourable to Christianity, can rarely be found, and, when they can be obtained, the superstitious parents are apt to forbid the attendance of their children.

The time of Mr. Scott, at Mynpurie, has been taken up in preaching to the natives, in the distribution of tracts, and in the superintendence of a large school, and, occasionally, preaching in English.

For preaching the Gospel to the native population, the door is fully open, and with the native assistant, a part of each day is assigned to this important branch of labour. The moral aspect of the field, around this station, appears to be very much the same as at the other stations. The people collect together, listen, generally assent, though sometimes object, receive books, and then go

away. They are more attentive and respectful than in some other places, and collect in greater crowds, which may be owing in part to novelty, and to their being less under Mohammedan influence. A house for stated preaching is greatly needed.

Before the station was occupied, the Mynpurie school had been commenced by Dr. Guise, an enlightened friend to the improvement of the native population. Mr. Scott immediately took the superintendence of it, and under the vigorous and faithful labours of Cornelius, transferred from Furrukhabad, the school greatly prospered, and the number of scholars on the roll increased to 163, with an average attendance of 125. Due attention is given to religious instruction. The Gospels, in Urdu and Hindi, are used in the school; scientific knowledge is taught, as well as the study of the English, Hindustani, Hindi, Persian and Sanscrit languages.

The expense of the school has been defrayed, thus far, by the European residents at the station. It is encouraging to find in India so many persons of enlightened views, willing to aid, by their liberality and example, in every good work for the benefit of the benighted inhabitants.

Three additional missionaries are greatly needed to strengthen this mission. Two of them to occupy the important station at Bareilly, and one to join Mr. Scott at Mynpurie.

"This closes (the Mission write) the report of our labours for the year past. The review has occasioned us many mournful feelings. What weak unworthy servants we are! How far short we come in all of our duties! The effect of our labours, on this people, we know not, though we cannot doubt that some good has been accomplished. God may keep it from us for wise purposes. We *do know*, however, the painful fact, that this people are daily dying about us, and bent on their way to destruction and everlasting misery. Our feelings, under such circumstances, may be better imagined than described. We can do no more than we have done, unless it be to call upon the Church at home to be faithful in prayer, for them and for us. We reiterate, then, our request, "*Brethren, pray for us.*" Regard it not, we beseech you, as a mere form of words, which duty bids us pen, but an *earnest call—a Macedonian call*—for help from God, in behalf of these poor dying Heathen. O! were the alms of the Church accompanied with faithful prayer, to go up for a memorial before God, how soon might we expect to see our India missions prospering, and this parched land blossoming as the rose. We feel thankful for the constant affection and oft-repeated expressions of confidence which the Committee have manifested towards us, and sincerely trust that we may never do anything by which their affection will be diminished, or in any way prove ourselves unworthy of their confidence.

MISSION TO SIAM.

This Mission is, at present, suspended, and its history is, in some respects, trying to the faith of the Church. Siam was visited, in 1838, by the Rev. R. W. Orr. His report was filled with valuable information, and it was resolved to establish a mission in Bangkok. In March, 1840, the Rev. William P. Buell, and his wife, sailed for Siam, and arrived in Bangkok in August following. It was the design of the Board that other missionaries should be sent to reinforce this Mission, and two appointments were made, which, for providential causes, were not fulfilled.

Mr. Buell had acquired a knowledge of the language, and spent his time in preaching the Gospel, the distribution of tracts, and in missionary tours, for which, in Siam, there is much facility. At the close of 1843, his labours were interrupted by a severe dispensation of Providence, in afflicting Mrs. Buell with paralysis. This eventually compelled them, with deep feelings of regret, to withdraw from Siam, and they arrived in this country in December last.

Before Mr. Buell left the East, he met, at Singapore, the Rev. Richard Q. Way, and his wife, who had sailed for Siam in November, 1843. After much consideration, these brethren concluded that it was advisable for Mr. and Mrs. Way, in preference to remaining some time alone at Bangkok, to proceed direct to China.

These trying events are to be recognized by the Church with humility, and yet not with unbelief. In Siam, there is an important field of labour, and an open door; and nothing has occurred to prevent the Church from engaging in the Lord's work among that people. We trust, therefore, that with humble dependence on Divine assistance, this Mission will soon be resumed.

MISSION TO CHINA.

CANTON: *Mission for the Province of Canton:*
Rev. Andrew P. Happer, M.D.
Mr. Richard Cole, printer, and Mrs. Cole.

AMOY: *Mission for the Province of Hokeen:*
Rev. John Lloyd.
Rev. Hugh A. Brown.
James C. Hepburn, M.D., and Mrs. Hepburn.

NINGPO: *Mission for the Provinces of Che Keang and Keang Soo:*
Rev. Walter M. Lowrie.
Rev. Richard Q. Way and Mrs. Way.
Rev. A. W. Loomis, and Mrs. Loomis.
Rev. Matthew S. Culbertson and Mrs. Culbertson.
Divie B. M'Cartee, M.D.

Dr. M'Cartee, and Mr. and Mrs. Cole, reached China on the 19th of February. Mr. and Mrs. Way reached China, from Singapore,

in July. Messrs. Lloyd, Happer, Loomis and Culbertson, and Mrs. Loomis, and Mrs. Culbertson, sailed from New-York, in the ship Cohota, on the 22d of June, and, after a prosperous voyage, they arrived in China on the 22d of October. Mr. Brown sailed from New-York, in the ship Huntress, on the 29th of October.

The location of these brethren, at the different Mssions, was a subject of much importance, and of some delicacy. With some general suggestions from the Committee for their assistance, the matter had been left to their own decision. On the arrival of the brethren who sailed in the Cohota, Dr. Hepburn being providentially present, after a season of prayer for divine direction, they arranged themselves, in connection with the different Missions, as above stated.

Although the Missions in China, in many respects, may be considered as one Mission, yet owing to the distance of the stations from each other, and the wants, and subjects of consultation peculiar to each, it is more convenient there should be three separate Missions. In this respect, the Missions to China will be similar to those in India. At present, these Missions may be designated—The Canton Mission, for the Province of Canton: The Amoy Mission, for the Province of Hokeen: The Ningpo Mission, for the Provinces of Che Keang and Keang Soo, embracing the cities of Ningpo, Shanghai, Nankin, Hong Chow and Soo Chow, and the Island of Chusan.

These Missions being but in their infancy, there is not much of detail of missionary labour to be reported. By the blessing of God, however, the brethren have taken possession of their different fields of labour in the name of the Lord. Before this time, they are all, we trust, at their respective posts, and, from each Mission, already have we the account of the commencement of missionary labour.

Canton Mission.—The expense of living, and of house rent, at Macao, being less than at Hong Kong, and the place being more healthy, the brethren decided to continue their residence, and set up the printing press there. With the exception of two short visits to Hong Kong, and one to Canton, Mr. Lowrie remained at Macao, his principal labour being the study of the language in the Mandarin dialect. He also conducted public worship, in English, on the Sabbath, and a part of his time was required in assisting Mr. Cole in the printing department.

The charge of the press has been an interesting, though, from various causes at the commencement, a difficult branch of labour. The whole time of Mr. Cole has been given to it. The theory of printing the Chinese language with metal type, their number much lessened by many of them being divided, was to be reduced to practice, and tested by actual experiment. A knowledge of Chinese, as well as of printing, was needed. Fixtures for the type-foundery, and for the printing office, were to be set in order. The type were to be cast, and between three and four thousand different characters were to be arranged, in cases, for the compositor. To save time, the characters most frequently used, required to be

placed together, while regard was to be had to the principles of the language, as arranged under the different radicals or keys. After months of labour, by these two brethren, these difficult matters were accomplished, and the press went into operation in June.

Although the matrices were made after the standard Chinese models, in the Imperial Chinese Dictionary of Kanghi, it was not to be expected, when the larger portion were divisible characters, that all of them would be found perfect, when examined by Chinese scholars. A comparatively small number, though distinct and easily read, are deficient in elegance, and that just proportion required by Chinese taste. As these are ascertained, their places will be supplied by others, and at small expense. The Mission will then have at command a font capable of printing more than 20,000 characters, which will be amply sufficient for all practicable purposes, and affording an agency for the evangelization of China, that may be used to any extent which the funds afforded will allow.

The printing executed, is the following—

	PAGES.
Epistle to the Ephesians, 16mo., 11 pages, 5000 copies, - -	55,000
Explanation of the Ten Command. 16mo., 4 pages, 5000 copies,	20,000
Gospel by Luke, 8vo., 44 pages, 14,500 copies, - - -	806,000
	881,000

There have been printed, also, 500 copies of a specimen book, 44 pages, 8vo, containing the elements of the font; and 500 copies, in 4to, 110 pages, containing a list of all the characters, amounting to 22,841, that can be formed by the different combinations of the type then on hand. These are works of much importance. All the elements, and the entire font, in a printed form, can now be submitted to the inspection of Chinese scholars, when the characters that may be found disproportionate or inelegant can be noted, and their places supplied.

It is the wish of the Committee, as soon as the way is open, to have the press removed to the northern Mission. The expense there will be less, and the field of usefulness more extensive. The missionaries concur in this opinion, and the subject has been committed to them. In the mean time it will remain at Macao, under the care of Mr. Cole.

Mr. Happer proposes to spend part of his time at Hong Kong, and Canton, where the facilities for direct missionary labour are greater than at Macao.

Amoy Mission.—Soon after reaching Amoy, as mentioned in the last Report, Dr. Hepburn, in connection with Dr. Cumming, an American gentleman connected with the China Medical Missionary Society, opened a Dispensary in Kulongsu, which they continued till the last of February, when it was removed to Amoy. In July, a severe fever broke out at Kulongsu, from which few of the foreign or Chinese residents escaped. Dr. Hepburn and his wife were among the first to be affected, but

their attack was light, and soon yielded to the proper remedies. In August and September, the fever increased, when Mrs. Hepburn, who was suffering much from debility, made a voyage to Macao, and Dr. Hepburn, with the other missionaries, took up their residence in Amoy.

The fever was supposed to be owing to malaria generated by the neglected paddy fields, which, when cultivated, are kept under water, but now their wet, boggy surface, and rank vegetation, are exposed to the sun. The Chinese on the island suffered equally with the foreign residents. The opinion is general, that when the island is again brought into cultivation, the fever will cease.

The removal of the missionaries to Amoy, was of much advantage, by bringing them in direct contact and intercourse with the people. These facilities were so great, that Dr. Hepburn concluded to remain. He is still associated, in the Dispensary, with Dr. Cumming. The patients are numerous, and their attendance regular. From the 1st February to 1st October, 2400 had been prescribed for. Most of them are from the city of Amoy, but many came from the neighbouring cities and villages.

The Dispensary has evidently been very useful, not only in relieving the maladies of those who attended, but as being the means of drawing them within the sound of the Gospel. Many, for the first time, have wondered to hear the gods that their fathers and themselves have worshipped, from time immemorial, declared to be false, and their worship an offence to heaven; and, for the first time, they have heard of Jesus Christ, and of his love for lost and sinful man.

During the summer, Dr. Hepburn was elected a member of the Medical Missionary Society. This, while it leaves his existing relations untouched, and his responsibility the same as before, relieves the Board from the expense of supporting the Dispensary, of providing medicine, surgical instruments, and books, and from all expense incurred in conducting medical operations.

At Amoy the facilities for learning the colloquial language are very great; and Dr. Hepburn is encouraged with the progress already made. He is deeply impressed with the importance of Amoy as a station for enlarged missionary operations. The astonishing numbers of the population of this part of China, were given in the Annual Report of last year, and, for other interesting details, we must refer to the pages of the Missionary Chronicle

When the brethren in the Cohota arrived, Dr. Hepburn had come to Macao for his family. Mr. Lloyd, having been appointed to this Mission, these brethren left for their field of labour on the 9th of November, and reached Amoy in safety on the 5th of December. When Mr. Brown arrives in China, it is expected that he will immediately join them at Amoy.

Ningpo Mission.—Dr. M'Cartee left Macao in June, and, after a speedy passage, reached Chusan, and proceeded at once to Ning-

po. He was kindly received by the British Consul, until he was able to procure a residence for himself. His health suffered so much, during the warm weather, that he found it needful to return to Chusan, where he speedily recovered. In July, Mr. and Mrs. Way reached China, and in August sailed for the North. They found Dr. M'Cartee in Chusan, and they took up their residence together, in the centre of Tinghai, a city of 30,000 inhabitants.

When Dr. M'Cartee reached Ningpo, it soon became known that he was a foreign physician, and numerous applications were made for medical aid. Having, at first, no knowledge of the language, these applications were resisted, lest mistakes should occur. The people, however, would not be denied. and, excepting on the Sabbath, numbers were prescribed for daily. Ladies requested visits at their houses, and others applied in person, accompanied by their husbands, or relatives. Tracts were given to such as could read, and distributed, when readers were met, in the streets of the city.

When the two brethren were settled in Tinghai, the same course was pursued. A Dispensary was opened, at which many attended, and quite a number were visited at their houses. Dr. M'Cartee is also a member of the Medical Missionary Society. To make known the truths of the Gospel, the brethren adopted the only means yet in their power. Every morning their Chinese teacher read a suitable tract, or a portion of the sacred Scriptures, at the Dispensary, and these are distributed, as far as practicable, in the city.

Messrs. Lowrie, Loomis, and Culbertson, expected to leave Macao, for the North, as soon as the monsoon would permit, probably in January or February, and we may soon expect to hear that they all have reached their field of labour.

In this promising commencement of the missions in China, the Church has much cause for gratitude and thanksgiving to God. The lives of all the missionaries have been spared, and they have been preserved when on the mighty deep. With great harmony they have settled their location at their different posts, and, from their distant fields of labour, they call upon the people of God at home for more earnest and persevering prayer, for themselves, and for the poor benighted Heathen, to whom they have been sent, to speak unto them that they may be saved. God has honoured the Church, by thus permitting her to send, to this great and perishing people, a number of his servants, ordained to preach the everlasting Gospel, and influenced, as we trust, by the Spirit of their Master, who is in heaven. They have carried with them, if not the gift of healing, at least the healing art, and the means of alleviating the various diseases of the body. They have carried with them, also, the mighty agency of the printing press, adapted to a language read by one-third of the human family, by which, although but just commenced, nearly one million of pages of the word of God have already been printed. All this is cause of grat-

itude and thanksgiving to the adorable Head of the Church, and affords additional motives for our beloved Zion to lengthen her cords, and strengthen her stakes, in her efforts to carry forward the Lord's work.

The relations between the Chinese and foreign nations have continued peaceful during the last year. A treaty has been negotiated, and duly ratified, by our own government and the Emperor of China. Treaties, also, have been entered into between the Chinese and other nations. This course of policy shows a desire to be at peace, on the part of the Chinese Government. Time is required, however, to show how these new relations will be sustained. In this extended intercourse with foreigners, many new questions must arise. Misapprehension, or injustice, may lead to disturbance, or even to war. But the Lord reigns, and he will take care of his own cause. The Church, by his authority, has entered the door opened by his Providence, and it is now her high privilege to commit the missions in China to his care.

MISSIONARY OPERATIONS IN PAPAL EUROPE.

The struggle of Popery for the possession of Europe, and especially to regain its standing in France, was never more vigorous, or more desperate, than at present. The friends of truth, whose lot is cast in the midst of this conflict, are exerting themselves to the utmost, though with fearful odds against them, to build up the kingdom of their Master. The peaceful, though mighty weapons of their warfare are, the preaching of the Gospel in its purity, the increasing the number of faithful ministers, and the dissemination of the Book of God.

In the midst of this conflict, shall the Protestant Church in the United States look coldly on, and take little or no interest in the success, or defeat, of those who are so nobly contending for the faith once delivered to the saints? The true Church every where holds the truth as a trustee for every people sitting in darkness, whether of Heathenism or of Popery; and it is her duty to let her light shine, and to make that truth known. Hence the obligation on our beloved Zion, as a branch of the Church of Jesus Christ, to aid in restoring the fearful desolations made by the man of sin in Papal Europe.

But the question of duty has other aspects, which bring it nearer home. It is not for the control of Europe merely that Popery is contending, but for the control, also, of the destinies of the United States. For this purpose, large sums are collected, to be expended in this country. With these funds, cathedrals, churches, and seminaries, are built and supported. Shrewd and able men, many of them learned, fresh from the training of the Jesuits, and embued with the duplicity of their order, are sent, in large numbers, to undermine the principles of civil and religious liberty in this free, and highly-favoured land.

But not only here, and in Europe, is this blighting influence ex-

erted, it involves the entire Foreign Missionary Enterprise, and has to be met at every Mission station. Satan appears to have received permission to break in and mar the work of the Lord, and to sift, as wheat, the infant churches gathered from among the Heathen. The Papal crusade, in a word, is against the truth, wherever it is found—the warfare is against the liberties of the world. We cannot, therefore, avoid this contest, unless we deem the truth, and every thing dear to the Christian and to man, not worth contending for. In such a contest there can be no neutrals; it is between Christ and anti-christ, and there is no middle ground.

It is the duty of the Church to discern the signs of the times. And the time has fully come when every Foreign Missionary Institution must look this question in the face. Here is an element of opposition that must be met; and the question is one of great interest, whether it ought not to be met in the citadel of the enemy's greatest strength.

In deciding this question, let the following facts be duly weighed—

The receipts of the Romish Institution for the propagation of the faith, for 1843, were $706,455, of which $363,945, more than one-half, was received from France. The sums paid for missions in Asia, were $197,760; in Africa, $52,765; in Oceana, $99,925; equal to $350,450—thus showing that France alone furnished the means for sustaining all the Papal missions in Asia, Africa, and the Islands of the Sea. The sum paid for missions in the United States is not given in their official Report, but for America the amount expended is $207,215—a larger outlay than for any other quarter of the globe.

On the other hand, while the enemy, in France, has come in like a flood, the Spirit of the Lord has lifted up a standard against him. Two efficient Societies have been organized, one in Paris, the other in Geneva, whose labours, by the blessing of God, are destined to change the whole moral aspect of that most influential of all the kingdoms in Papal Europe. The Lord, in various ways, gives evidence that he is present with his Church there. To take the direction of both these Institutions, he has raised up able and faithful men, known to the churches in Europe and in this country, and possessing, in a high degree, the love and confidence of all. The presence of the Spirit of God is further evidenced by his blessed influence on many hearts. The present state of the Church in France is most remarkable. At the time the Romish clergy are rising in power, the people are leaving them,—not by individuals merely, but by hundreds; entire villages have ceased from attending mass, and call for the preaching of the word of God.

In the midst of these deeply interesting labours, these beloved brethren are greatly restricted in their efforts for the want of means. To the churches in other places is thus given the opportunity to take part in the great work so auspiciously begun.

It is evident, from the foregoing facts and principles, that the prosperity of the Evangelical Church in France, is most closely identified with that of every Foreign Mission among the Heathen. It is

equally identified with the prosperity of the Church, and of every thing dear to us at home. As the Saviour's cause advances in France, just to that extent are the obstacles removed from the spread of the Gospel in China. Is it the ardent desire of God's people that India, and Africa, and the Islands of the Sea, and the children of Abraham, should be brought to rejoice in the light and liberty of the Gospel? then let their prayers, and their means, as far as needed, be directed to France. There the great enemy of Foreign Missions, the enemy of civil and religious liberty, has his power, and there he ought to be met. While, from this strong hold, he is striking at the dearest interests, nay, at the very heart of the Church, it is not wise in her to contend with him at the extremities merely. This contest, on the part of the Church, is not indeed that of the warrior, with confused noise and garments rolled in blood, but the peaceful preaching of the cross of Christ. Her weapons are not carnal, though mighty, through God, to the pulling down of strong holds. On her banner is inscribed—Glory to God in the highest, on earth peace, good will to man. How clear, then, is the duty of the Church,—how great is her privilege, to aid in filling this land with Bibles, that the fountain may be purified from which such bitter waters flow.

In view of this deeply interesting field of labour, the Committee are thankful to report that, during the last summer, a correspondence has been opened with the Evangelical Society of Geneva, in the first instance, through the Rev. Dr. Merle d'Aubigne, and with the Evangelical Society of France, through the Rev. Messrs. F. Monod and J. J. Audebez, respected pastors of churches in Paris. The plan by which the Presbyterian Church can render effective aid in France, and other Papal countries, is very simple. The excellent directors of those societies will take the charge of any funds remitted to their care, and apply them agreeably to the wishes of the donors. Thus the missionary labourers will be chosen and directed by those whose local position and experience enable them best to perform that responsible duty, and whose well-known Christian character affords the best guarantee for its faithful discharge. By this arrangement, the embarrassment, the greater expense, and the less efficiency, of labourers from a foreign country, will all be avoided. The sum of $100 to $120 will support a male or female teacher; $200 a colporteur for a year, or $80 for five months; $250 an evangelist; and $350 or $400 a minister. Funds will also be transmitted for the purchase of libraries of religious books, for village congregations, and for the support of young men who are preparing for the work of the holy ministry.

Three thousand and fifty dollars, principally designated by the donors, have been remitted as follows:—

To the Evangelical Society of Geneva:	
For Evangelists and Colporteurs - -	$1225 00
For Students in the Theological Seminary	500 00
For the Church at Lyons - - -	100 00
To the Evangelical Society of France:	
For Evangelists and Colporteurs - -	1225 00

For the communications on this subject, from the brethren in France, we must refer to the Missionary Chronicle.

PROPOSED MISSION TO THE JEWS.

A Mission to the Jews has engaged the attention of the Committee; and it is a subject which cannot fail to be regarded with the deepest interest. As this Mission has already received the sanction of the Board, and of the General Assembly, the want of men and means only have caused the delay. In the Church Catholic there is an increasing interest in behalf of God's ancient covenant people, and more effort is now making to bring them within the fold of Christ, than at any time for many previous centuries. In the Presbyterian Church are many "whose heart's desire to God for Israel is that they might be saved." Should this spirit become general in the Church, the additional expense required for a well appointed mission to the Jews would scarcely be felt. Already have two friends of the seed of Abraham accompanied their prayers by liberal donations for this object.

In again calling the attention of the churches to this Mission, the Committee can only say, that there will be no delay in carrying out a measure sanctioned by the highest judicatory of the Church, as soon as the way is open. There are, however, some important considerations connected with this subject, which cannot be overlooked. The Missions now under the care of the Board, must rest on the churches for continued support. For want of means the advance of our principal missions have been greatly restricted. If the funds heretofore given to sustain them, should be diverted to another object, even for a Mission to the Jews, the effect would be disastrous. How easily can the Church aid in sending the bread of life to the Jews, without withholding it from the Gentiles.

CONCLUDING REMARKS.

In closing this Report, the Committee would notice the abundant mercies of God, manifested on every side. Thanksgiving and praise are due to his great name, for the general health enjoyed by the missionaries; for the measure of success and special encouragement afforded; for the opening prospects, and wide doors of usefulness, in the great fields in parts occupied; and for the spirit of liberality, and self-denial even, with which many of his people have sustained this cherished cause.

The first half of the year, on account of the low state of the funds, was a time of anxious thought and most painful anticipations. But the wants of the different missions were in a good degree supplied by the support received in the latter part of the year. It is a ground of encouragement, that the Committee have been enabled to send out twelve labourers, nine of whom are ministers of the Gospel, and to sustain their general operations to the extent they have been sustained, without incurring a heavy balance against the Treasury at the close of the year. Much of this result is due to the zealous assistance of the female members of the Church, and to the liberal donations of friends of the cause, whose names have been withheld. But for these, the close of the year would have presented a different aspect.

In view of the advance thus made in the foreign missionary work, and in view of the present state and condition of the different missions, while the Church has cause to thank God, and take courage, the prospects for the future, and especially for the coming year, require to be most prayerfully considered.

The missions in India, in Texas, and in Africa, are greatly in need of more missionaries, and all the missions as now existing, must be sustained. To secure these important objects, the same sum will be required that was expended the present year. If it be the desire of the Church to strengthen the missions where help is most wanted; if the time has come for taking a part in calling the attention of the children of Israel to the true Messiah; if the signs of the times point the Church to the seat of the beast, as another field of labour—all or any of these great objects can only be engaged in by an increased support of the cause.

Three years ago the General Assembly solemnly resolved, that it was the duty of the Church to raise, and place at the disposal of the

Board, $100,000, or more, annually; "believing that such an offering would eminently redound to her own temporal and spiritual welfare, as well as to the glory of God." Many Synods and Presbyteries responded to this resolution, and, although that sum has not been received in any one year, there has been an advance towards it; and may we not believe that the time is not far distant when the Church shall reach that point, and pass on, gradually, but steadily, beyond it? For this purpose, nothing is wanted but that the members of the Church be of one mind, in relation to the Foreign Missionary cause. Hitherto it has been supported by a small portion of the Church. For the present year, less than half the churches have done anything. In many others the contributions are merely nominal, and there are very few churches in which all the members give their aid. The number who support the cause is increasing; but, even now, those who sustain it are less than one-third of the members of the Church.

Time after time the most pressing calls have been made to these our brethren, who, in this cause, are doing nothing, to join in telling the good news of a Saviour to the dying Heathen. Another loud call is now made, in the exhibition of what the Church is doing, and what she cannot do till more means are afforded. What more can be said? It seems almost incredible, that so many thousand members, in full communion with the Presbyterian Church, with so large a number of her ministers and elders, should take no interest in these things, when God, in his providence, has so fully opened the way for all who love the Saviour to take a part in the work. Nothing on this side of eternity, can be more solemn than the painful view here stated—millions of benighted men, going to the bar of God, without the knowledge of the Saviour—hundreds of organized churches, with their ministers and elders, and tens of thousands of professing Christians, under obligations to send them the Gospel, and yet leaving them to perish, without an effort to direct them to the cross of Christ.

Above all, more prayer is needed—earnest, wrestling, persevering prayer, for the outpouring of the Spirit of God on all his churches at home, and on the labours of his servants among the Heathen. The prayer of faith is always heard, and the blessings we so much need, are promised only in answer to the prayers of God's people.

PECUNIARY ACCOUNTS.

Statement of payments made on account of the Board of Foreign Missions of the Presbyterian Church, for the year ending May 1, 1845.

MISSIONS.

LODIANA MISSION.			
Remittances, drafts and supplies - - - - -			16,058 51
ALLAHABAD MISSION.			
Remittances, drafts and supplies - - - - -			10,281 95
FURRUKHABAD MISSION.			
Remittances drafts, and supplies - - - - - -			8,368 35
MISSION TO CHINA.			
Remittances and supplies - - - -	16,771 05		
Balance of outfit of Rev. A. W. Loomis, and wife	391 63		
do. " " M. S. Culbertson, do.	500 00		
do. " " J. Lloyd, -	314 00		
do. " " A. P. Happer, -	294 31		
do. " " H. A. Brown, -	280 00		
Passages of six missionaries to China - -	1,200 00		
Expenses of do. do. - - - - -	54 00		19,804 99
MISSION TO SIAM.			
Drafts and supplies - - - - - - - - -			521 36
MISSION TO AFRICA.			
Remittances, drafts and supplies - - - - -			3,657 29
CHIPPEWA AND OTTAWA MISSION.			
Drafts and supplies - - - - - - - - -			1,697 58
MISSION TO THE CREEKS.			
Remittances and supplies - - - - - -			2,816 73
MISSION TO THE IOWAS AND SACS.			
Drafts and supplies - - - - - - - - -			4,552 21
MISSION TO TEXAS.			
Drafts and supplies - - - - - - - -			2,121 02
MISSIONS IN PAPAL EUROPE.			
Remittances to Paris and Geneva - - - - -			3,050 00
Amount carried forward -			$72,929 99

Amount brought forward -		$72,929 99

AGENCIES.

Rev. I. N. Candee, one year's salary - -	1,100 00	
do. do. travelling expenses, postage, &c. - - - - - - - -	251 65	
Rev. W. S. Rogers, 5½ months' salary - -	275 00	
do. do. travelling expenses -	10 25	
Rev. A. B. Quay, balance of salary - -	100 00	
do. do. balance of travelling expenses	83 00	
Corresponding Secretary's travelling expenses	155 15	
Assistant Secretary's do. do.	106 83	
Treasurer's do. do.	42 08	
Voluntary Agents' do. do.	5 00	2,128 96

SECRETARIES' AND TREASURER'S DEPARTMENT.

Corresponding Secretary's salary, one year -	2000 00	
Assistant Secretary's - do. do. -	1500 00	
Treasurer's do. do. -	1500 00	
Clerk hire and copying - - - - -	130 71	5,130 71

PRINTING.

Excess of expenses above receipts for the Missionary Chronicle - - - - - -	26 46	
Do. do. Foreign Missionary	252 76	
3550 copies, Seventh Annual Report -	173 86	
Abstract of do. - - - - - -	15 60	
19,200 Missionary Papers, Addresses, Sermons, &c. - - - - - - - - - -	108 92	577 60

MISCELLANEOUS.

Postage - - - - - - - - -	281 02	
Fuel and light - - - - - - -	51 01	
Fixtures and furniture - - - - -	36 27	
Library, maps, newspapers, pamphlets, &c,	98 06	
Blank books and stationery - - - - -	58 14	
Freight and cartage - - - -	38 56	
Insurance - - - - - - - - -	31 31	
Taxes - - - - - - - - -	83 50	
Miscellanies: boxes, twine, nails, &c. -	24 58	702 45
		$81,469 71

DANIEL WELLS, TREASURER.

Mission House, New-York, May 1, 1845.

The undersigned have examined the above statement, and find it correct.

E. PLATT,
T. PRINGLE. } *Auditors.*

NEW-YORK, May 2, 1845.

TREASURER'S REPORT.

Dr. *The Board of Foreign Missions of the Presbyterian Church in account current with Daniel Wells, Treasurer.* Cr.

1845.					1845.				
May 1.	To payments on account of the Board, as per accompanying statement			$31,469 71	May 1.	By unexpended balance of special donations for China, as per last Annual Report		$4,355 63
	Balance on hand, carried to new account			1,203 13		By donations from Churches, individuals, and Associations	68,029 93	
						Received from the Synod of the Reformed Presbyterian Church	1,770 12	
						Legacies	2,317 28	—72,117 33
						Received from the United States Government for the Chippewa and Ottawa Indians	1,400 00	
						Received from do. for the Iowa Indians	6,696 62	— 8.096 62
						Received from the American Bible Society, for printing Bibles in North India		3,000 00
						Received from the American Tract Society, for printing Tracts in North India		1,300 00
								88,869 58
						From which deduct unexpended balance of moneys received for the Iowa Indians	5,996 62	
						Balance against the Treasury last year	200 12	— 6,196 74
						Leaving for the service of the year		82,672 84
				$82,672 84	1845.			
					May 1.	By balance on hand from old account		1,203 13

DANIEL WELLS, Treasurer.

The undersigned have examined the above account and find it correct.

E. Platt,
T. Pringle, } *Auditors.*

Mission House, New-York, May 9d, 1845.

Annual Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS.

Total received by the Board of Foreign Missions during the year ending May 1, 1845.
$72,117 33, *from the following sources.*

NOTE.—For particulars see monthly acknowledgments.

SYNOD OF ALBANY.

Pby. of Troy.

Cambridge	45 00
Troy 2d	50 00
Troy 2d st	603 65
Caldwell	10 00
Waterford	175 34
Lansingburg	32 44
Stillwater	94 68
Individuals	30 00
	1041 11

Pby. of Albany.

Albany 1st	208 00
Do. 2d	260 61
Do. 3d	25 00
Galway	98 78
West Galway	30 00
Schenectady 1st	208 43
Esperance	10 00
Ballston Spa	18 58
Canaanovia	25 00
Northampton	12 00
Amsterdam	10 02
Individuals	17 00
	1643 34

Pby. of Columbia.

Lexington	50 30
Big Hollow	12 00
	62 30

SYNOD OF BUFFALO.

Pby. of Steuben.

Bath	45 00
Vienna	40 41
Sparta	15 00
	100 41

Pby. of Wyoming.

Aurora	8 58
Buffalo 1st	80 10
Wyoming	15 00
Caledonia	23 37
	127 05

Pby. of Ogdensburg.

Oswegatchie 1st	62 00
" 2d	14 47
Morristown	16 60
Hammond	5 41
Individuals	1 00
	99 48

SYNOD OF N. YORK.

Pby. of Hudson.

Amity	25 00
Goodwill	60 00
Hamptonburg	2 00
Deerpark	17 03
Goshen	205 44
Florida	5 00
Hempstead	36 00
Liberty	40 75
Cochocton	1 00
Scotchtown	107 75
Hopewell	22 00
Westown	13 02
Unionville	10 00
	544 99

Pby. of N. River.

Newburg 1st	116 02
Fishkill 1st	58 13
Marlborough	64 27
Rondout	50 00
Smithfield	23 60
Cold Spring	30 00
Wappinger's Creek	20 00
	362 02

Pby. of Bedford.

Bedford	234 79
Greensburg	2 56
S. Greensburg	18 13
Pound Ridge	24 11
S. Salem	236 00
N. Salem	4 00
Somers	1 00
Mount Pleasant	40 21
Yorktown	10 50
Red Mills	1 00
Rye	74 50
S. East	25 00
Gilead	5 52
	677 32

Pby. of L. Island.

Moriches	5 00
S. Hampton	160 00
Hempstead	11 65
Smithtown	46 00
Middletown	60 13
Huntington	50 24
W. Hampton	11 00
E. Hampton	25 00
	369 02

Pby. of N. York.

Brick	611 67
Brooklyn 1st	271 20
New-York 1st	4004 16
Wallabout	17 53
Duane-street	1010 51
Chelsea	390 95
Newtown	55 00
Jersey City	90 41
Jamaica	52 56
Greenbush	50 00
Madison Av.	7 28
N. Y. 15th st.	69 13
Brooklyn 2d	89 27
Thompsonville	36 00
Rutgers-street	265 81
Williamsburg	82 80
Nyack	28 35
	7067 83

2d Pby. of N. York.

Scotch	1948 39
Canal-street	200 39
West Farms	60 00
Peekskill	84 00
	2292 78

SYNOD OF N. JERSEY.

Pby. of Elizabethtown.

Woodbridge	60 00
Woodbridge 2d	32 65
Rahway	200 81
Paterson 1st	92 04
Baskenridge	62 50
Liberty Corner	40 00
Elizabethtown 1st	494 60
Plainfield 1st	23 00
Lamington	95 00
Chester & Mt. Olive	37 50
	1137 50

Pby. of N. Brunswick.

Princeton	230 38
Pennington	28 00
Bound Brook	100 19
New Brunswick 1st	212 57
Allentown	38 44
Nottingham	10 00
Freehold Village	110 96
Middletown Pt.	33 41
Cranbury 1st	60 00
Cranbury 2d	62 00
Kingston	49 50
Upper Freehold	17 50
Dutch Neck	10 00
Trenton 1st	46 60
Lawrenceville	99 66
Freehold 1st	46 12
Trenton City	134 00
Manchester	40 00
South Trenton	24 00
Shrewsbury	10 00
Individuals	118 00
	1460 33

Pby. of Newton.

Lower Mt. Bethel	32 75
Oxford	37 00
Marksboro'	5 15
Newton	25 00
Hackettstown	59 40
Easton	278 60
Harmony	36 00
Blairstown	5 00
Belvidere	100 00
Greenwich	75 00
Allentownship	30 00
Knowlton	5 00
Hardwick	98 00
Individuals	10 00
	717 50

Pby. of Raritan.

Pleasant Grove	36 00
Kingwood	5 35
Lambertsville	23 00
Solebury	5 00
Flemington	52 00
Amwell 1st	54 63
Clinton	37 46
	189 44

Pby. of Susquehanna.

Towanda	12 84
Athens	11 50
Orwell	17 00
Troy	3 02
Wyalusing	8 00
Canton	1 58
	54 84

Pby. of W. Jersey.

Greenwich	35 00
Woodbury	7 75
Cedarville	22 67
Cape Island Assoc.	25 00
Blackwoodtown	15 37
Williamstown	7 00
Burlington	28 36
Deerfield	33 00

Bridgeton	100 00
Salem	57 00
Cold Spring	20 00
	411 35

Pby. of Luzerne.

Wilkesbarre	51 50
Mauch Chunk	22 50
Summit Hill	31 50
Beaver Meadow	10 00
Hanover	1 00
Kingston	5 00
Individuals	23 36
	144 86

SYNOD OF PHILA.

Pby. of Phila.

Great Valley	71 12
Philadelphia 2d	481 50
Do. 6th	624 00
Do. 7th	350 00
Do. 10th	1847 66
Do. North	164 20
Do. Central	467 60
Scots	279 30
Ridley	10 00
Philadelphia 4th	100 00
" 9th	60 00
Individuals	55 00
	4510 38

2d Presb. of Phila.

Neshaminy	70 80
Bridesburg	50 00
Germantown	114 00
Abington	125 00
Newton	40 44
Frankford	30 00
Doylestown	37 70
	467 14

Pby. of Newcastle.

F. of Brandywine	228 25
Wilmington 1st	67 12
Kirkwood	70 00
Fagg's Manor	64 18
Doe Run & Coatesville	31 00
New London	50 00
Rock	8 00
Red Clay Cr.	18 20
Lower Brandywine	6 06
Upper Octorara	31 73
Newcastle	175 00
	749 54

Pby. of Donegal.

Pequa	20 35
Cedar Grove	20 06
Columbia	64 14
Leacock and Mid. Octorara	40 86
Chanceford	30 00
Waynesburg	20 00
Churchville	40 00
Boro' of York	14 77
Marietta	21 00
Chesnut Level	32 00
Little Britain	7 25
Donegal	28 33
	338 76

Pby. of Baltimore.

Frederick	93 50
Baltimore 1st	1033 73
Do. 2d	170 00
Do. 3d	70 87
Do. 4th	75 00
Wash. City, F st.	81 11
Franklinville	5 50
Alexandria 1st	133 75
Georgetown	12 85
Taneytown	80 00
Bethel	10 00
Bladensburg	9 00
Monokin	18 75
Wicomico	7 20
Asquith st.	30 00
Individuals	15 00
	1839 96

Pby. of Carlisle.

Greencastle	58 25
Great Conewago	15 50
Williamsport	34 78
Hancock	3 22
Chambersburg	68 79
W. Hanover	42 50
Roxbury & Newburg	5 00
Silver Spring	253 19
Carlisle 2d	165 09
Lower Marsh Cr.	34 61
Dickinson	15 00
Bedford	40 00
Bloomfield, Jekesburg and Landisburg	123 52
Monaghan	8 42
Gettysburg	30 00
Green Hill	12 25
Wells Valley	9 75
M'Connellsburg	12 50
Middle Spring	13 50
Shippensburg	46 07
Schellsburg	8 03
Rocky Spring and St. Thomas	22 00
Big Spring	77 50
Individuals	25 00
	1124 47

Pby. of Huntingdon.

Presb. coll.	13 10
Potters' Mills	17 16
Lewistown	65 00
Birmingham	3 00
Perryville	27 00
Huntingdon	152 00
Lower Tuscarora	96 87
Frankstown	77 35
E. Kishacoquillas	17 46
Bellefonte	50 00
Little Valley	40 00
Aughwick	8 55
Spring Creek	9 50
Sinking Creek	8 42
Upper Tuscarora	7 31
Alexandria & Hartslog	41 00
Pine Grove	20 00
Millerstown	8 10
Hollidaysburg	51 10
Shavers Creek	54 00
Williamsburg	18 20
	785 14

Pby. of Northumberland.

Washington	17 23
Derry	48 00
Buffalo	52 43
Pine Creek	83 40
Nippenose	1 18
Danville	62 70
Chillesquaqe	10 75
Bethel	27 02
Bloomsburg	20 00
Milton	92 85
Williamsport	4 00
Lewisburg	104 63
Warrior Run	35 00
New-Berlin, Mifflinburg & Hartleton	40 00
	599 89

SYNOD OF PITTSBURG.

Pby. of Redstone.

Dunlap's Creek	25 00
Rehoboth	65 25
Connellsville	71 86
N. Providence & Jefferson	28 00
Brownsville	12 76
Uniontown	126 60
George's Cr. & Tent	15 00
Morgantown	18 00
Mount Pleasant	17 62
Long Run	15 81
Individuals	4 00
	381 30

Pby. of Ohio.

Hopewell	11 30
Sewickley	20 00
Chartiers	12 50
Raccoon	77 50
Pittsburg 2d	133 54
Miller's Run	16 00
Centre	20 66
Monongahela Cit. 1st	42 00
Lawrenceville	8 07
Sharpsburg	19 00
Fairmount	18 98
Bethany	50 54
Bethel	58 00
Montours	15 00
Sharon	7 79
E. Liberty	102 00
Valley ch	9 00
Canonsburg	39 00
Pittsburg 1st	591 16
Concord	6 00
Allegheny City	153 41
Lebanon	21 61
Mingo	13 32
Pittsburg 4th	65 60
Individuals	30 00
	1551 29

Pby. of Erie.

Franklin	15 95
W. Greenville	12 00
Mercer	44 99
Meadville	45 00
Neshanock	7 75
Fairfield	5 22
Georgetown	7 20
Mount Pleasant	2 00
Presbytery	13 00
Salem	10 00
Cool Spring	1 00
Clarksville	13 93
Greenville	12 25
	190 59

Pby. of Beaver.

Falls of Beaver	36 00
Westfield	6 00
Bethlehem	4 00
Little Beaver	20 46
Newcastle	10 00
Unity	6 97
Pulaski	10 48
	93 91

Pby. of Allegheny.

Ball Cr.	3 00
Freeport	5 16
Upper Bull Cr.	2 00
Harrisville	3 00
Concord	6 00
Scrubgrass	7 47
Plain Grove	5 62
Butler	41 13
Tarentum	7 25
Slate Lick	11 05
Union	22 75
	114 43

Pby. of Blairsville.

Poke Run	27 00
Gilgal	17 50

Perry	9 65
Saltsburg	41 75
Johnstown	15 00
Youngstown	21 80
Fairfield and Union	8 83
Murrysville	3 33
Salem & Blairsville	83 91
Bethel	10 86
Currie's Run	5 44
Boiling Spring	3 25
Elder's Ridge	7 88
Congruity	22 26
N. Alexandria	16 37
Glade Run and Rural Valley	13 00
Warren	3 00
Kittanning	17 28
Beulah	7 60
	327 59

Pby. of Clarion.

Bethel	19 00
Clarion	33 00
Concord & Callaneb'g	5 25
	47 25

SYNOD OF WHEELING.

Pby. of Steubenville.

Steubenville 1st	230 06
Wellsville	42 27
Feed Spring	7 25
Corinth	10 00
Two Ridges	24 37
Bethlehem	5 12
Ridge	2 00
Centre	1 89
Cross Creek	14 34
Carrollton	7 50
Amsterdam	6 50
Island Creek	11 00
Steubenville 2d	100 00
Individuals	3 00
	465 30

Pby. of Washington.

Cross Roads	134 39
Mill Creek	18 08
Lower Ten Mile	20 00
Mount Prospect	8 06
Wheeling	142 76
Hookstown	9 40
Fairview	25 00
West Union	13 82
Forks of Wheeling	38 75
Three Springs	12 15
Frankfort	40 11
Washington	153 00
Upper Buffalo	6 00
W. Liberty	36 00
E. Buffalo	7 50
	635 08

Pby. of N. Lisbon.

Bethel	23 00
Poland	48 67
Salem	7 75
Deerfield	60 03
Yellow Creek	4 00
Champion	7 87
Unity	1 37
Weathersfield	23 00
Canfield	152 33
Rehoboth	6 90
Coitsville	1 12
Brookfield	42 00
Hubbard	20 75
Newton	23 75
Clarkson	13 00
Long Run & N. Salem	15 00
Liberty	22 81
	473 35

Pby. of St. Clairsville.

Newcastle	9 00
St. Clairsville	11 00
Beach Spring	30 00
Cadiz	24 25
	74 25

SYNOD OF OHIO.

Coll. by Synod	296 55

Pby. of Columbus.

Presbytery	58 88
Columbus	205 32
Lithopolis	7 55
Hamilton	7 50
Mifflin	10 00
Truro	15 05
	304 30

Pby. of Marion.

Presbytery	32 91

Pby. of Zanesville.

Pleasant Hill	22 53
Newark	30 17
Cross Roads & Madison	12 80
Cross Roads	2 00
W. Rushville	9 96
Buffalo & Salt Cr	40 00
Washington	19 82
Senecaville	10 00
Zanesville	125 50
Mount Zion	4 50
Norwich	5 20
	282 49

Pby. of Richland.

Presbytery	42 06
Frederick	48 00
Lake Fork X Roads	12 00
Mansfield	11 00
Clear Creek	50 00
Sharon	3 00
Hopewell	5 00
Mastinsville	19 91
Olivesburg	1 25
	141 84

Pby. of Wooster.

Presbytery	175 06
Northfield	28 40
Guilford	24 80
Sugar Creek	10 50
Pigeon Run	3 50
Wooster	37 03
Green	5 95
Jeromeville	25
Springfield	5 00
Marshallville	19 69
Fulton	3 70
Mount Hope	12 50
Congress	7 25
	330 63

Pby. of Coshocton.

Presbytery	63 93
Berlin	12 00
Mount Eaton	3 00
Keene	10 00
Clerk	6 00
Urichsville	5 00
New Philadelphia	5 00
Unity	24 00
W. Carlisle	7 70
Jefferson	2 00
Record	1 75
Apple Creek	18 00
Coshocton	2 00
	174 98

Pby. of Hocking.

Gallipolis	12 00
McConnellsville	10 00
	22 00

SYNOD OF CIN.

Pby. of Chillicothe.

Hillsborough	214 00
Sinking Spring	5 00
Bloomingsburg	58 40
Union	36 44
Wilmington	4 00
Rocky Spring	12 80
Greenfield	20 06
Greenland	10 41
Bainbridge	6 12
W. Union	5 00
Red Oak	26 36
New Market	2 47
Salem	8 00
Chillicothe 1st	75 66
Manchester	6 00
	501 02

Pby. of Miami.

Decatur	1 07
N. Jersey	27 80
Springfield	150 84
Dayton	219 65
Franklin	23 21
Washington	5 00
Yellow Springs	40 00
Bath	1 00
Lebanon	70 00
Harmony	50 00
Dick's Creek	50 00
Individuals	7 00
	654 67

Pby of Cincin.

Cincinnati 1st	535 93
Pleasant Ridge	24 15
Hopewell	15 00
Cincinnati 5th	13 76
Monroe	3 12
Mill Creek	10 00
Somerset	29 95
Springfield	30 64
Bethel	9 72
Williamsburg	9 96
Goshen	6 87
Reading	30 07
	719 18

Pby. of Oxford.

Oxford	58 36
Mount Carmel	23 75
Richmond	9 66
Centreville	1 00
Hamilton & Rossville	100 61
Bath	4 50
Harrison	37 30
Harmony	17 20
Camden	28 51
Venice	20 75
College Corners	1 02
Connersville	20 25
Somerville & 7 Mile	52 50
Bethel	51 00
Rising Sun	2 60
Riley	16 00
Doulapsville	12 00
Brooksville	15 75
Brownsville	58
	509 95

Pby. of Sidney.

Salem	2 00
Sidney	21 00
Cherokee	1 31
W. Liberty	20 00
Beck Creek	14 35
Stony Creek	8 23
Covington	2 00
Troy	19 00
Bellefontaine 1st	23 40

Bellefontaine 2d	20 00
Urbana	26 01
	158 20

Pby. of Maumee.

Findly	35 00
Lima	11 00
Enon Valley	3 00
	49 00

SYNOD OF INDIANA.

Pby. of Salem.

Corydon	30 47
Jeffersonville	2 95
New Albany	66 00
Sharon	1 87
Ebenezer	2 15
Utica	3 42
Paoli	4 25
Rehoboth	1 09
Owen Creek	3 55
	115 75

Pby. of Vincennes.

Terre Haute	6 09
Upper Indiana	4 32
Hopewell	1 00
Chiburn	1 09
Vincennes	28 50
Carlisle	8 34
Bloomington	13 96
Princeton	37 37
	100 45

Pby. of Madison.

New Washington	8 00
South Hanover	18 00
Madison	81 87
	107 87

Pby. of Indianapolis.

Indianapolis	249 08
Franklin	65 39
St. Omer	3 75
Shelbyville	15 45
Sand Creek	15 50
Greensburg	17 95
Shiloh	1 40
Hopewell	23 00
	411 52

SYNOD OF N. INDA.

Pby. of Logansport.

Indian Creek	8 42
Delphi	4 00
Fort Wayne	19 77
	32 19

Pby. of Michigan.

Plymouth 1st	30 25

Pby. of Lake.

South Bend	40 50

SYNOD OF ILLINOIS, 11 68

Pby. of Sangamon.

N. Sangamon	14 93
Providence	3 00
Springfield 1st	17 31
Union	5 82
West Union	1 67
Petersburg	10 00
	52 73

Pby. of Schuyler.

Monmouth	8 62
Fall Creek	5 50
Oquaka	10 50
	24 62

Pby. of Peoria.

Individuals	5 00

Pby. of Kaskaskia.

Sugar Creek	6 50
Gilead	3 30
Shawneetown	28 91
Sharon	50
	39 21

Pby. of Palestine.

Pisgah	23 00
Individuals	5 00
	28 00

Pby. of Iowa.

Bloomington	10 00

SYNOD OF MISSOURI.

Pby. of Missouri.

Rocheport	5 13
Millersburg	3 86
Round Prairie	6 80
Auxvasse	7 61
	24 60

Pby. of St. Louis.

St. Charles	33 85
St. Louis 2d	387 60
Bonhomme	3 62
	425 07

SYNOD OF KY. 24 22

Pby. of Louisville.

Lawrenceburg	19 00
Louisville 1st	506 82
Do. 2d	28 00
Do. 3d	34 37
Shiloh and Olivet	69 80
Bardstown	2 50
Mulberry	55 13
Shelbyville	111 50
Newcastle	59 00
Plumb Creek	134 75
Middletown	10 20
Pennsylvania Run	23 00
Big Spring	8 00
	1061 07

Pby. of Muhlenburg.

Concord	12 25
Bethany	6 42
Livingston	6 35
Hopkinsville	16 92
Associations	12 00
Henderson	29 05
Morganfield	7 00
	89 29

Pby. of Transylvania.

Danville	516 00
Lebanon	30 00
Harrodsburg	87 44
Springfield	58 70
N. Providence	25 00
Richmond	107 70
Paint Lick	25 75
Lancaster	95 60
Harmony	4 12
Pleasant Grove	29 80
Perryville	20 37
Silver Creek	4 25
	1004 73

Pby. of W. Lexington.

Frankfort	111 00
Salem	20 00
Winchester	26 00
Lexington 1st	34 00
M'Chord	218 76
Bethel	54 69
Woodford	3 00
Harmony	14 25
Horeb	30 00
Georgetown	0 50
Cherry Spring	5 00
Horeb and Hopewell	25 00
	532 29

Pby. of Ebenezer.

Bethesda	4 00
Greenup Union	4 00
Paris	40 25
Covington	54 77
Flemingsburg	44 31
Maysville	54 00
Springfield	5 50
Washington	10 00
	216 83

SYNOD OF VA. AND N. C.

Chs. not named	2268 98

SYNOD OF VA.

Pby. of Greenbrier.

Oak Grove	4 50
Hunterville	2 00
Spring Creek	8 00
Louisburg	34 50
	49 00

Pby. of Lexington.

Georgetown	4 25
Cooks Cr. & Harrisburg	5 00
Mount Carmel	1 10
Hebron	20 00
Buchanan	17 00
	47 35

Pby. of Winchester.

Winchester	107 62
Fredericksburg	100 00
Charlestown	10 00
Gerardstown	25 00
Falling Water	20 00
	262 02

Pby. of W. Hanover.

South Plains	10 00
Hanover	100 00
Bethesda	2 00
Cumberland	10 00
Bethlehem	10 87
New Concord	1 00
Briery	5 00
	138 87

Pby. of E. Hanover.

Norfolk	321 75
Richmond 1st	227 27
" 2d	15 00
Nottoway	86 50
Petersburg	475 63
Sussex	35 25
Bethlehem	41 64
Powhattan	41 50
Amelia	31 00
Brunswick	10 56
Individuals	105 00
	1391 10

Pby. of Montgomery.

High Bridge	15 00
Christiansburg	3 00
	18 00

SYNOD OF N. CAROLINA.

Pby. of Orange.

Presbytery	23 55
Raleigh	53 00
	76 55

Pby. of Fayetteville.

Fayetteville	138 82

Pby. of Concord.

Concord	20 00
Salisbury	43 08
Unity	7 87
Jopper	20 00
Third Creek	20 05
	111 60

SYNOD OF W. TENN.

Pby. of Holston.

Knoxville 1st	175 06

Pby. of W. Tenn.

Cathie's Creek	6 70
Salem	13 56
Pulaski	2 00
Individuals	10 00
	32 26

Pby. of Nashville.

Nashville 1st	124 31

Pby. of N. Alabama.

Tuscumbia	36 00
Florence	157 50
Somerville	2 00
Rogersville	40 00
	235 50

Pby. of W. District.

Presbytery	85 00
Ripley	8 05
Mt Carmel	107 77
Trenton	16 15
Germantown	8 20
Memphis 1st	64 90
	290 07

SYNOD OF S. C. & GEO.

Chs. not named	1179 79

Pby. of S. Carolina.

Rocky Creek	21 00
Willington	20 00
Abbeville	30 00
Hopewell	10 00
Fairview	5 00
Lebanon	25 00
Friendship	1 20
Rocky River	32 00
Providence	22 87
Anderson	5 00
Greenville	3 66
Individuals	18 05
	193 78

Pby. of Bethel.

Ebenezer	2 00
Jonesville	15 00
Fishing Creek	23 00
Cedar Shoal	4 00
Purity	52 00
Concord	5 31
Yorkville	50 00
Bethel	15 00
	166 31

Pby. of Harmony.

Presbytery	137 00
Beaver Cr.	21 00
Camden	27 57
Darlington	69 88
Hopewell	40 30
Concord	20 00
Brewington	1 00
Harmony	2 00
Mount Olivet	24 75
	333 50

Pby. of Charleston.

Charleston 2d	738 60
Columbia	228 00
Beech Island	24 00
Walterboro'	15 00
	1005 60

Pby. of Georgia.

Darien	44 00
Savannah	103 19
Harris Neck	15 00
Linton Grove	20 00
St. Mary's	85 00
	267 19

Pby. of Hopewell.

Augusta 1st	567 77
Athens	146 50
Macon	210 25
Thyatira	8 00
Mount Zion	40 00
Salem	19 00
Washington	20 96
Waynesboro'	20 50
Lexington	5 00
Sandy Creek	7 70
Greensboro'	28 00
Milledgeville	2 00
Individuals	88 57
	1164 25

Pby. of Flint River.

Columbus 1st	99 45
Alcovia	1 00
Long Cane	20 75
La Grange	22 20
Individuals	10 00
	154 10

Pby. of Florida.

St. Augustine	38 06
Tallahassee	5 00
	43 06

Pby. of Cherokee.

Roswell	62 10

SYNOD OF ALABAMA. 81 89

Pby. of S. Alabama.

Centre Ridge	5 00
Mobile 2d	56 50
Valley Creek	160 50
Fairview	15 40
Newbern	5 10
Mobile Govt. st.	183 92
	426 42

Pby. of Tuscaloosa.

Presbytery	108 20
Oak Grove	21 00
Gainesville	380 00
Eutaw	70 50
Tuscaloosa	103 00
	662 72

Pby. of E. Alabama.

Sandy Ridge	17 96
Wetumpka	11 52
Allenton	4 15
Miscellaneous	35 00
	68 63

SYN. OF MISSISSIPPI.

Pby. of Mississippi.

Natchez	752 63
Port Gibson	61 10
Ebenezer	14 00
Union	10 00
Zion	3 50
Newport	2 60
Sharon	1 50
Centre	11 07
Bethel & Rodney	105 00
Salem	3 00
Hopewell	1 00
Individuals	38 72
	1004 12

Pby. of Louisiana.

Plaquemine	6 50
New Orleans 1st	465 16
Jackson	64 50
Comite	10 00
Baton Rouge	6 75
Individuals	23 26
	576 17

Pby. of Clinton.

Jackson	15 00

Pby. of Chickasaw.

Hudsonville	36 06
Lebanon	1 50
Monroe	8 00
Bethany	4 50
New Hope	9 00
Holly Springs	63 93
Greenwood	3 50
Pontotoc	3 50
Spring Hill	3 50
Ripley	17 00
Troy	30 00
Presbytery	15 50
	195 99

Pby. of Tombeckbee.

Louisville	6 00
Smyrna	1 00
Starkville	6 00
Bethel	6 90
	19 90

Legacies	2317 28
Syd.R.fd.Presb. Ch.	1770 12
Reed & Lowrie Ass.	100 00
Seminaries	96 90
Mercer Co. Asso'ns.	86 00
Miscellaneous	12,915 03

NOTE.—The moneys received from the Central and Southern Boards of Foreign Missions are placed to the credit of the individual churches, so far as the names of the churches have been reported.

EXTRACTS FROM THE MINUTES OF THE BOARD

AT THE

EIGHTH ANNUAL MEETING.

THE Eighth Annual Meeting of the Board of Foreign Missions was held in the Mission House, New York, on the 5th of May, and in the Lecture Room of the First Presbyterian Church in Cincinnati, Ohio, on the 22d of May, at which were present:—

Ministers.—Rev. SAMUEL MILLER, D. D., President: J. J. JANEWAY, D. D., W. W. PHILLIPS, D. D., GEORGE POTTS, D. D., WM. D. SNODGRASS, D. D., JOHN C. LOWRIE, HENRY A. BOARDMAN, D .D., JACOB GREEN, JAMES M'DONALD, JOHN GOLDSMITH, NICHOLAS MURRAY, D. D., JOHN M. KREBS, D. D., ROBERT DAVIDSON, D. D., JOSEPH H. JONES, D. D., JOSHUA L. WILSON, D. D., REUBEN FRAME.

Laymen.—SILAS HOLMES, JAMES BLAKE, Vice-Presidents: THOMAS PRINGLE, HUGH AUCHINCLOSS, WM. SHEAR, WM. STEELE, JAMES LENOX, ROBERT CARTER, WALTER LOWRIE, BENJAMIN M'DOWELL, ABEL HEAD, JOHN D. THORPE, J. L. JERNEGAN, PETER V. B. FOWLER, WM. Q. MORTON.

The Report of the Executive Committee was presented, in a printed form, by the Corresponding Secretary, and the several missions were referred to Committees; the Report of the Treasurer was also presented and referred to a Committee. The Minutes of the Executive Committee were also referred to a Committee. These several Committees subsequently reported, recommending that those items respectively be approved; and these reports were adopted.

The Report of the Executive Committee was then adopted, as the Report of the Board to the General Assembly.

Resolved, That the thanks of the Board be given to the Rev. William S. Potts, D.D., for his Sermon preached before them on Sabbath evening, the 18th of May, and that a copy be requested for publication.

Resolved, That the Rev. William W. Phillips, D.D., be appointed to preach a sermon at the meeting of the Board in Philadelphia, in May, 1846, and that Rev. James W. Alexander, D.D., be his alternate.

The Board adjourned to meet in Philadelphia, on Tuesday, the 14th of May next, at 4 o'clock, P. M., in the 10th Presbyterian Church, Philadelphia.

RELIGIOUS EXERCISES.

All the meetings of the Board were opened and closed with prayer.

Religious service was held in the Duane-street Presbyterian Church, New York, on the 5th of May: Singing, prayer, and an address by the Rev. Dr. Miller; a statement of the proceedings of the year by the Corresponding Secretary; and addresses by the Rev. Drs. Snodgrass and J. W. Alexander; and concluded with singing and prayer.

On Sabbath evening, the 18th of May, the Annual Sermon was preached before the Board, in Cincinnati, Ohio, from Rev. xix. 6, 7: "And I heard," &c.

On Friday, the 16th of May, the Report in a printed form was submitted to the General Assembly, and a copy distributed to each of the members. On Monday evening the Report was considered. A statement of the present condition, and future prospects of the different Missions was made by the Corresponding Secretary; and addresses were made by the Rev. Dr. Magill and the Rev. Dr. Edgar. After which the Report was referred to the Rev. Henry R. Weed, D.D., Rev. Joseph H. Jones, D.D., Rev. Drury Lacy, Mr. R. C. Grier, and Mr. Wm. Q. Morton.

On the 22d May the Committee reported the following Resolutions, which were considered and adopted by the General Assembly:—

I. *Resolved*, That the Report of the Board of Foreign Missions be approved and referred to the Executive Committee for publication and distribution among the churches as extensively as may be found practicable.

II. *Resolved*, That the interests of our Mission in Northern India, imperiously demand, that the Press at Lodiana, recently destroyed by fire, be re-established with as little delay as possible. We therefore earnestly request the friends of our cause, who have ability, to aid in repairing this loss without delay.

III. *Resolved*, That we have watched with deep interest the operations of the Board of Foreign Missions in Papal Europe, through the agency of the Evangelical Societies of Geneva and France. We recognise with gratitude the good providence of God in opening up a door, so simple, so safe and effectual, through which we can operate on that important and interesting field: and we trust that the churches will place at the disposal of the Board, a much larger sum to be employed in this department during the coming year.

IV. *Resolved*, That this General Assembly still recognizes her obligation to labour and pray for the conversion of God's ancient covenant people, the Jews;—and while we deem it necessary for the interests of the Missions now existing, to guard against diverting any portion of the funds at present received, still we believe the Church possesses *ample means* to enable the Board at once to send a Mission to the Jews, without in the least stinting the Missions already established.

V. *Resolved*, That the facts and statements contained in this Report, furnish abundant ground for encouragement and devout gratitude to the great Head of the Church, who, notwithstanding all our remissness and manifold unworthiness, has condescended to grant us some measure of success. We also perceive, in these tokens of divine favour, and in the new and almost boundless fields which God in his providence is opening up, all bright with promise, a reason for greatly increased liberality and prayerfulness in relation to this enterprise.

VI. *Resolved*, That the Church has abundant means to sustain all her Missions, either established or projected, and even to extend her operations far beyond any thing we have yet attempted. All that is necessary is that our members should all realize their obligations to this cause, and come forward with one heart and one mind to its support.

VII. *Resolved*, That we have heard with the deepest mortification and regret, of the delinquency of more than half our churches during the past year. And we would here express our solemn conviction, that the time has now come, when *no church*, and scarcely any church member, can refrain from giving something systematically to this object, without incurring fearful guilt.

VIII. *Resolved*, That we regard it of the utmost importance to this cause, that the Periodicals of the Board be more generally circulated among our church-members. The General Assembly would therefore enjoin it upon all her ministers and elders to see to it, that as far as possible, the Missionary Chronicle be introduced into every family in our connexion.

IX. *Resolved*, That inasmuch as Paul may plant and Apollos water, but God only can give the increase—Therefore, we recommend to all our churches to cherish a deeper sense of dependence upon the Divine Spirit—and that they give themselves more and more to prayer, that the blessing of God may crown with success all our plans and all our efforts. Especially do we hope that this cause will be remembered with abiding and increasing interest at the Monthly Concert.

Officers of the Board,

The following persons were elected officers of the Board for the ensuing year;

President.

Rev. Samuel Miller, D.D.

Vice Presidents.

Messrs. Wm. M'Donald,	Messrs. Sidney A. Baxter,
" John Johnston,	" Nathaniel Ewing,
" Silas Holmes,	" Alexander C. Henderson,
" Harmer Denny,	" James Blake,
" Alexander Henry,	" John T. McCoun,
" Matthew L. Bevan,	" John M. M'Calla.

Executive Committee.

Rev. William W. Phillips, D.D.,	Rev. Daniel Wells, *ex. off.*
" Joseph M'Elroy, D.D.,	Mr. James Lenox,
" Jacob J. Janeway, D.D.,	" Hugh Auchincloss,
" Gardiner Spring, D.D.,	" David W. C. Olyphant,
" William D. Snodgrass, D.D.,	" Walter Lowrie, *ex. off.*

Rev. James W. Alexander, D. D.

Corresponding Secretary, Walter Lowrie, Esq.

Recording Secretary, Rev. Jacob Green.

Assistant Secretary, Rev. John C. Lowrie.

Treasurer, Rev. Daniel Wells.

Auditors, Messrs. Thomas Pringle, Ebenezer Platt.

May, 1849.

Daniel McKinley,
Wm. S. Plumer, D.D.,
George Potts, D.D.,
James W. Alexander, D.D.,
John N. C. Grier, D.D.,
Edward D. Smith,
Thomas Smyth, D.D.,
Gardiner Spring, D.D.,
E. P. Swift, D.D.,
Wm. D. Snodgrass, D.D.,
John Gray,
Joshua L. Wilson, D.D.,
Reuben Frame,
Samuel Miller, D.D.,
Alexander Maclin,
A. W. Mitchell,
Thomas Pringle,
Ebenezer Platt,
Alexander Symington,
Charles S. Todd,
Samuel Winfree,
Abel Head,
Benjamin Emerson,
John D. Thorpe,
J. L. Jernegan,
Samuel Russel,
Peter V. B. Fowler,
Gilbert T. Snowden,
Robert L. Stuart,
Wm. Q. Morton.

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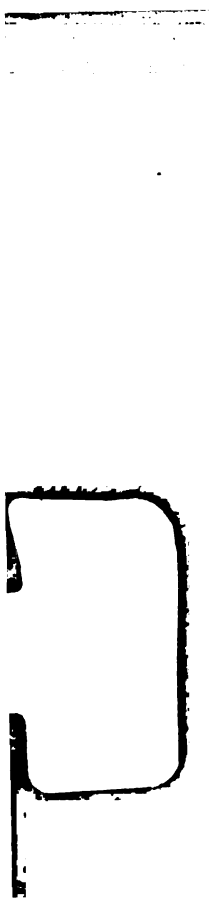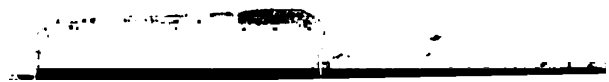
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